Translation Comparison of:
King James Version Bible
to
Modern English Bibles

Sources for this Study

- ***The Interlinear Bible*** *(King James Version and Revised Version)*
- ***Green's Interlinear Bible (KJV)***
  Uses the Greek text, 1976 by the Trinitarian Bible Society, London, England
- ***Interlinear Greek-English New Testament by Nestle and Marshall (Critical Text)***
- ***Westcott & Hort Greek NT - Literal Translation (for the Critical Text)***
  http://qbible.com/greek-new-testament/
- ***Verse comparison was done using "Bible Study Tools"***
  https://www.biblestudytools.com/esv/
- ***Online Septuagint***
  https://www.ellopos.net/elpenor/physis/septuagint-genesis/default.asp
- ***Online Hebrew Interlinear Bible***
  https://www.scripture4all.org/OnlineInterlinear/Hebrew_Index.htm

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PREFACE

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. – (2 Timothy 3:16)

This study is not an attack on those who prefer the Critical Text. While trying to show that the *Received Text* is a very reliable manuscript, I am not accusing scholars who prefer the *Critical Text* of any conspiratorial motivation. The goal is only to show how this movement to replace the *Received Text* has undermined the authority of the Word of God.

Attacks on the Word of God should not surprise us. They started before the apostles finished writing the epistles. Peter notes:

"And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, **which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction**. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness." – (2 Peter 3:15-17)

What The Bible Teaches: Author G.P. Waugh – (2 Peter 3:15-17)
Verses 15-16: The waiting for the *parousia* bespeaks the patient waiting of our Lord. In verse 9, he has instructed that what might seem to be delay is in reality a revelation of the longsuffering of the Lord Jesus Christ. This alleged delay is to continue the offer of salvation. He is not willing that any should perish. Having made ample provision for sinners, the Lord waits in the office of Saviour for them to repent.

From the epistles of Paul, attention has been drawn not to every reference made by him, but to a few which confirm that Peter and Paul agreed in their prophetic teaching. Peter, in claiming that Paul had a special gift, also indicates that Paul was not always easy to understand. The Thessalonians seemed to be in some confusion not only because of what Paul wrote, but also about others who misrepresented Paul and his teaching. This gave Paul occasion to write 2 Thessalonians. It may also be as some have suggested that the epistle to the Hebrews is being referred to by Peter as one of Paul's epistles. Whether Peter included all Paul's writings or just the writings that had come into his possession, the main point is that both eminent and much-used men of God were in total and full agreement with the teaching that God cannot lie, **Titus 1:2** that He fulfils all His promises on time, without any delay. The doctrine of Paul was not misunderstood by Peter, but says Peter, there are those who have not only misunderstood them but have misused them just as they did the rest of the books of sacred Scripture. In this expression, Peter was accepting Paul's epistles with equal respect as the sacred writings.

There were those in his day, false teachers, scoffers and mockers, who wrested or twisted the writings to their own destruction. They did it for gain, but actually, it turned out to be their own destruction. (They had followed the way of Balaam.) **2Peter 2:15.**

Examples from Paul's letters of such could be "the some" in Corinth; **1Corinthians 15:12** or Hymenaeus and Philetus. **2Timothy 2:17** The unlearned or untaught *(amathes*), the negative of a true learner; and the unstable and un-established *(asteriktos*), beguiling unsteadfast souls, compare **2Peter 2:14**. This description fits these false teachers and their followers, the false teacher ever learning and never coming to a knowledge of the truth, and beguiling or deceiving unstable souls. Their end is destruction *(apoleia*). This word is used six times in the epistle, **2Peter 2:1-3 3:7,16** translated in our Authorized Version as "perdition," "damnable," "damnation" "pernicious ways" and "destruction." It describes what is waste and useless, what perishes and destroys itself from the inside out; from such nothing is salvageable.

Verse 17: Peter speaks directly to the beloved recipients of his letter and repeats a word used in **1Peter 1:20** *(proginosko)* and a similar expression in **2Peter 1:20** and **2Peter 3:1**. He simply draws his letter to a finish by indicating that they know: there was no misunderstanding of Paul by them, and what Peter had spoken and now had written was appreciated by them. They were never in the group of the unlearned or untaught but they should beware lest they be carried away with the error of the lawless. To be led away in error would be their downfall. This reflects on what he indicated in **2Peter 1:10**, but with more severe results; not just that they might stumble **2Peter 1:10** but even fall from grace.

For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ. – (2 Corinthians 2:17)

What The Bible Teaches: Author A. McShane – (2 Corinthians 2:17)

Verse 17: When he says "we are not as many, which corrupt the word of God," we feel somewhat startled and even more so with the rendering of the Revised Version "the many" which almost suggests that the corrupters were more plentiful than the sincere. All were not riding in the chariot with God, nor laboring in fellowship with Christ. Some alas were seeking gain from their preaching and adulterating the message so as to obtain the favor of their hearers, and serving their selfish interests rather than glorifying God. The word "corrupt" (kapeleuo) which is used only here in the New Testament has the primary meaning of "merchant," but as these were famed for fraud, it was used for adulterating. In **Isaiah 1:22** it appears as "wine merchants who mix wine with water" (Septuagint). It is impossible to weaken the message and not decrease its value, and those who attempt this for their own gain bring no benefit to their hearers. In contrast to these hucksters, Paul preached out of the sincerity of his heart, and by the help derived from God in whose sight he was ever manifest. Once again he mentions that all his work was done "in Christ" and if so, then it was in closest relation to Him and with His approval. Thus, inwardly he was pure, and the power he experienced was not from himself, but from God, so his entire ministry can bear the closest scrutiny, and this will be demonstrated in the following chapters.

If Christians do not understand the manipulation of the scripture as Peter has warned, error and false teaching could creep in.

Please read this book completely before you make up your mind. It is the only way you can deal with the differences between the manuscripts. A different translation might be easier to understand but does that make it correct? Easier words to understand can have a negative impact on the Word of God.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. (2 Timothy 2:15)

- This is a presentation of two opposing schools of thought.

First school of thought: The Received Text is the most accurate manuscript.

> As you may have guessed, all of this work is to show that **The Received Text is very reliable manuscript.** The Word of God has been passed down to us in what are now known as the *Majority Text*. In the 16th century, a scholar named Erasmus compiled a complete manuscript of the New Testament using the *Majority Texts* (also called Byzantine text-types); today we know this manuscript as the *Received Text* or for the scholars reading this *Textus Receptus*. The *Received Text* was the main manuscript used in the 17th century to translate the KJV.
>
> Jesus said:
>
> For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. – (Matthew 5:18)
>
> Heaven and earth shall pass away, but my words shall not pass away – (Matthew 24:35)

Second school of thought: The Critical Text is the most accurate manuscript.

Quotes from (*A Textual Commentary on the Greek New Testament*)

Dr. Metzger who was on three committees that edited the United Bible Societies Greek New Testament (UBS2, UBS3, UBS4). In referring to how the church passed down the scriptures:

"Other divergences in wording arose from **deliberate attempts** to smooth out grammatical or stylistic harshness, or to eliminate real or imagined obscurities of meaning in the text. Sometimes a copyist would **substitute or would add what seemed to him to be a more appropriate word or form**, perhaps derived from a parallel passage (called harmonization or assimilation). Thus, during the years immediately following the composition of the several documents that eventually were collected to form the New Testament, hundreds if not thousands of variant readings arose.

"The chief characteristic of Western readings is **fondness for paraphrase**. Words, clauses, and even **whole sentences are freely changed, omitted, or inserted**. Sometimes the motive appears to have been harmonization, while at other times it was the **enrichment of the narrative by the inclusion of** traditional **or apocryphal material**. Some readings involve quite trivial alterations for which no special reason can be assigned. …" (*A Textual Commentary on the Greek New Testament*)

As Dr Metzger stated, through the centuries, scribes regularly and freely edited their manuscripts, therefore the *Received Text* has been slowly accumulating errors until it is an inferior manuscript. The oldest copy of the RT is relatively new, dating to the 16th century.

The RT varies considerably with two ancient and nearly complete manuscripts discovered in the 1800's. Both of these manuscripts originated in Alexandra Egypt, so naturally we call them the *Alexandrian Manuscripts*. To be specific they found the *codex Sinaiticus* in a monastery at the foot of Mt. Sinai and the *codex Vatacanus* in the Vatican library. Many scholars, and most translators of modern English versions, believe that these manuscripts, dating to the mid-4th century, are because of their age the most accurate.

Starting with these ancient manuscripts as their major source of inspiration and using the process of textual criticism, scholars have been able to remove many of their errors and produce a manuscript that closely resembles the original autographs.

There are 3,000 differences between the manuscripts

While most of the 3,000 differences are insignificant, such as spelling or the movable v (pronounced Nu) on some verb endings, there are some important disparities.

Gathering to His Name, Norman Crawford

Isn't it only tradition to use the KJV for assembly Scripture reading?

I suppose the most honest answer to this question is that it is a tradition. Perhaps the question should be, "Is it a good tradition or a bad one?" There are a few versions in English which are more literally accurate, such as the "New Translation" by John Nelson Darby. However, there are English versions that have been published within the last thirty years that are distinctly inferior to the KJV. In fact, it is generally confessed that for beauty of language, nothing compares to the 1611 English Bible. Just as the Septuagint was the accepted Greek translation of the OT in the days when our Lord walked the streets and lanes of Judaea, so the KJV is the accepted English Bible today. It is trustworthy as a translation and it saves from much confusion in public reading and quotation of Scripture. "God is not the Author of confusion" (1 Corinthians 14:33).

Why must we cling to Thee, Thou, Thy and Thine when addressing God?

The general argument is that the KJV uses Elizabethan English which today is archaic. The KJV does use forms of seventeenth-century English, which have long ceased to be used. However, the reverential of address to God continued for several centuries after Elizabethan English had ceased to be used, so these particular forms are not archaic. The Revised Standard Version of 1950 produced by liberal scholarship retained 'Thee, Thou and Thy' in addressing God. Even the New English Bible, published in 1951 (the NT) and 1963 (the OT) which has come under much criticism by conservative scholars, retains these forms in addressing God. The Charles B. Williams NT dropped the reverential form as far back as 1937, but this was an exception and had very little influence on how pronouns were used in prayer has been the popular paraphrase known as the Living Bible, which began to be published in 1962 and was completed in 1970, which has made a great impact on forms of address to God. The fact that it is a paraphrase has no direct bearing on our subject, but the warning that follows is of vital importance to all who use a paraphrase of any kind. A paraphrase is not a critical translation. It attempts to interpret Scripture, rather than just to translate it, as the preface to the 1971 edition of the Living Bible freely confesses. This may create serious problems, for the interpretation may be incorrect and yet the reader may believe that he is reading the Word of God. Remember, a paraphrase is a commentary and its value is limited by this fact. I have serious doubts about paraphrasing the text of Scripture. The possibilities of misunderstanding are to great. People read paraphrase as the Holy Bible and this can be very misleading.

The English language does contain reverential and respectful forms of the second person pronoun which allow us to show reverence in speaking to God. It has been a very long tradition that these reverential forms are used in prayer. In a day of irreverence, how good to display in every way that we can that "He (God) is not a man as I am" (Job 9:32).

There are many other factors that do bear on this subject. It is not a primary scriptural reason, but we should or consider the many men and women who fear God above many who are grieved by this familiar form of address to God. It is the very opposite of the attitude that was displayed by men such as Moses and Joshua who took their shoes off their feet when they came into the presence of God (Exodus 3:5, Joshua 5:15). Even though the way into God's presence has been opened for us through the shedding of the precious blood of Christ, and we

can draw near with confidence, yet, we should ever be characterized by the fear of the Lord, and never use familiarity in His presence.

There are other charges about practices which some say are merely the traditions of men:

- the silence of sisters (1 Corinthians 14:34; 1 Timothy 2:9-15),
- the absence of musical Instruments in our gatherings (Ephesians 5:19; 1Corinthians 14: 15),
- the separation of believers from politics (Philippians 1:27; an unequal yoke in 3:20),
- the prohibition against unequal yoke in marriage (1 Corinthians 7:39, 2 Corinthians 6:14-18),
- the refusal to take collections in gospel meetings (3 John 7) etc.,

We have seen that a number of our practices that are said to be merely human traditions have clear Scripture to teach and support them, or spiritual principles to give us reason to continue them.

Note: Please read the "description of this document" section (next page) for an overview of this document and instructions as how to navigate through the document.

Description of this document

- This document contains verses that have been omitted or have partial omissions and changes in the modern translations due to the Critical Text.

- We will examine verses that are from the KJV (*Textus Receptus*). The words are underlined that are either missing or changed in the English Standard Version (ESV) and/or most other modern translations (Critical Text).

- When you see "**17:21** [WH omits this verse.]" (WH) means Westcott and Hort's Critical Greek translation, (Critical Text) has removed the complete verse.

- Included are inserts of "What the Bible Teaches Commentary" for each verse, and in some cases inserts of the "Believer's Bible Commentary".

- For ease of mobility thru-out this document Open the Navigation Pane. It's like a tour guide for this document. Click a heading, a page, or a search result and it will take you right there. To Open the navigation Pane, look at the top of the Word application screen and click on "VIEW" then in the drop-down menu click on the "Navigation Pane", this will put the Table of Contents on the left side of the screen. If you click on any of the verses in the Navigation Pane it will bring you to that portion of the document.

So put your KJV and ESV (or your favorite translation) side by side, and let's start on page 34.

Questions

Question: Are these differences just accidental errors? Or, were they deliberate alterations to manuscripts? The Bible warns us.

Ye shall not add unto the word which I command you, **neither shall ye diminish ought from it**, that ye may keep the commandments of the LORD your God which I command you.
- (Deuteronomy 4:2)

Every word of God is pure: he is a shield unto them that put their trust in him. **Add thou not unto his words, lest he reprove** thee, and thou be found a liar. – (Proverbs 30:5-6)

For I testify unto every man that heareth the words of the prophecy of this book, **If any man shall add unto these things, God shall add unto him the plagues that are written in this book:** And **if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life**, and out of the holy city, and from the things which are written in this book. – (Revelation 22:18-19)

In spite of all these warnings, we know that some Bible manuscripts were being tampered with before the New Testament was even finished. The apostle Peter said.

As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, **which they that are unlearned and unstable wrest**, as they do also the other Scriptures, unto their own destruction. – (2 Peter 3:16)

While some of the differences in these examples may seem of little value or importance, yet, in **every single instance** that there is a significant difference in doctrine; it is the *Textus Receptus* or King James Version that:

- Calls to repentance and holiness. (Matthew 9:13; Mark 2:17; Luke 5:32)
- Teaches the lordship, messiah-ship and preeminence of Jesus. (1Timothy 3:16; 1Thessalonians 1:1; Hebrews 6:6)
- Teaches the virgin birth. (Isaiah 7:14; Matthew 1:21; Matthew 27:54; Luke 1:31; Luke 1:34)
- Teaches the deity of the Lord Jesus Christ. (Mark 1:1; Luke 1:31; Romans 1:3; 1Corinthians 11:24; Philippians 2:6; Colossians 2:9; 1Thessalonians 1:1-10, 3:11; 2Thessalonians 1:12; 2Timothy 4:1; Titus 1:4; Revelation 1:8; Act 8:37; Matthew 8:29; Matthew 16:20; Luke 4:41; john 3:18; John 6:69; John 9:35; Romans 1:3; Romans 1:16; Colossians 2:9; Titus 1:4; 1 John 1:7)
- Teaches that Jesus made an atonement for our sins with his blood. (Matthew 26:28; Luke 22:20; Colossians 1:14; 1John 1:7; Revelation 1:5)
- Teaches the resurrection of Jesus Christ. (Luke 24: 3, 6, 12, 40)
- Teaches the Ascension of Jesus Christ. (Luke 24: 51)
- Warns of God's judgment to come. (Matthew 21:44; Luke 17:36; Romans 2:2, 14:10; Colossians 3:6)

Since all of the significant differences lean in one direction, we have a choice:
1. Either, those who believe these doctrines, edited these changes into the Bible.
2. Or, those who did not believe these doctrines, removed them from their Bible.

This poses some questions:

- Did Matthew record Jesus calling sinners to repentance or didn't he? – (Matthew 9:13)
- Did Jesus warn it would be more tolerable for Sodom and Gomorrah than for those who did not receive those very words? (Mark 6:11)
- Did Luke teach in his Gospel: He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, (Luke 24:3, 24:6, 24:40)
- Do men live by every word of God, or is this too a notion and false teaching of some zealous scribe? – (Luke 4:4)

But let them be known by their fruits. What are these words that have been removed from their versions of the Scriptures?

Most modern translations have:

- made Joseph to be the begetter of Jesus rather than following the Scriptures which say that God the Spirit begot the human body of the Lord Jesus (Luke 2:33).
- removed from their versions Christ, or Jesus, or Christ Jesus, or Christ as God, God, fifty-three or more times.

  Christ: Luke 4:41, John 4:42, John 6:69, Acts 2:30, Acts 8:37, Acts 9:20, Acts 15:11, Acts 16:31, Romans 1:16, Romans 5:6, Romans 9:5, Romans 14:10, 1 Corinthians 5:4, 1 Corinthians 10:9, 1 Corinthians 16:23, 2 Corinthians 11:31, Galatians 3:17, Philippians 3:20, 1 Thessalonians 2:19, 1 Thessalonians 3:11, 1 Thessalonians 3:13, 2 Thessalonians 1:8, 2 Thessalonians 1:12, 1 Timothy 2:7, Hebrews 3:1, 1 John 1:7, 1 John 4:3, Revelations 12:17

  Lord: Matthew 13:51, Mark 9:24, Mark 11:10, Luke 7:31, Luke 22:31, Luke 23:42, Luke 24:3, John 4:1, Acts 7:30, Romans 6:11, 1 Corinthians 15:47, 2 Corinthians 4:10, Galatians 6:17, Ephesians 6:1, 2 Timothy 4:1, Titus 1:4, 2 John 1:3

  Jesus: Matthew 8:29, Matthew 13:51, Matthew 16:20, Luke 23:34, Luke 23:3, Acts 3:26, Acts 8:37, Acts 19:10, 1 Corinthians 5:5, 1 Corinthians 16:22, 2 Corinthians 4:6, 2 Corinthians 5:18 , Colossians 1:28, Philemon 1:6, 1 Peter 5:10

  Son: Psalms 2:7 Matthew 27:54

  Jesus Christ our Lord: Romans 1:3

  Lord Jesus Christ: Acts 15:11; 16:31, Romans 16:24, 1 Corinthians 5:4, Colossians 1:2 Ephesians 3:14 1Thessalonians 1:1

  Christ Jesus: Galatians 6:15

  Jesus Christ: 1Corinthians 16:22 Ephesians 3:9 2Timothy 4:22

  God: Judges 9:9 Psalms 45:6 Daniel 3:25 Matthew 6:33 Mark 12:32 Galatians 1:15 1Timothy 3:161Peter 3:15 Revelation 20:9
- Christ suffering, but not 'for us;" (1 Corinthians 5:7)
- Christ sacrificed, but not 'for us;" (1 Peter 4:1)
- removed Luke's witness to the resurrection and ascension of the Lord Jesus Christ. (Luke 24:3, 6, 12, 40, 51, 52).

If you do not believe the Bible is the Word of God, then you must be wondering about all the concern. However, if the Bible is the Word of God, it gives guidelines on salvation and warnings to those who reject them.

This is not about the in inerrancy of different Bible translations.

Sources for this Study

The Interlinear Bible (King James Version and Revised Version)

Green's Interlinear Bible (KJV)
Uses the Greek text, 1976 by the Trinitarian Bible Society, London, England

Interlinear Greek-English New Testament by Nestle and Marshall (Critical Text)
The Eberhard Nestle's Testamentum Graece
Novum Testamentum Graece is a critical edition of the New Testament in its original Koine Greek, forming the basis of most modern Bible translations and biblical criticism. It is also known as the Nestle-Aland edition 21, after its most influential editors, Eberhard Nestle and Kurt Aland.

Westcott & Hort Greek NT - Literal Translation (for the Critical Text)
Original Greek Source:
Drs. Westcott and Hort's The New Testament in the Original Greek – a critical Greek text based primarily on Westcott & Hort Greek NT Critical Text. http://qBible.com/greek-new-testament/

Verse comparison was done using "Bible Study Tools" click on Bible tab then select Compare Translations in the drop-down menu. https://www.Biblestudytools.com/esv/

Online Septuagint https://www.ellopos.net/elpenor/physis/septuagint-genesis/default.asp

Online Hebrew Interlinear Bible https://www.scripture4all.org/OnlineInterlinear/Hebrew_Index.htm

NOTE: "Nestle-Aland Greek manuscript" is based on Westcott-Hort & Tischendorf's 8th edition.

Bible Translations – Quick Reference Chart

Abbreviation	Name	OT: Masoretic	OT: LXX (Septuagint)	NT: Textus Receptus	NT: Byzantine / Majority Text	NT: W/H Critical Text	Tregelles 1857	Nestle-Aland latest edition is 28	Tischendorf's	OT/NT: AB Polyglot	OT/NT: Latin Vulgate
		Manuscripts									
DRV	Douay-Rheims Bible										•
WYC	Wycliffe										•
AB	The Apostles' Bible		•								
ABP	Apostolic Bible Polyglot		•							•	
CW	The Clear Word	•		•							
EMTV	English Majority Text Version				•						
GENEVA	Geneva Bible	•		•							
GLT	Green's Literal Translation	•		•							
JUB	Jubilee Bible 2000	•		•							
KJV	King James Version	•		•							
LITV	Green's Literal Translation	•		•							
MEV	Modern English Version	•		•							
MKJV	Modern King James Version	•		•							
NCV	New Century Version	•		•							
NKJV	New King James Version	•		•							
TMB	Third Millennium Bible	•		•							
Tyndale	Tyndale	•		•							
WBS	The Webster Bible	•		•							
WEB	World English Bible	•			•						
HNV	Hebrew Names Version		•		•						
YLT	Young's Literal Translation	•		•							
AHB	Amplified Holy Bible	•						•			
ASV	American Standard Version	•						•			
CEB	Common English Bible	•						•			
CEV	Contemporary English Version	•						•			
DARBY	John Darby's Translation	•						•			
ESV	English Standard Version	•						•			
GNT	Good News Translation	•						•			
GW	God's Word Translation	•						•			
HCSB	Holman Christian Standard Bible	•						•			
ISV	International Standard Version	•						•			
LEB	Lexham English Bible	•						•			
MSG	The Message	•						•			
NASB	New American Standard Bible	•						•			
NET	New English Translation	•						•			
NIV	New International Version	•						•			
NLT	New Living Translation	•						•			
NRSV	New Revised Standard Version	•						•			
OJB	Orthodox Jewish Bible		•					•			
RSV	Revised Standard Version	•						•			
RV	Revised Version	•		•				○	○		
VOICE	The Voice	•						•			
WNT	Weymouth New Testament							•			

Statistics of Darby Translation vs King James Version

- Darby Translation agrees with King James Version, 329 of the 359 verses that are contained in this book, that is 91.64%.

- Darby Translation agrees with Modern English Translations, 30 of the 359 verses that are contained in this book, that is 8.35%.

Bible Translation Spectrum

Bible Translating has a spectrum of target equivalence approaches ranging from formal to functional with dynamic in between. **Formal** seeks literal rendering of original language into target language, which wants to preserve original word order as much as practical. Also literal goal is one translated word for one original word. This translation philosophy assumes that the reader is familiar with the culture of the original text. In contrast, **functional** equivalence focuses on phrasing meaning using contemporary colloquialism. Here the assumption is that the reader is not familiar with the original culture but must have the cultural meaning translated. In a sense, functional equivalence is an application commentary of the original text. In the middle of the spectrum is **dynamic** thought for thought, which seeks a mediating balance from stilted literal expression and current colloquialism.

Key for the following Tables
(**Year**) released or revised.
(**Bible**) abbreviation for resource filtering.
(**R**) Reading level reflects number of different words used and length of sentences.
(**L**) Language can be:
- (**A**) for Archaic (Ye)
- (**I**) for Inclusive
- (**N**) for Neutral

(*****) Apocrypha or Deuterocanonical books.
(**D**) column has < for more literal than NIV and > being closer to paraphrase.

Formal Equivalence (Word for Word)

Formal equivalence seeks literal rendering (albeit some word choices are closer to Thought for Thought).

Year	Bible	R	L	*	Bible Description (Product Link)	Source	Affiliation
2020	NASB 2020	11+	I		New American Standard Version Bible, 2020 Update	Masoretic Text, Nestle-Aland edition 28	Evangelical
2020	LES2	11+		*	Lexham English Septuagint, 2nd Ed. (LES2)	Swete's LXX	Protestant
2017	ESV-CE	11+		*	The Augustine Bible (ESV-CE)	Masoretic Text, Göttingen Septuagint	Catholic
2016	ESV	11+			English Standard Version (ESV)	Masoretic Text, Nestle-Aland edition 28	Evangelical
2016	KJ 2016				King James 2016	Masoretic Text, Textus Receptus	Protestant
2016	TOT				The October Testament 2016	Masoretic Text, Textus Receptus	
2014	MEV	11+			Modern English Version (MEV)	Masoretic Text, Textus Receptus	Ecumenical
2012	LEB	11+			Lexham English Bible (LEB)	Masoretic Text, SBL Greek	Protestant
2012	LES	11+		*	Lexham English Septuagint (LES)	Swete's LXX	Protestant
2011	EOB-NT	11+	I		Eastern/Greek Orthodox NT (EOB: NT)	Patriarchal Greek NT	Orthodox
2011	NCPB	12+	A	*	New Cambridge Paragraph with Apocrypha (NCPB)	Masoretic Text, Textus Receptus	Anglican
2007	NETS	11+		*	New English Translation of the Septuagint (NETS)	Swete's LXX	Protestant
2006	RSV2CE	12+			Revised Standard Version 2nd Catholic Edition (RSV2CE)	Masoretic Text, Nestle-Aland edition 27	Catholic
2005	NCPB	12+	A	*	New Cambridge Paragraph Bible (NCPB)	Masoretic Text, Textus Receptus	Anglican
2000	YRNT				Young's Revised New Testament 2000	Masoretic Text, Textus Receptus	Protestant
1998	TMB				Third Millennium Bible	Masoretic Text, Textus Receptus	Protestant
1997	WEB	11+			World English Bible (WEB)	Masoretic Text, Byzantine, 1901 ASV	Evangelical
1995	NASB95	11+			New American Standard Version Bible 1995 (NASB95)	Masoretic Text, Nestle-Aland edition 26	Evangelical
1994	KJ21				21st Century King James Version	Masoretic Text, Textus Receptus	Protestant
1993	MKJV				Modern King James Version	Masoretic Text, Textus Receptus	Protestant
1993	NRSVCE	11+	N	*	New Revised Standard Version Catholic (NRSVCE)	Masoretic Text, Nestle-Aland edition 27	Catholic
1989	NRSV	11+	N	*	New Revised Standard Version (NRSV)	Masoretic Text, Nestle-Aland edition 27	Protestant
1987	AMP	11+			The Amplified Bible (AMP)	Masoretic Text, Nestle-Aland edition 23	Protestant
1985	Tanakh	11+			Tanakh: The Holy Scriptures (1985)	Masoretic Text	Jewish
1985	GLT				Green's Literal Translation	Masoretic Text, Textus Receptus	Protestant
1982	NKJV	7+			New King James Version (NKJV)	Masoretic Text, Textus Receptus	Protestant
1977	NASB	11+			New American Standard Version Bible 1977 (NASB)	Masoretic Text, Nestle-Aland edition 26	Evangelical
1971	RSV	11+			Revised Standard Version (RSV)	Masoretic Text, Nestle-Aland edition 17	Protestant
1966	RSVCE	11+		*	Revised Standard Version Catholic Edition (RSVCE)	Masoretic Text, Nestle-Aland edition 17	Catholic
1961	Wuest	12+			The New Testament: An Expanded Translation	Nestle-Aland	Evangelical
1950	NWT				New World Translation	Masoretic Text, Nestle-Aland edition 18	Jehovah's Witnesses
1917	Tanakh	11+			Tanakh: The Holy Scriptures (1917)	Masoretic Text	Jewish
1901	ASV	12+	A	*	American Standard Version (ASV)	Masoretic Text, Nestle-Aland edition 18	Protestant
1900	KJV	12+	A	*	King James Version (KJV)	Masoretic Text, Textus Receptus	Anglican

1898	YLT	12+	A		Young's Literal Translation (YLT)	Masoretic Text, Textus Receptus	Protestant
1895	ERV	12+	A	*	English Revised Version (ERV)	Masoretic Text, Textus Receptus	Anglican
1890	DBY	12+	A		1890 Darby Bible (DBY)	Masoretic Text, Westcott-Hort, Textus Receptus	Brethren
1881	RV	12+	A	*	Revised Version	Masoretic Text, Textus Receptus, Westcott-Hort, Tregelles	Brethren
1873	KJV, AV	12+	A	*	Cambridge Paragraph Authorized Version (AV)	Masoretic Text, Textus Receptus	Anglican
1867	JST				Joseph Smith Translation	**King James Bible** as the starting point for his translation, dictating inspired changes and additions to scribes.	Mormon
1790	DR, DRA	12+	A	*	Douay-Rheims Bible (Challoner)	Latin Vulgate	Catholic
1769	AV, KJV	12+	A		Authorized Version (Dr Blayney)	Masoretic Text, Textus Receptus	Anglican
1560	Geneva	12+	A	*	Geneva Bible	Masoretic Text, Textus Receptus	Anglican
1536	Tyndale	12+	A	*	Tyndale Bible	Masoretic Text, Greek	Protestant
1535	Coverdale	12+	A	*	Coverdale Bible	Masoretic Text, Greek, German, Vulgate	Protestant

Dynamic Equivalence (Thought for Thought)

Dynamic equivalence seeks a mediating balance from stilted literal expression and current colloquialism. CSB, EHV, and HCSB sought an optimal equivalence between formal and dynamic. Good News Bible was renamed Good News Translation to change paraphrase perception. Bible-Researcher includes NIV history: 1984 NIV => NIVI => TNIV => 2011 NIV. Dynamic gamut ranges from close to literal to almost a paraphrase: **D** column has < for more literal than NIV and > being closer to paraphrase.

Year	Bible	R	L	*	D	Bible Description (Product Link)	Source	Affiliation
2019	EHV	7+			<	Evangelical Heritage Version (EHV)	Masoretic Text, Greek	Lutheran
2017	CSB	7+			<	Christian Standard Bible (CSB)	Masoretic Text, Nestle-Aland edition 28	Lifeway
2015	NLT	6+	N		>	New Living Translation (NLT)	Masoretic Text, Nestle-Aland edition 27	Evangelical
2015	TLV	11+	N			Tree of Life Version (TLV)	Masoretic Text, Nestle-Aland edition 27	Messianic
2011	CEB	7+	N	*		Common English Bible (CEB)	Masoretic Text, Nestle-Aland edition 27	Alliance
2011	ISV	7+	I		>	International Standard Version (ISV)	Masoretic Text, Nestle-Aland edition 27	Evangelical
2011	NABRE	9+	A	*	<	New American Bible Revised Edition (NABRE)	Masoretic Text, Nestle-Aland edition 26	Catholic
2011	NIV	7+	I			New International Version (NIV)	Masoretic Text, Nestle-Aland	Evangelical
2011	NIV-A	7+	I			New International Version – Anglicised (NIVUK)	Masoretic Text, Nestle-Aland	Evangelical
2009	HCSB	7+			<	Holman Christian Standard Bible (HCSB)	Masoretic Text, Nestle-Aland edition 27	Lifeway
2006	NET	7+	I		<	New English Translation (NET)	Masoretic Text, Nestle-Aland edition 28	Evangelical
2005	NCV	3+	N		>	New Century Version (NCV)	Masoretic Text, Nestle-Aland	Protestant
2005	TNIV	7+	N			Today's New International Version	Masoretic Text, Nestle-Aland	Evangelical
2004	ERV	4+	N		<	Easy-to-Read Version	Masoretic Text, Nestle-Aland edition 27	Deaf
2000	ISV-NT	7+	I		>	International Standard Version NT	Nestle-Aland	Evangelical

1998	NIrV	3+				New International Reader's Version (NIrV)	Masoretic Text, Nestle-Aland	Evangelical
1996	NIVI	7+	N			New International Version Inclusive (NIVI)	Masoretic Text, Nestle-Aland	Evangelical
1998	CJB	11			>	Complete Jewish Bible (CJB)	Masoretic Text, Nestle-Aland	Messianic
1997	JNT	11			>	Jewish New Testament (JNT)	Nestle-Aland	Messianic
1996	REB	7+	I	*	>	Revised English Bible with Apocrypha (REB)	Masoretic Text, Nestle-Aland edition 27	Protestant
1995	CEV	5+	N		>	Contemporary English Version (CEV)	Masoretic Text, UBS 3rd & 4th	American Bible
1995	GW,	5+			>	God's Word Translation (GW)	Masoretic Text, Nestle-Aland edition 27	Lutheran
1992	GNB,	7+			>	Good News Bible, Today's English Version	Masoretic Text, Nestle-Aland edition 27	Protestant
1992	GNTa	7+		*	>	Good News Translation with Apocrypha (GNTa)	Masoretic Text, Nestle-Aland edition 27	Protestant
1991	NAB	9+	A	*	<	New American Bible (revised NT & Psalms)	Masoretic Text, Nestle-Aland edition 26	Catholic
1987	ERV	4+			<	Easy to Read Version	Masoretic Text, Nestle-Aland edition 27	Deaf
1986	ICB	3+			<	International Children's Bible	Masoretic Text, Nestle-Aland	Protestant
1985	NJB	7+				New Jerusalem Bible (NJB)	Masoretic Text, Nestle-Aland edition 25	Catholic
1984	NIV84	7+				New International Version	Masoretic Text, Nestle-Aland edition 27	Evangelical
1984	NIV84-A	7+				New International Version – Anglicised (NIVUK)	Masoretic Text, Nestle-Aland edition 27	Evangelical
1970	NEB	7+	N	*	>	New English Bible with Apocrypha (NEB)	Masoretic Text, R.V.G. Tasker	Protestant
1959	EBR	12	A		<	Emphasized Bible, Rotherdam (EBR)	Masoretic Text, Westcott-Hort	Evangelical
1958	Phillips	10				J.B. Phillips NT in Modern English	Nestle-Aland	Evangelical
1904	TCNT					Twentieth Century New Testament (1904)	Westcott-Hort	

Functional Equivalence Paraphrases

Functional equivalence seeks meaning using contemporary colloquialism. In a sense, functional equivalence is an application commentary of the original text.

Year	Bible	R	L	*	Bible Description (Product Link)	Source	Affliation
2017	TPT	12+	N		The Passion Translation	Nestle-Aland edition 27	BroadStreet
2012	TV	6+	N		The Voice	Masoretic Text, Nestle-Aland	Ecclesia
2005	MSG	4+	N		The Message (MSG)	Masoretic Text, Nestle-Aland	Presbyterian
1992	CPG	5+			Cotton Patch Gospel (CPG)		Koinonia
1971	TLB	5+			The Living Bible, Paraphrased (TLB)	ASV	Kenneth Taylor
1768	Harwood	12+			Liberal Translation of the New Testament	Greek	Elegance

Deleted Verses in Most Translations

Abbreviation	Name	Matthew 12:47	Matthew 17:21	Matthew 18:11	Matthew 21:44	Matthew 23:13	Matthew 23:14	Mark 7:16	Mark 9:44	Mark 9:46	Mark 11:26	Mark 15:28	Luke 17:36	Luke 22:20	Luke 22:43	Luke 22:44	Luke 23:17	Luke 24:12	Luke 24:40	John 5:4	Acts 8:37	Acts 13:33	Acts 15:34	Acts 24:7	Acts 24:8	Acts 28:29	Romans 16:24	1 John 5:7
DRV	Douay-Rheims Bible						•																					
WYC	Wycliffe																											
AB	The Apostles' Bible																											
ABP	Apostolic Bible Polyglot																											
CW	The Clear Word																											
EMTV	English Majority Text																											
GENEVA	Geneva Bible																											
HNV	Hebrew Names Version																			•		•		•				
JUB	Jubilee Bible 2000																											
KJV	King James Version																											
LITV	Green's Literal Translation																											
MEV	Modern English Version																											
MKJV	Modern King James Version																											
NCV	New Century Version		•	•			•	•	•	•	•	•	•			•				•	•		•	•		•	•		
NKJV	New King James Version																											
TMB	Third Millennium Bible																											
Tyndale	Tyndale									•																		
WBS	The Webster Bible																											
WEB	World English Bible												•							•		•						
YLT	Young's Literal Translation																											
	Modern English Bible Translations																											
AHB	Amplified Holy Bible																											
ASV	American Standard Version												•															
BEB	Basic English Bible																											
CEB	Common English Bible		•	•			•	•	•	•	•	•	•			•				•	•		•	•		•	•		
CEV	Contemporary English																											
CJB	Complete Jewish Bible	•																										
DARBY	John Darby's Translation																											
ESV	English Standard Version	•	•	•			•	•	•	•	•	•	•			•				•	•		•	•		•	•		
GNT	Good News Translation			•			•	•	•	•	•	•	•	•		•				•	•	•	•	•		•	•		
GW	God's Word Translation			•			•	•	•	•	•	•	•			•				•	•		•	•		•	•		
HCSB	Holman Christian Standard Bible													•								•						
ISV	International Standard Version																											
LEB	Lexham English Bible		•	•			•	•	•	•	•	•	•			•				•	•		•	•		•			
MSG	The Message		•	•			•	•	•	•	•	•	•			•				•	•		•	•		•	•		
NASB	New American Standard Bible																											
NET	New English Translation		•	•			•		•	•	•	•	•		•	•	•			•	•		•	•		•	•		
NIV	New International Version		•	•			•	•	•	•	•	•	•			•				•	•		•	•		•	•		
NLT	New Living Translation		•	•			•	•	•	•	•	•	•	•		•				•	•		•	•		•	•		
NRSV	New Revised Standard Version		•	•			•	•	•	•	•	•	•			•				•	•		•	•		•	•		
OJB	Orthodox Jewish Bible																											
REB	Resived English Bible	•	•	•	•		•	•	•	•	•	•	•	•	•	•	•	•	•	•			•	•		•	•		
RSV	Revised Standard Version	•	•	•			•	•	•	•	•	•	•		•	•	•	•	•	•			•	•		•	•		
RV	Revised Version		•	•	•		•	•	•	•	•	•	•				•			•	•		•	•		•	•	•	
VOICE	The Voice																											
WNT	Weymouth New Testament			•			•	•	•	•	•	•	•				•			•	•		•	•		•	•		
Nestles Greek Interlinear Bible		•	•	•	•		•	•	•	•	•	•	•			•	•	•	•	•			•	•		•	•	•	
Westscott & Hort Greek NT Critical Text		•	•	•	•	•		•	•	•	•	•	•			•	•	•	•	•			•	•		•	•		

Attack by the Modern English Bible Translation Unitarians who attacked the truth of the trinity.

These verses and information are contained in this book.

Words that have been removed from the following verses in most modern Translations.

For I testify unto every man that heareth the words of the prophecy of this book, **If any man shall add unto these things, God shall add unto him the plagues that are written in this book:** And **if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life**, and out of the holy city, and from the things which are written in this book. – (Revelation 22:18-19) - (**Highlighted verses Darby Translation agrees with KJV)**

Christ

Luke 4:41
John 4:42
John 6:69
Acts 2:30
Acts 8:37
Acts 9:20
Acts 15:11
Acts 16:31
Romans 1:16
Romans 5:6
Romans 9:5
Romans 14:10
1 Corinthians 5:4
1 Corinthians 10:9
1 Corinthians 16:23
2 Corinthians 11:31
Galatians 3:17
Philippians 3:20
1 Thessalonians 2:19
1 Thessalonians 3:11
1 Thessalonians 3:13
2 Thessalonians 1:8
2 Thessalonians 1:12
1 Timothy 2:7
Hebrews 3:1
1 John 1:7
1 John 4:3
Revelations 12:17

Son
Psalms 2:7
Matthew 27:54

Spirit
Romans 8:1
1 Peter 1:22

Heaven
Psalms 68:4
Matthew 23:13
Mark 11:26
Luke 11:2-4
Luke 22:43
Luke 24:51
Hebrews 10:34
1 John 5:7
Revelation 16:17

Lord
Matthew 13:51
Mark 9:24
Mark 11:10
Luke 7:31
Luke 22:31
Luke 23:42
Luke 24:3
John 4:1
Acts 7:30
Romans 6:11
1 Corinthians 15:47
2 Corinthians 4:10
Galatians 6:17
Ephesians 6:1
2 Timothy 4:1
Titus 1:4
2 John 1:3

Lord's
1 Corinthians 10:28
1 Corinthians 11:29

Jesus
Matthew 8:29
Matthew 13:51
Matthew 16:20
Luke 23:34
Luke 23:3
Acts 3:26
Acts 8:37
Acts 19:10
1 Corinthians 5:5
1 Corinthians 16:22
2 Corinthians 4:6
2 Corinthians 5:18
Colossians 1:28
Philemon 1:6
1 Peter 5:10

Son of God
Mark 1:1

Grace
Romans 11:6
Romans 16:24

Jesus Christ our Lord
Romans 1:3

Lord Jesus Christ
Acts 15:11; 16:31
Romans 16:24
1 Corinthians 5:4
Colossians 1:2
Ephesians 3:14
1 Thessalonians 1:1

Christ Jesus
Galatians 6:15

Jesus Christ
1 Corinthians 16:22
Ephesians 3:9
2 Timothy 4:22
Acts 8:37

Of God
Acts 20:25

God
Judges 9:9
RSV Psalms 45:6
Daniel 3:25
Matthew 6:33
Replaced with his or His

Mark 12:32
Galatians 1:15
1 Timothy 3:16
ESV/RV 1 Peter 3:15
Revelation 20:9

even the Son of man which is in heaven.
John 3:13

For **Christ also hath once suffered** for sins, the just for the unjust, that he might bring us to God, **being put to death in the flesh, but quickened by the Spirit:**
1 Peter 3:18

or whether we be comforted, it is for your consolation and salvation.
2 Corinthians 1:6

Changed to: You are my son:
ASV/RSV
You are my son: Today I have become your father. (Heresy)
NIV/NLT/NET
Psalms 2:7

Changed to: You are my Son:
ESV/ NAS/ NKJV
You are my Son: Today I have become your father. (Heresy)
NIV/NLT/NET
Hebrews 1:5

Changed to: You are my Son:
ESV/NASV/NKJV/NRSV/NIV/NLT
You are my Son: Today I have become your father. (Heresy)
NIV/NLT/NET
Hebrews 5:5

Changed to: You are my Son:
ESV/NASV/NKJV/NRSV/NIV/NLT
You are my Son: Today I have become your father. (Heresy)
NIV/NLT/NET
Acts 13:33

Changed to: A Son of God
Westcott & Hort Critical Text BEB/CJB/ REB
Matthew 27:54

that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.
ASV/ NASV/ RSV/ ESV/ NIV/ NLT/ NET
Mathew 27:35

according to the flesh, he would raise up Christ
Acts 2:30

Attack by the Modern English Bible Translation Unitarians who attacked the truth of the trinity. (Continued)

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The Westcott & Hort Critical Text and the Revised Standard Version of Luke 24 robs the Lord Jesus Christ of His resurrection and ascension into Heaven.

1. Resurrection – The opened Tomb

Lord Jesus
[Westcott & Hort Critical Text]
NRSV/RSV/LEB
Luke 24:3

He is not here, but is risen
[Nestle's Critical Text Interlinear]
[Westcott & Hort Critical Text]/
RSV
Luke 24:6

Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.
Verse removed
Nestle's Critical Text Interlinear
Westcott & Hort Critical Text RSV/
REB
Luke 24:12

2. Revelation- The open wounds
And when he had thus spoken, he shewed them his hands and his feet.
Verse Removed
Nestle's Critical Text Interlinear
Westcott & Hort Critical Text RSV/
REB
Luke 24:40

3. Ascension- The opened Heaven
And carried up into heaven
Nestle's Critical Text Interlinear
Westcott & Hort Critical Text
Luke 24:51

4. Appreciation- The opened mouths
And they worshipped him

in letters of Greek, and Latin, and Hebrew,
Luke 23:38

And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.
1 Corinthians 11:24

The miracle has been omitted:
immediately
Mark 1:31

Godhead
Deity, the one true God
Strong 2304, *theios* (godhead)
Acts 17:29 (divine being)
Westcott & Hort Critical Text uses a different word *Strong 2303, theíon (brimstone)*
Nestle's says (divine nature)

Godhead
The attributes of God, His Divine nature and properties
Strong 2305, *theiotes* (godhead)
Romans 1:20 (divinity)
Nestle's says (divinity)

Godhead
The Divine essence of Godhood, the Personality of God
Strong 2320, *theotes* (godhead)
Colossians 2:9 (deity)
Nestle's says (Godhead)

going through the midst of them, and so passed by.
John 8:59

being convicted by their own conscience
John 8:9

Repentance
Matthew 9:13
Mark 2:17

and whoso marrieth her which is put away doth commit adultery.
Matthew 19:9

And the Lord said
Luke 7:31
Luke 22:31

but by every word of God
Luke 4:4

Christ is come in the flesh
1 John 4:3

By Faith
RSV/NET
Romans 5:2

Blood
RSV/NET
Luke 22:44
1 Corinthians 5:7
Colossians 1:14

Through Christ
Galatians 4:7

Suffered
1 Peter 3:18

they struck him on the face, and asked him, saying
Luke 22:64

wherein the Son of man cometh
Matthew 25:13

Get behind me Satan
Luke 4:8

The meaning was changed:
"I wish those who unsettle you would **emasculate** themselves!"
Galatians 5:12

thou art the Christ
Matthew 16:16

there is one God
Mark 12:32

the beginning and the ending
Revelation 1:8

I am Alpha and Omega, the first and the last
Revelation 1:11

because I go to the Father.
John 16:16

Of the gospel
Romans 15:29

Attack by the Modern English Bible Translation Unitarians who attacked the truth of the trinity. (Continued)

These verses and information are contained in this book.

Words that have been removed from the following verses in most modern Translations.

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this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. – (Revelation 22:18-19) - (**Highlighted verses Darby Translation agrees with KJV)**

On me John 6:47 **Should not perish** John 3:15 **Man / Husband** RSV- Luke 1:34 The double cry **"Lord, Lord"** certainly shows their deep anxiety, has been changed to **"Lord".** ASV, ESV, NASV, NLT, RSV, NET NIV removed Lord, Lord and replaced with **"Sir"** Luke 13:25 Changed **her purification to their purification.** ASV, ESV, NASV, NIV, NLT, RSV, NET Luke 2:22 Changed **waxed strong in spirit** to **waxed strong** ASV, ESV, NASV, NIV, NLT, RSV, NET Luke 2:40 Changed **kingdom of God** to **his kingdom** ASV, ESV, NASV, NIV, NLT, RSV, NET Luke 12:31	**All scripture is given by inspiration of God, and is** profitable for doctrine, for reproof, for correction, for instruction in righteousness: ASV **Every scripture inspired of God [is]** also profitable for teaching, for reproof, for correction, for instruction which is in righteousness. 2 Timothy 3:16 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was **founded upon a rock.** replaced with: **it had been well built.** ASV, ESV, NASV, NIV, NLT, RSV Luke 6:48 And he saith unto them, Ye shall drink indeed of my cup, **and be baptized with the baptism that I am baptized with:** but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. ASV, ESV, NASV, NIV, NLT, RSV, NET Matthew 20:23	**The rest said, Let be, let us see whether Elias will come to save him. (Westcott & Hort Greek NT Critical Text-added) But another, having taken a spear, pierced his side and blood and water came out.** The addition came from John 19:34 ASV, NLT, RSV, NET RV, NRS Matthew 27:49 For I am not ashamed of the gospel **of Christ;** for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. ASV, ESV, NASV, NIV, RSV, NET Romans 1:16	**Begotten** John 1:14 John 1:18 John 3:16 John 3:18 1 John 4:9 Hebrews 5:5

Translations from Textus Receptus (Received Text)

1) Reformation-era New Testament translations
2) Tyndale New Testament 1526–1530
3) German Luther Bible 1534
4) Coverdale Bible 1535

5) Matthew Bible 1537
6) Taverner's Bible 1593
7) Great Bible 1539
8) Czech Bible of Kralice 1593
9) Geneva Bible 1560-1644
10) Bishops' Bible 1568
11) Douay-Rheims Bible 1582, 1610, 1749-52. Base translation is from the Vulgate but 1749-1752 editions onwards (Challoner revisions) contain major borrowings from the Tyndale, Geneva and King James versions.
12) King James Version 1611, 1613, 1629, 1664, 1701, 1744, 1762, 1769, 1850
13) English Dort Version 1657, English translation of the Statenvertaling by Theodore Haak
14) Quaker Bible 1764
15) Webster's Revision 1833
16) Young's Literal Translation (YLT) 1862, 1887, 1898
17) Rotherham's Emphasized Bible (EBR) 1872 edition.
18) Cambridge Paragraph Bible 1873 edition of the KJV in paragraph format, edited by F.H.A. Scrivener.
19) Julia E. Smith Parker Translation 1876
20) English Revised Version 1895
21) Spanish Reina-Valera translation 1960
22) New King James Version (NKJV) 1982 (New Testament 1979). With an anglicized version originally known as the "Revised Authorized Version".
23) Green's Literal Translation 1985. Included in The Interlinear Translation 1986.
24) Modern King James Version 1993
25) 21ST Century King James Version (KJ21) 1994
26) Third Millennium Bible 1998
27) Young's Revised New Testament 2000
28) New Cambridge Paragraph Bible 2005 edition of the KJV, paragraph format with modernized spelling; edited by David Norton.
29) New Cambridge Paragraph with Apocrypha 2011
30) Modern English Version 2014
31) The October Testament 2016
32) King James 2016

Genesis 22:14

(KJV)
And Abraham called the name of that place **Jehovahjireh**: as it is said to this day, In the mount of the LORD it shall be **seen**.

American Standard Version	Lexham English Bible	World English Bible
Basic English Bible	New Living Translation	Wycliffe
King James Version	The Webster Bible	Young's Literal Translation
Septuagint	Modern King James Version	Revised Version

(ESV)
So Abraham called the name of that place, "**The LORD will provide**"; as it is said to this day, "On the mount of the LORD it shall be **provided**."

Common English Bible	Jubilee Bible 2000	New Revised Standard
Holman Christian Standard	New American Standard Version	Douay-Rheims Catholic Bible
English Standard Version	New Century Version	Revised Standard Version
Good News Translation	New International Version	Third Millennium Bible
God's Word Translation	New King James Version	Tyndale
Hebrew Names Version	New English Translation	**Darby Translation**

All of the translations in the table above replaced **Jehovahjireh** with its meaning "**The LORD will provide**"; or **the LORD sees**; **The Lord Provides;** etc.

Comments:

The Annotated Bible by: Arno Gaebelein

The Testing of Abraham.

1. God's Command. v. 1.
2. Abraham's Obedience. 3-6.
3. Isaac's Question and Abraham's Answer. 7-8.
4. Isaac upon the Altar. 9-10.
5. The Interference from Above. 11-12.
6. Jehovah-Jireh. 13-14.
7. The Second Message and Abraham's Return. 15-19.
8. Nahor's Offspring. 20-24.

God now tested Abraham. True faith has to be tested; it is evidence that there is faith when tests come upon the believer. God knew Abraham, and when the proper moment had come in his life, God spake the words to him by which he was to be tested. What a test it was! That promised son, that beloved one to take him and to slay him upon an altar! Reason might have said, God promised this son, he was given by God's own power, all my hope and expectation center in him; how can God demand him to be slain? But faith does not question God's Word, and has no "why?" to ask of God. Such faith was manifested by Abraham when in the beginning God told him to go out of his land, to a land that He would show him. He went out in faith and knew not whither he went. But God brought him to the land. He knew God's faithfulness. And now once more he is asked to go out, to the land of Moriah to an unknown mountain, and to take his beloved son along to give him up. Was his heart really all for God? Does he love Him and

depend on Him supremely? Would he be willing to part with the only one and give him up? This is the test. The record shows there was not a moment's hesitation on Abraham's side. No word escaped from his lips. The only answer which he gave to God was that he rose up early in the morning and began at once the journey with Isaac. What an obedience it was! What a word of faith it was when he said, "Abide ye here with the ass, and I and the lad will go yonder and worship and come again to you." Hebrews xi:17- 19 gives us the secret of it. We behold them going together, Isaac now carrying the wood. Abraham laid the wood upon him. An old Hebrew exposition of Genesis paraphrases this by saying "he laid the wood upon him in the form of a cross." And only once does Isaac speak asking for the lamb. To which Abraham replied, "My son, God Himself will provide a lamb for a burnt offering." Then they go together, and Isaac opened not his mouth again "like a lamb led to slaughter." He allows himself to be bound upon the altar. He had absolute confidence in his father and is willing to be slain by him; there was no struggle to be free. He is obedient to his father Abraham, even obedient unto death. The typical meaning of the event is as simple as it is precious. Isaac is the type of that "Only Begotten." In Abraham we behold "The Father," who spared not His only begotten Son, but delivered Him up for us all. But how great the contrast! God gave Him, the Son of His love for a sinful, rebellious world. And when the hour came and the Son was nailed upon the wood there was no hand to stay. He was led to slaughter like a lamb and opened not His mouth; and then we hear Him cry, "My God, my God, why hast Thou forsaken me?" God's hand was upon Him and He, the Holy One, was smitten by God. This is the lamb God himself has provided; "the ransom" He has found, typified also by the ram caught in the thicket. And in the angel of Jehovah, He Himself was present upon the scene, knowing all that which He would do and suffer, when the appointed time had come. How wonderful is His written Word! And we touch in these brief notes but a little of the foreshadowing’s and truths revealed in this chapter. The binding of Isaac upon the altar and the taking from the altar foreshadow the death and resurrection of Christ.

1) "Jehovah-jireh," the Lord has seen, is the great foundation. From that provision, the gift of His Son and His obedience unto death, even the death of the cross, flows forth the great redemption:
2) Jehovah-rophecah (Exodus xv:26), the Lord thy healer, is next.
3) Then follow Jehovah nissi, the Lord my banner, (victory Exod. xvii);
4) Jehovah Shalom, Jehovah is peace (Judges vi :24);
5) Jehovah roi, Jehovah, my shepherd (Psa. xxiii : 1) ;
6) Jehovah Zidkenu, Jehovah our righteousness (Jerem. xxiii :5, 6);
7) Jehovah Shamma, Jehovah is there (Ez. xlviii :35).

Believers Bible Commentary: Author William MacDonald

22:13-15 To offer Isaac was surely the supreme test of Abraham's faith. God had promised to give Abraham a numberless posterity through his son. twenty-five at this time, and he was unmarried. If Abraham slew him, how cold the promise be fulfilled? According to Hebrews 11:19, Abraham I believed that even if he slew his son, God would raise him from the dead.
This faith was remarkable because there was no recorded case of resurrection up to this time in the world's history Notice his faith also in 22:5 "the lad and I will go yonder and worship, and we will come back to you." Abraham was first justified by faith (15:6), then justified (vindicated) by works here (see lames 2:21). His faith was the means of his salvation, while his works were the proof of the reality of his faith. When Isaac asked, "Where is the lamb?", his father replied, "God will provide for Himself the lamb." This promise was not ultimately fulfilled by the ram of verse 13 but by the Lamb of God (John 1:29).

There are two outstanding symbols of Christ in this chapter. Isaac is the first' an only son, loved

by his 'father, willing to do his father's will, received back from the dead in a figure. The ram is the second: an innocent victim died as a substitute for another, its blood was shed, and it was a burnt offering wholly consumed for God. Someone has said that, in providing the ram as a substitute for Isaac, "God spared Abraham's heart a pang He would not spare His own." The Angel of the LORD in verses 11 and 15, as in all the OT, is the Lord Jesus Christ. Abraham named the place The-Lord-Will-Provide (Jehovah-jireh) (v.14). This is one of the seven compound names for God in the OT. The others are:

(1) Jehovah– jireh – “The-Lord-Will-Provide” (Genesis 22:14).
(2) Jehovah– Rophekha – “The Lord who heals you” (Exodus 15:26).
(3) Jehovah– nissi – “The Lord is my Banner” (Exodus 17:8 – 15).
(4) Jehovah– Shalom – “The Lord our Peace” (Judges 6:24).
(5) Jehovah– Roi – “The Lord is my Shepherd” (Psalms 23:1).
(6) Jehovah– Tsidkenu – “The Lord is Righteousness” (Jeremiah 23:6).
(7) Jehovah– Shammah” – “The Lord is Present” (Ezekiel 48:35).

What The Bible Teaches: Author J.W. Ferguson
Verses 11-19: God Intervenes and Confirms his Covenant Promises

The verse in Hebrews 11 goes on (RV): "yea, he that had gladly received the promises was offering up his only begotten son." The word "was offering up" indicates that he was prevented from completing the action. It was never completed, for heaven’s response to the obediently lifted knife was swift and urgent. This is one of those great occasions when God called men by name with the urgency of a double call. Abraham as so often was quick to respond, "Here am I." God’s message to him was to do "the lad" no harm; the point had been fully established: "for now I know that thou fearest God." God of course knew it all along, but Abraham had to prove it. Now God knew it experientially. Faith must be "made perfect," as James would say, by works. This was the supreme test of faith, and Abraham’s faith had stood the test. His faith caused him to view God with fitting reverence, here called "fear".

God’s words in Genesis **22:12** are wonderful: "thou hast not withheld thy son, thine only son, from me." The Septuagint renders this: "for my sake thou hast not spared thy beloved son." The mind goes to Romans **8:32** "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Is it too much to read in this incident in Genesis 22 a faith and devotion which moved the heart of God as he looked forward to what was already an established purpose, that he would show his wonderful grace by not sparing his own Son? Paul’s adaptation of the words from Genesis suggests that he sees Genesis as a picture of God giving his Son. God understood how Abraham felt, in the sense that he had already purposed to give his Son for us.

Once again "Abraham lifted up his eyes." (Genesis **22:13**) This was the place of clear vision indeed. He saw "behind him a ram caught in a thicket by his horns." Often at moments of crisis the answer to the problem is within reach, but there has to be a turning round to become aware of it. God had provided a ram for a burnt offering. It was securely caught, held by its strongest feature, its horns. It was also held in a way which put no blemish on it, not held by a part which would tear and bruise. God’s provision is always of perfect quality.

Isaac need not die, for God had provided a ram for a burnt offering instead of him. Abraham acted promptly in taking and offering it. What he had said had proved correct and God’s provision had been seen. The story, which had suggested the perfect harmony of Father and Son as our Lord Jesus went to the place of sacrifice, now suddenly provides a vivid picture of a substitutionary sacrifice, a ram instead of Isaiah. Here at Moriah, where later generations would

come to worship God through victims which would die instead of them at the temple, the principle of substitutionary sacrifice was vividly portrayed. But further, it was near this same place that God provided finally a perfect, unblemished, substitutionary Sacrifice. Small wonder that this chapter has been the subject of much writing and the cause of much worship by Christians.

Abraham's response to this remarkable provision by God, which had vindicated his faith, was to name the place Jehovah-jireh, "the Lord will provide/see." (Genesis **22:14**) It was a place of vision and of God's provision. The two ideas are interlocked in the verse. The place came to be recognized as most important, a sacred site, honored by a traditional saying, "In the mount of the Lord it shall be provided/seen." This title, Jehovah-jireh, is the first of a number of notable instances which honor the Lord by giving him a title compounded of his name (Jehovah) and an association which his people wish to commemorate.

God had not finished yet. He called again to Abraham out of heaven and swore an oath to him. God acts in sovereign freedom, but he responds to his people's faith-obedience. Abraham had "done this thing," not withholding his son, his only son, and God expressed his appreciation by repeating the covenant undertaking. This was the climax of God's promises first given in their basic form in ch 12. Now God was going to bless Abraham abundantly-this is the meaning of "in blessing I will bless thee." God does not need to swear to us. Men swear to give their words greater weight and certainty, so they swear by One greater than themselves who is absolutely trustworthy. God would show the certainty of his covenant with Abraham, so he swore, for Abraham's sake, by his own name, the highest authority by which one can swear. As Hebrews 6:13**, 14** puts it, "Because he could swear by no greater, he sware by himself, saying, 'Surely blessing I will bless thee'." God would also multiply Abraham's descendants abundantly to become as innumerable as the stars of heaven, or as the grains of sand on the sea shore. Moreover, his descendants would occupy their enemies' strongholds and rule over them. In his descendants would all the nations of the earth be blessed. God always intended that a nation which he conspicuously blessed would be a vehicle for divine blessing to other nations. This has never happened through Israel as it should have done. There is, however, reason to rejoice that in a future day God will bless all the nations through him who is Abraham's seed. Then Israel will be the head of the nations and not the tail, (Deuteronomy **28:13**) for through Christ's rule they will fulfil God's purpose in choosing them to be a blessing. God's purpose was free and unconditional, but, through his grace made effective in Abraham, it will be seen to be in harmony with Abraham's faith-obedience.

So Abraham and his young men returned to Beer-sheba and he dwelt there. Oddly, no mention is made of how Isaiah reacted to all of this, or of what he felt or said after that one exchange as "they went both of them together." The story is a story of Abraham's faith being tested and found genuine, not a human-interest story of people's feelings. The modern press would major on Isaac's feelings, but God's Word is different.

Questions have sometimes been asked about where Sarah was during the events of this chapter, or how much, if anything, she knew of the command of God. The fantastic stories which the Jewish writers in particular have woven around Sarah's absence from the story should demonstrate the futility of such speculation. It is the story of the testing of Abraham's faith and Sarah is not involved.

Exodus 6:3

(KJV)
And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name **JEHOVAH** was I not known to them.

American Standard Version	**King James Version**	The Webster Bible
Basic English Bible	Lexham English Bible	World English Bible
Complete Jewish Bible	Orthodox Jewish Bible	Wycliffe
Holman Christian Standard	Douay-Rheims Catholic Bible	Young's Literal Translation
Darby Translation	Third Millennium Bible	Revised Version
Hebrew Names Version	Tyndale	**Hebrew Interlinear**
Jubilee Bible 2000	Modern King James Version	

(ESV)
I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by my name the **LORD** I did not make myself known to them.

Common English Bible	New American Standard Version	New Revised Standard
English Standard Version	New Century Version	Revised Standard Version
Good News Translation	New International Version	**Septuagint**
God's Word Translation	New King James Version	
New English Translation	New Living Translation	

All of the translations in the table above replaced **JEHOVAH with LORD.**

Comments:

The Annotated Bible by: Arno Gaebelein

Jehovah's Answers. The Genealogy.

1. Jehovah Answers Moses. 1-13.
2. The Genealogy. 14-27.

Moses' "wherefore" and "why," his outburst of impatience, is graciously met by Jehovah. In His answer he speaks more fully of Himself as Jehovah, and what he will do in behalf of His afflicted and oppressed people. I am Jehovah, is His solemn declaration. Note the continued utterances of what He is and what He will do. I appeared unto Abraham; I have heard; I have remembered; I will bring you out; I will rid you out of their bondage; I will redeem you; I will take you to be for me a people; I will be to you a God; I will bring you into the land; I will give it to you for a heritage; I am Jehovah. In Ezekiel, Chapter xxxvi, the reader will find Jehovah's "I will" concerning the future restoration of His people Israel. No condition is mentioned; for their salvation as well as ours, is "not of works" but of Grace alone. The source of all is His love. (Deut. vii:7, 8.) Salvation is Jehovah's work and not ours. Thus while the patriarchs knew the name of God as Jehovah, the full revelation of Jehovah, working in the gracious performance of His promises, they knew not.
Verse 3 means that they did not understand the name Jehovah, though they knew that name. Then follows the record of "the heads of their fathers' houses." He knows them by name. He comes down where the slaves are, and calls them by name, thus identifying Himself with them.

And then He knew, as He does now, every groan, every burden, every spot upon which the whip of the cruel taskmaster had fallen. This is the precious lesson of this register of names. No other genealogy is found in Exodus. What a great Redeemer is Jehovah, our Lord Jesus Christ! All praise and glory be to His holy Name.

What The Bible Teaches: Author J. Grant
Verses 2-5: The Comfort of Past Dealings with God

To Abraham and Isaac, he had appeared as God Almighty, but now he was to be known as Jehovah, the never changing One. Reference is made to the significance of this name in the commentary on Exodus **3:13-14**.

See note on this name … " Exodus 3:13" @@ "**I am that I am**"

It is on this basis that he reminds Moses of the covenant which had been made with the patriarchs regarding the land of Canaan. Jehovah will not change his purpose because of the obstinate refusal of Pharaoh. The covenant has been established, never to change.

But Jehovah is not only the God of the covenant; he is also the God of compassion. The groaning of the slaves had been heard in heaven and Jehovah remembered his covenant. It is almost unnecessary to state that when Jehovah "remembered" there was no suggestion that he had forgotten. It indicated, rather, that the suffering of the Hebrews was not a sign that Jehovah had become indifferent. The covenant was remembered, and had been from the day when it was given.

Exodus 17:15

(KJV)
And Moses built an altar, and called the name of it **Jehovahnissi**:

American Standard Version	**King James Version**	Wycliffe
Basic English Bible	Third Millennium Bible	Young's Literal Translation
Darby Translation	The Webster Bible	Modern King James Version
Revised Version	**Hebrew Interlinear**	**Septuagint**

(ESV)
And Moses built an altar and called the name of it, **The LORD Is My Banner**,

Common English Bible	Jubilee Bible 2000	New Revised Standard
Holman Christian Standard	Lexham English Bible	Douay-Rheims Catholic Bible
English Standard Version	The Message Bible	Revised Standard Version
Good News Translation	New American Standard Version	World English Bible
God's Word Translation	New King James Version	New English Translation
New International Version	New Living Translation	

All of the translations in the table above replaced **Jehovahnissi** with its meaning **The LORD Is My Banner**

Comments:

The Annotated Bible by: Arno Gaebelein

At Rephidim.

1. The Water from the Rock. 1-7.
2. The Conflict with Amalek. 8-16.

From Sin they went to Dophkah and Alush before they came to Rephidim. (Num. xxxiii:12, 13.) Again there was no water and Moses feared they might stone him. Without following the historical record we point out some of the most interesting lessons of the two events at Rephidim. The Rock is a type of Christ. Jehovah stood upon the rock to be smitten, even as "God was in Christ." (2 Cor. v:19.) The smiting by the rod, used in judgment upon the river of Egypt, is the type of the death of Christ. There could be no water till the rock was smitten. There could be no water till Christ had died. The water from the cleft rock is the type of the Holy Spirit, who was given as the result of the finished work of Christ. Exodus xvi and xvii go together and John vi and vii go together likewise. In Exodus xvi we find the Manna and in John vi the bread of life. In Exodus xvii the water out of the rock, the type of the Holy Spirit; in John vii the Lord Jesus announces the coming gift of the Holy Spirit. "If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this He spake of the Spirit, which they that believe on Him should receive; for the Holy Spirit was not yet given, because that Jesus was not yet glorified." (John viii:37-39.) "They drank of that spiritual Rock that followed them, and that Rock was Christ." (1 Cor. x:4.)

The first conflict followed. There was no conflict at the Red Sea, but immediately after the water had been given in such wonderful abundance, Amalek appeared. Amalek is the type

of the flesh. The conflict illustrates Gal. v:17. "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary, the one to the other, so that ye should not do the things ye would." The flesh and its lusts, which war against the soul, (1 Peter ii:12) are represented by Amalek. And Amalek attacked Israel, and Israel, Amalek. The attack was made when Israel in unbelief had asked, "Is the Lord among us or not?" Even so, when God's people do not reckon in faith with the presence and the power of the Lord the flesh rises up; but if we walk in the Spirit we shall not fulfill the lusts of the flesh.

Joshua is here mentioned for the first time. He was twenty-seven years younger than Moses, that is fifty-three years. He is the type of the Lord Jesus Christ, the captain of our salvation. Moses, on top of the hill, represents Christ risen from the dead and at God's right hand, to appear in the presence of God for us as our advocate. Aaron and Hur at Moses' side typify His priesthood of loving sympathy and His righteousness. ("Hur" means "white," the color used for righteousness.) But the hands of Christ never hang down. He ever liveth and intercedes for us.

Amalek is not destroyed and the flesh is not. Amalek's end comes when Christ comes. (See Num. xxiv.17-20.) The conflict with Amalek, the flesh, continues as long as we are in the body.

In verse 14 we have the first command to Moses to write. Not so long ago critics claimed that writing at Moses' time was unknown. The tablets of Lachish and Tel-el-Amarna have silenced this foolish assertion. The memorial altar, "Jehovah Nissi," the Lord is my banner, tells us of victory. "The assurance of victory should be as complete as the sense of forgiveness, seeing both alike are founded upon the great fact that Jesus died and rose again. It is in the power of this that the believer enjoys a purged conscience and subdues indwelling sin. The death of Christ having answered all the claims of God in reference to our sins. His resurrection becomes the spring of power in all the details of conflict afterwards. He died for us, and now He lives in us. The former gives us peace, the latter gives us power."

What The Bible Teaches: Author J. Grant

Verse 15: The Consequences of the Battle-Jehovah-nissi

In addition to writing the words in a book, Moses built an altar. The first altar builder in Scriptures was Noah, (Genesis **8:20**) and Abraham built four. (Genesis **12:7 12:8 13:8 22:9**) It is likely that the form of these altars would be according to the instruction given to Moses in Exodus **20:24-26**. They would be made of earth or of undressed stone. There was nothing elaborate about them. The purpose of the altars was to mark some dealing with God, and Moses determined that this battle should be so marked. The title given to the altar, "Jehovah-nissi," means "the Lord my Banner" referring back to the rod which had been held up over the battlefield as a banner. The altar recognized the fact that the rod itself did not contribute to the victory; the God who told Moses to hold it up did.

This altar is one of the milestones left behind in the wilderness. Israel would move on and it would not be possible in coming days to revisit this altar, but the events of that place would not be forgotten. Other milestones would be left on the way. Sad to say, subsequent events would determine that a cemetery was left behind them everywhere they travelled, a mark of their disobedience in refusing to enter the land. However, as the ashes of the daily burnt offerings were left outside the Camp in a clean place, (Leviticus **6:10-11**) they also left a mark of their devotion. In addition, the bullock that was offered for a sin offering was burned outside the Camp in clean place (Leviticus **4:12**) leaving the evidence of confession of their sin. For the Christian pilgrim and stranger today the question of what milestones are left behind will be answered at the Judgment Seat of Christ.

There is no note of any offering being placed on this altar, but it would be strange to build an altar and not sacrifice. As this was the first altar built since leaving Egypt it may be the place where the instruction to sacrifice to the Lord their God in the wilderness was obeyed (see Exodus **3:18**). This would explain why Moses built the altar without any specific instruction from the Lord being recorded. Having kept before him these words of the Lord, he now recognized that this was the time when it was possible to obey.

Judges 6:24

(KJV)
Then Gideon built an altar there unto the LORD, and called it **Jehovahshalom**: unto this day it is yet in Ophrah of the Abiezrites.

American Standard Version	Hebrew Names Version	The Webster Bible
Basic English Bible	Jubilee Bible 2000	World English Bible
Holman Christian Standard	**King James Version**	Wycliffe
Darby Translation	Third Millennium Bible	Young's Literal Translation
Modern King James Version	Revised Version	**Hebrew Interlinear**

Judges 6:24 (ESV) Then Gideon built an altar there to the LORD and called it, **The LORD Is Peace**. To this day it still stands at Ophrah, which belongs to the Abiezrites.

Judges 6:24 (NET) Gideon built an altar for the LORD there, and named it "**The LORD is on friendly terms with me.**" To this day it is still there in Ophrah of the Abiezrites.

Common English Bible	The Message Bible	New Living Translation
English Standard Version	New American Standard Version	New Revised Standard
Good News Translation	New Century Version	Douay-Rheims Catholic Bible
God's Word Translation	New International Version	Revised Standard Version
Lexham English Bible	New King James Version	**Septuagint**
New English Translation		

All of the translations in the table above replaced **Jehovahshalom** with its meaning **The LORD Is Peace** *or* **The LORD is on friendly terms with me**

Comments:

The Annotated Bible by: Arno Gaebelein

Under Midian. Gideon raised up.

1. Israel's Suffering from Midian, Verses 1-6.
2. Their Repentance and the Divine Answer. Verses 7-10.
3. Gideon, the Deliverer, Chosen. Verses 11-24.
4. The Restored Worship. Verses 25-32.
5. The Gathering for the Conflict. Verses 33-35.
6. The Sign of the Fleece. Verses 36-40.

After Deborah and Barak the land had fifty years7 rest, and when again they did evil they were delivered into the hand of Midian for seven years. It was a most cruel oppression which they suffered and on account of their repeated unfaithfulness. They sank now lower than during the previous declensions and captivities. They were stripped of everything and greatly impoverished. The Amalekites came also and made common cause with Midian against Israel.

The word Midian means "strife." Midian is typical of the world in its opposition to and separation from God. Midian and Moab are often seen together. Both typify the world as the enemy of God. The Midianites with Moab tried to get Balaam to curse Israel. (Num. xxii:4.)

Moab and Midian were the means of bringing God's judgment upon Israel through the woman Balaam brought into the midst of God's people. Then Israel was joined to Baal-Peor, and the Lord told Moses: "Vex the Midianites and smite them." (Numbers xxv:17.) Amalek represents the flesh with its lusts. The world and the flesh ever combine to enslave God's people and rob them of their blessings; "greatly impoverish them" as Midian did to Israel. How the Church has been spoiled by Midian and is to-day in the sad condition typified by Midian's power over Israel, we cannot follow at greater length. The world is in the church-separation is given up and the methods of the world have become the methods of the church. In the church message to Pargamos, Balaam and the stumbling-block he cast before the children of Israel, is mentioned. It represents that period of the church when the church gave up her separation and settled down in the world. *(The seven church messages in Rev. ii and iii are prophetic of the history of the church on earth. Pergamos is that period which began with Constantine.)*

And the same application of Midian must be made of the individual believer. How God's Word warns against the world and the corruption which is through lust. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 John ii:15.) "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God. " (James iii :4.)

When they cried to the Lord a Prophet was sent to them. The deliverer they looked for is withheld for a time to deepen their need and burden their souls with a greater sense of the evil they had done. The unnamed Prophet brings therefore a twofold message: The message of God's faithfulness and the message of their disobedience.

Next we see an angel of the Lord under an oak in Ophrah. Gideon the son of Joash threshed wheat by the winepress to hide it from the Midianites. The angel greeted him. "The Lord is with thee, thou mighty man of valor." And Gideon addressed him telling out the burden of his soul. If the Lord be with us why then is all this befallen us? But now the Lord hath forsaken us. It was the language of despair. "Then the Lord looked upon him and said, Go in this thy might, and thou shalt save Israel from the land of the Midianites; have not I sent thee? " And still Gideon is reluctant to believe the message and the Lord tells him "Surely I will be with thee, and thou shalt smite the Midianites as one man." The Lord had called him, and when He calls He also fits for the service and is with the servant. Oh! the blessed word "I will be with thee." And the One who spoke to Gideon is the same, who has left to us the precious word, "Lo, I am with you always even unto the end of the world." Then Gideon brought his offering upon the rock, and the Angel of the Lord with his staff brought the fire which consumed it all, while He departed from Gideon's sight. Then it dawned upon Gideon that he had been face to face with Jehovah, and he feared death. A blessed message came to him then. "Peace be unto thee; fear not; thou shalt not die."

Then he built his altar and called it "Jehovah-shalom -the Lord is peace. All is full of meaning. The offering he brought typifies Christ; so does the rock upon which it was brought. The fire consumed it all, carried it upward to God. And upon that the assurance of peace is given. Even so He is our peace. Blessed be God for such a precious, beautiful name-"Jehovah-shalom”-the Lord is peace. So we need not to fear, for He has made peace through the blood of His cross, and He is our peace. And therefore like Gideon we need an altar to worship. True peace with God, and the enjoyment of Himself as our peace, leads to worship, yea, it demands worship. Such the Father seeketh. As holy priests we come, made nigh by His precious blood, and bring our spiritual sacrifices. If Christ were constantly enjoyed, the facts of our redemption of blood never forgotten, Midian, this poor world, could never impoverish us. And deliverance out of worldliness and a new separation unto Him must needs have for its starting point a heart-return to Himself, who is our peace.

Then Gideon does what his name (cutter down) means. Baal's altar must fall down. He began his great work at home. It was a bold deed by which he put himself completely on the

Lord's side and stirred up the wrath of the enemy. And then the enemies gather for the battle. The Spirit of the Lord then came upon Gideon. He was endued with the Spirit for the approaching deliverance. The enemies were coming in like a flood, but the Spirit of God lifted up a standard against them.

Finally, Gideon asked his signs. He still hesitated. And the wonderful patience and condescension of Jehovah in meeting poor, wavering Gideon! The fleece in the midst of the ground is the type of Israel in the midst of the nations. The dew is a symbol of divine grace and mercy. It is the Lord who forsakes and who refreshes Israel. Israel to-day is like the fleece without the dew, while the ground, the Gentiles, possess of the Grace of God. But ere long the dew will fall upon Israel again and the time of their blessing and fulness will come.

What The Bible Teaches: Author C.T. Lacey
The Lord Waited for Gideon (Judges **6:17-24**)

Although Gideon continued to display a lack of confidence, he also had a genuine desire to be absolutely sure as to who it was that was speaking to him. It would be easy to criticize his request for a sign that it was the Lord speaking to him, (Judges **6:17**) but it must be viewed in the context of Israel's spiritual poverty and lack of confidence at this time. The angel of the Lord uttered no such criticism and was not impatient as Gideon pleaded, "Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee." (Judges **6:18**) It would have taken some time, possibly up to an hour or more, for Gideon to prepare the kid, the unleavened cakes and the broth, but the angel of the Lord graciously responded, "I will tarry until thou come again." (Judges **6:18**) The hurried and impatient manner in which the Lord's people often respond towards each other stands in marked contrast to the calm and measured way in which he addresses their doubts and fears. He waited patiently for Abraham, (Genesis **18:1-8**) and he did the same here for Gideon. He did not expect him to move beyond his experience and therefore revealed himself to him a step at a time.

Gideon's present for the angel of the Lord was of a very different nature from the one sent earlier by the children of Israel to Eglon, king of Moab. As has already been noted in the commentary on ch. 3, the latter was probably in the form of tribute money or produce of the land, and was designed to pander to a man of the flesh, whereas Gideon's offering was made with a spiritual desire to get to know more about the divine visitor. The word "present" MINCHA (**See Definition 04503**) has the thought of "a voluntary sacrificial gift to God" associated with it, and it may well have been that he brought his offering in the light of his knowledge of the teaching of the Scriptures relating to the offerings and the altar. The flesh would point to the burnt offering, (Leviticus **1:1-17**) the unleavened cakes to the meal offering (Leviticus **2:1-16**) and the broth to the drink offering. (Leviticus **23:13,18,37**) Clearly, his sacrifice was costly during a time of such great poverty and need. An ephah of flour would have made a considerable amount of bread for his family, and the precious kid must have been one of the few in Israel that had been hidden from the marauding Midianites. Worship is, indeed, a costly business.

The angel of the Lord proceeded to give clear instructions to Gideon concerning his offering as he brought it to him under the oak, and presented it. (Judges **6:19**) He said to him, "Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth." (Judges **6:20**) There was no room for Gideon to use his own discretion as to where to place the offering; it had to be on "this rock." It must have delighted the Lord, in the midst of a disobedient people, to speak with a man of whom it was recorded, "And he did so." (Judges **6:20**) The angel of the Lord responded and "put forth the end of the staff that was in his hand, and touched *struck or smote* (**See Definition 05060**) the flesh and the unleavened cakes." (Judges **6:21**) As Gideon

looked on, the result of this action was dramatic: "and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes." (Judges **6:21**)

Retrospectively, believers today can see Christ and his sacrifice at Calvary reflected in Gideon's offering. They have come to know him as the Rock, who is the only true ground for lasting peace. The flesh reminds them that he "hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." (Ephesians **5:2**) The unleavened cakes point to his holy, spotless and pure life; and the broth testifies to the fact that "he hath poured out his soul unto death." (Isaiah **53:12**) The staff that touched the flesh and the bread prefigures the solemn truth expressed through Isaiah, "Yet it pleased the Lord to bruise him." (Isaiah **53:10**) The fire consumed Gideon's offering, but Christ consumed the fire of divine judgment at Calvary.

The appearance of the fire and the sudden disappearance of the angel finally persuaded Gideon that he had been speaking with the Lord. (Judges **6:21,22**) His immediate response was fear of death, "because I have seen an angel of the Lord face to face." (Judges **6:22**) He had requested a sign (Judges **6:17**) and yet, after being granted it, he feared that the God who gave it to him would slay him. However, such a response was understandable when viewed in the context of the belief that no man could see God's face and live (cf. Exodus **13:22; 33:20**). The Lord graciously addressed his troubled servant with words of calm assurance, "Peace be unto thee; fear not: thou shalt not die." (Judges **6:23**) Through this experience he came to know the Lord as Jehovah-shalom *Jehovah is peace* (**See Definition 03073**), which led him to build an altar and to worship. M.F. Unger points out that, "shalom denotes welfare in its broadest connotation, including peace of mind, health of body, salvation of soul, comfort in distress, and success in life" (Commentary on the Old Testament). It is also associated with the thought of reconciliation, based on the completion of a contract or the payment of a debt. S. Ridout sums it up when he writes, "In the midst of all the tumult that raged about him, in spite of the dread conflicts that were soon to take place, there was one place where all was perfect peace, one Person with whom there was no conflict — Jehovah himself … how beautiful and quiet is all this in the midst of utter ruin and confusion … Gideon has found the God of peace, and we see him, the accepted worshipper" (Lectures on the Book of Judges).

This same God is to be found in the pages of the New Testament. Paul, the apostle, spoke of him as the God of peace (Romans **15:33 16:20, Philippians 4:9**) and the Lord of peace. (2Thessalonians **3:16**) He directed his readers' attention to Christ as the One who "made peace through the blood of his cross" (Colossians **1:20**) and through whom they had "peace with God." (Romans **5:1**) He revealed to the believers at Ephesus, who had once been without hope and without God in the world, that Christ "is our peace" and that he "came and preached peace to you which were afar off, and to them that are nigh." (Ephesians **2:14,17**) Believers therefore come to know the God of peace at conversion, but Paul also reminded the saints at Phillipi of his continuing ministry throughout their lives: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Philippians **4:6,7**) He went on to stress the importance of obedience if this peace were to be experienced: "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." (Philippians **4:9**) The children of Israel had sacrificed the enjoyment of peace and rest, because of their disobedience. Believers today must take care that they do not do the same.

Judges 9:9

(KJV)

But the olive tree said unto them, Should I leave my fatness, wherewith by me they honor **God** and man, and go to be promoted over the trees?

American Standard Version	Jubilee Bible 2000	The Webster Bible
Basic English Bible	**King James Version**	World English Bible
Complete Jewish Bible	New American Standard Version	Revised Version
Holman Christian Standard	New King James Version	**Septuagint**
Darby Translation	New Living Translation	**Hebrew Interlinear**
Hebrew Names Version	Orthodox Jewish Bible	
Modern King James Version	Third Millennium Bible	

Judges 9:9 (CEB) “But the olive tree replied to them, ‘Should I stop producing my oil, which is how **gods** and humans are honored, so that I can go to sway over the trees?'

Judges 9:9 (ESV) But the olive tree said to them, 'Shall I leave my abundance, by which **gods** and men are honored, and go hold sway over the trees?'

Judges 9:9 (GNT) The olive tree answered, "In order to govern you, I would have to stop producing my oil, which is used to honor **gods** and human beings.'

Judges 9:9 (GW) But the olive tree responded, 'Should I stop producing oil, which people use to honor **gods** and humans, in order to rule the trees?'

Judges 9:9 (LEB) And the olive tree replied, 'Should I stop [producing] my oil, which by me **gods** and men are honored, to go sway over the trees?'

Judges 9:9 (MSG) But Olive Tree told them, "Am I no longer good for making oil That gives glory to **gods** and men, and to be demoted to waving over trees?"

Judges 9:9 (NCV) "But the olive tree said, 'Men and **gods** are honored by my oil. Should I stop making it and go and sway over the other trees?'

Judges 9:9 (NIV) “But the olive tree answered, ‘Should I give up my oil, by which both **gods** and humans are honored, to hold sway over the trees?’

Judges 9:9 (NRS) The olive tree answered them, "Shall I stop producing my rich oil by which **gods** and mortals are honored, and go to sway over the trees?'

Judges 9:9 (RHE) And it answered: Can I leave my fatness, which both **gods** and men make use of, to come to be promoted among the trees?

Judges 9:9 (RSV) But the olive tree said to them, 'Shall I leave my fatness, by which **gods** and men are honored, and go to sway over the trees?'

Judges 9:9 (WYC) Which answered, Whether I may forsake my fatness, which both **Gods** and men use, and come, that I be advanced among trees? (Which answered, Can I forsake my rich oil, which is used to honour both gods and men, and go that I be advanced over the other trees?)

Judges 9:9 (YLT) And the olive saith to them, Have I ceased from my fatness, by which they honour **gods** and men, that I have gone to stagger over the trees?

Common English Bible	The Message Bible	Douay-Rheims Catholic Bible
English Standard Version	New Century Version	Revised Standard Version
Good News Translation	New International Version	Wycliffe
God's Word Translation	New Revised Standard	Young's Literal Translation
Lexham English Bible	New English Translation	

All of the translations in the table above replaced **God** with **gods**.

Comments:

The Annotated Bible by: Arno Gaebelein

Abimelech the King, and His Wickedness.

1. The Murder of Gideon's Sons. Verses 1-6.
2. Jotham's Parable. Verses 7-21.
3. Scenes of Strife and Destruction of Shechem. Verses 22-49.
4. Abimelech's End.

Verses 50-57. The story of Abimelech is intensely interesting in its typical meaning. Abimelech was the offspring of an unlawful union: the son of Gideon and the concubine in Shechem. He was half Israelite and half Canaanite. Abimelech means "my father was king"; he claims therefore supremacy, lordship over the people Israel on the basis of succession. His father had refused that honor; the bastard offspring claims it. He gains his object by a conspiracy and by murdering the sons of his father, with the exception of Jotham, who hid himself. And this domineerer over the people bears the name of the Philistine kings.

This illustrates perfectly that corrupt system of Christendom which is half Christian and half Heathenish Rome. It is like Abimelech-a bastard system. She is called in Revelation "Jezebel," the heathen woman who was married to an Israelitish king. Rome claims apostolic succession through Peter, who disclaimed any preeminence, but rather warned against "lording over God's heritage." Ecclesiastical assumption to control and govern the people of God, so prominent in corrupt Christendom, is clearly indicated in Abimelech's act of putting himself forward as king. And the murderous spirit of Abimelech is there likewise.

Jotham (meaning: Jehovah is perfect), the youngest son of Gideon, is the witness against it. He uttered a parable from Gerizim. The Olive, the Fig-tree and the Vine refused to reign over the trees. The Bramble becomes king to devour with fire the cedars of Lebanon. He applied the parable to Abimelech, who had been made king.

"The tendency of man's heart is to make another king than God, to put leaders in His place, and thus to destroy the use and blessing for which the olive, the fig, the vine, the various gifts of God, are given. But just those who are really worthiest will most surely refuse to leave their spheres of happy service, their sweetness, and their fruit, to go to 'wave over,'-to flutter idly in the wind over the trees. Thus royalty comes naturally to the thorn-bush, which need give up nothing, but which has thus nothing in its gift but thorns, -such as, indeed, the men of Succoth (chapter viii:16) were taught with. But worse would come than this-the fire of God's wrath, which, from this side and from that, would destroy both king and people." *(Numerical Bible.)*

Three years later the prediction in Jotham's parable comes true; fire came out from Abimelech and devoured the men of Shechem; and fire came out from Shechem and devoured Abimeleeh. It was God who sent an evil spirit between Abimeleeh and the men of Shechem.

Then there is the revolt of Gaal, ("loathing"), the son of Ebed ("servitude ") , and he opposed Abimelech. Something similar came to pass in Christendom. On account of the domineering rule of Rome there was the revolt against her. The overthrow of the ecclesiastical oppressor was attempted. But Gaal's attempt fails. He is overcome. Abimelech and his officer Zebu1 are victorious. The revolt has failed. Even so to-day Rome is gaining, and those who "protested" once against her wickedness, now are following her pernicious ways once more. Abimelech's end was brought about by a piece of a millstone which a woman cast on him, and a young man thrust him through with a sword and he died. It was a fearful end in judgment. Even so it is written of Babylon, the mother of harlots, Rome. "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more." . . . "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." (Rev. xviii :21, 24.)

What The Bible Teaches: Author C.T. Lacey
Verses 6-21: The Parable of Jotham

The place

The news of Abimelech's coronation brought Jotham out of hiding, and "he went and stood in the top of mount Gerizim." (Judges **9:7**) The acoustics of this vantage point made it the perfect place for his message to carry to all his hearers. Moses had commanded that six of the tribes should stand on mount Gerizim to declare the blessings of the law, and six of them on mount Ebal to declare the cursing's on those who disobeyed the law. (Deuteronomy **27:12,13**) Joshua had fulfilled this command when the children of Israel entered the land. (Joshua **8:33-35**) It was particularly poignant therefore that Jotham stood on mount Gerizim, the mount of blessing, to condemn the wickedness of the men of Shechem towards his brethren. Sadly, their actions meant that the place of blessing became the place of condemnation. They had forfeited any right to the blessings that had formerly been proclaimed from that mount. The tribe of Joseph (Ephraim and Manasseh) was one of the tribes that stood on it to pronounce the blessings. Gideon was from the tribe of Manasseh (Judges **6:15**) but the rebellion of Abimelech, his son, and the men of Shechem, a city that was within the borders of Ephraim, brought no blessing to the tribe.

The parable

Jotham's simple, yet powerful, parable is the first to be recorded in the Scriptures. He pictured the trees going forth "to anoint a king over them." (Judges **9:8**) Trees were a particularly appropriate illustration as they speak of men in the Bible. Indeed, Daniel linked a tree, a man and kingship together when he imparted to Nebuchadnezzar, king of Babylon, the interpretation of his dream: "The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth … it is thou, oh king, that art grown and become strong." (Daniel **4:20,22**) The blind man at Bethsaida, responding to Jesus' enquiry as to whether he saw anything, said, "I see men as trees, walking." (Mark **8:24**) The Psalmist likened the man who delights in the law of the Lord to "a tree planted by the rivers of water." (Psalms **1:3**)

Three prominent and productive trees were approached to become king.

Firstly, the olive tree stood in prime position in the estimation of the other trees. They came to it with more of a statement than a request: "Reign thou over us." (Judges **9:8**) It did not appear to have crossed their minds that such an opportunity would be refused. Much to their surprise, no

doubt, the olive tree refused: "*Should I leave my fatness, wherewith by me they **honor God and man**, and go to be promoted (wave, hover-5128) over the trees?" (Judges **9:9**)* Its oil, which is a picture of the Holy Spirit, was one of the ingredients in the holy anointing oil. (Exodus **30:24**) Such oil was also used to feed the golden candlestick, the only light in the holy place of the tabernacle, (Leviticus **24:2**) and it was mingled with the offerings. It was therefore used to honor God. However, it was also used to honor man, pictured in the Samaritan who came to the man on the Jerusalem to Jericho road and "bound up his wounds, pouring in oil and wine." (Luke **10:34**) Indeed, olive oil was used for a range of medicinal purposes. It was also used to anoint the kings of Israel. (1Samuel **10:1 16:13**) Such a fruitful tree was never going to sacrifice its position of fatness and blessing for the short-term gain of being "promoted over the trees."

Secondly, the trees approached the fig tree. They had learned the lesson from their first attempt and, on this occasion, there was an invitation: "Come thou, and reign over us." (Judges **9:10**) However, they met with a similar response: "Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?" (Judges **9:11**) The fig tree provided the staple food of the land and it was highly valued for its sweetness and wholesome fruit. When the Lord Jesus was hungry, he looked to a fig tree for fruit. (Mark **11:12,13**) If the fig tree had embraced the desire of the trees for it to be king, it would have lost its sweetness and ceased to produce good fruit. It would have brought forth bitterness and evil figs. (cf. Jeremiah **24:2,3**)

Thirdly, the trees attempted to attract the vine: "Come thou, and reign over us." (Judges **9:12**) The vine declined and drew attention to the prime purpose for its existence: to produce wine, "which cheereth God and man." (Judges **9:13**) Wine was used as the drink offering, which was poured out in association with the sweet savor burnt offering, meal offering and peace offering. (Numbers **15:5,7,10,24 28:7,14**) J.J. Stubbs writes, "Wine, of which this offering is composed, speaks of joy. It would set forth the pleasure that God has received from the lovely life of the Lord Jesus, from his devotion unto death, and from a completed sacrifice upon which God with pleasure can feast with his people" (Numbers-Ritchie Old Testament Commentaries). The Psalmist spoke of "wine that maketh glad the heart of man." (Psalms **104:15**) It was therefore the privilege and responsibility of the vine to bring joy to the heart of God and man. This was displayed to perfection in the Lord Jesus, who said, "I am the true vine … These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (John**15:1,11**) If the vine had grasped after the power and position offered by kingship there would have been no joy, only sadness, for God and man. The truth of this was seen at a later date when Samuel told the children of Israel, "And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day." (1Samuel **8:18**) Sorrow came to both the Lord and his people as a result of their rejection of his rule over them.

Finally, "***all the trees***" made the disastrous decision to turn to the bramble and said, "Come thou, and reign over us." (Judges **9:14**) This is the first time that the words "all the trees" appear. Up until this point there had been an absence of harmony among the trees as they approached the olive, fig and vine trees. The bramble would most certainly not have joined with them in their desires for these trees to reign. It had its own selfish hidden agenda for power that would have brought it into direct conflict with their wishes. It was waiting for the appropriate time for that agenda to come out into the open and, even when it did, it would be cloaked with deception and threats. It displayed its true colors when it said, "If in truth ye anoint me king over you": (Judges **9:15**) the desire to rule was not far beneath the surface. However, it was the worst possible candidate to reign. Unlike the other three trees it had nothing of value to leave, if it were to embrace kingship. It produced no fruit and its wood was worthless. It was easily set on fire in the heat of the summer and therefore threatened the safety of other trees, including the mighty cedars of Lebanon. (Judges **9:15**) It was not part of God's original creation and only appeared

as a result of Adam's sin: "And unto Adam he said … cursed is the ground for thy sake … thorns also and thistles shall it bring forth to thee." (Genesis **3:17,18**) It was nothing more than a low-lying thorn bush over which the other trees towered. It was absurd therefore that it should offer its protection to them: "come and put your trust in my shadow." (Judges **9:15**) It was so close to the ground that it hardly cast a shadow and its sharp thorns would have wounded any who sought shelter under it. Its vicious and vindictive nature was displayed in its response to those who dared not to place their trust in it: "and if not, let fire come out of the bramble, and devour the cedars of Lebanon." (Judges **9:15**) Destruction would be swift and decisive for any who stood in its pathway to power.

The purpose

It almost defies belief that the trees should have turned to a tree like the bramble and made it king; and yet they did! It would be easy to direct all the criticism towards the bramble, but the desire for a king came from them in the first place. They must take their share of the blame for what unfolded. Instead of discerning the lessons from the responses of the olive, fig and vine trees, they persisted in their quest for one to reign over them and therefore they ended up with the king they deserved. Likewise, it was the men of Israel who first approached Gideon and said, "Rule thou over us" (Judges **8:22**). This set-in motion the chain of events that ultimately led to Abimelech seizing power. Later on, it was the elders of Israel who requested Samuel to "make us a king to judge us like all the nations"; (1Samuel **8:5**) and the Lord gave them Saul.

Jotham was not condemning leadership among the people of God, or even kingship. The parable is not primarily about the three trees that refused to reign, but about the folly of the other trees in choosing the bramble as king and its total unsuitability for such a position. His over-riding purpose was to highlight to his hearers the dangers and folly of the self-exalting and unscrupulous leadership that was displayed by Abimelech and others like him. (cf. 1Kings **1:5**) In a skillful and non-vindictive manner he brought home the application of his parable. Firstly, he challenged them as to their truth and sincerity both in relation to Abimelech and Jerubbaal: "Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands." (Judges **9:16**) Secondly, in order for them to reach an honest conclusion as to their integrity, he invited them to remember all that his father had done for them: "For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian." (Judges **9:17**) Thirdly, he confronted them with how they had responded to such a high-level commitment to their welfare: "And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone." (Judges **9:18**) Fourthly, he declared plainly the nature of the man they had proclaimed king. He referred to Abimelech as "the son of his maidservant (female slave, bondmaid-519) … your brother," (Judges **9:18**) which provided a powerful contrast to the affectionate terms, "my father" (Judges **9:17**) and "his sons." (Judges **9:18**) The reference to "maidservant" would undoubtedly have been regarded as an insult, since Abimelech's mother would have been a free-woman of Shechem. Fifthly, he picked up the theme of truth and sincerity again, and mockingly wished them joy: "If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you." (Judges **9:19**)

The clear message was that they had acted without integrity and therefore he left them in no doubt as to tragic outcome for both Abimelech and themselves: "But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech." (Judges **9:20**) Such a fleshly relationship could only end in the mutual destruction of both.

With this powerful message still ringing in the people's ears, Jotham "ran away, and fled, and went to Beer (a well-876), and dwelt there, for fear of Abimelech his brother." (Judges **9:21**) S.Ridout comments, "He cannot join in all this conflict and strife, so he flees to Beer and dwells there. Beer is 'a well', and he dwells by the well, while the people of God are in their unseemly strife over authority. He drinks of the authority of the fountain of the word of God, from whence alone come sustenance and refreshing" (Lectures on the Book of Judges).

Joshua 9:23

(KJV)
Now therefore ye are cursed, and there shall **none of you** be freed from being bondmen, and hewers of wood and drawers of water for the house of my God.

American Standard Version	New American Standard Version	Wycliffe
Basic English Bible	New Century Version	Young's Literal Translation
Complete Jewish Bible	New International Version	**Darby Translation**
Holman Christian Standard	New King James Version	Revised Version
Good News Translation	New Living Translation	**Septuagint**
God's Word Translation	Orthodox Jewish Bible	**Hebrew Interlinear**
Hebrew Names Version	Douay-Rheims Catholic Bible	Modern King James Version
Jubilee Bible 2000	Third Millennium Bible	New English Translation
King James Version	The Webster Bible	
The Message Bible	World English Bible	

Joshua 9:23 (CEB) So now you are cursed. **Some of you** will always serve as woodcutters and water haulers for my God's house."

Joshua 9:23 (ESV) Now therefore you are cursed, and **some of you** shall never be anything but servants, cutters of wood and drawers of water for the house of my God."

Joshua 9:23 (LEB) Therefore you [are] cursed; **some of you** will always be slaves as woodcutters and water carriers for the house of my God."

Joshua 9:23 (NRS) Now therefore you are cursed, and **some of you** shall always be slaves, hewers of wood and drawers of water for the house of my God."

Joshua 9:23 (RSV) Now therefore you are cursed, and **some of you** shall always be slaves, hewers of wood and drawers of water for the house of my God."

Common English Bible	Lexham English Bible	Revised Standard Version
English Standard Version	New Revised Standard	

All of the translations in the table above replaced **none of you** with **some of you**

Comments:

The Annotated Bible by: Arno Gaebelein
See Joshua 9:9

What The Bible Teaches: Author S. Grant
Verses 16-27: Gibeonites' Relationship with Israel

Deception discovered (Joshua **9:16-18**)

It was not long before the children of Israel realized their mistake. "And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbors, and that they dwelt among them" (Joshua **9:16**). No details are given in the narrative

that reveal how they discovered the truth, other than "they heard." It is ironic that the Gibeonites had come to the children of Israel because of what they had heard; it was now the turn of the children of Israel to approach the Gibeonites on the same basis. There must have been lines of communication across the land of Canaan, probably resulting from trade routes, which took the news from place to place. The crossing of the Red Sea and the battles on the east of Jordan had been known in Jericho. News had travelled to the cities of the Gibeonites and to the whole of the land, resulting in the confederacy at the commencement of the chapter.

Having made the blunder of entering into a covenant with their neighbors, the children of Israel did not delay in dealing with the situation. They displayed sensitivity to the seriousness of the situation, which perhaps was borne out of the memory of recent events which had followed the sin of Achan. It was right that they "journeyed, and came unto their cities on the third day" (Joshua **9:17**). They could not ignore this matter or hope that it would disappear. The Gibeonites dwelt in four cities, "Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim" (Joshua **9:17**), that formed part of the inheritance given to the tribes of Benjamin (Genesis **18:25,26**) and Judah (Genesis **18:14**). The city of Kirjath-jearim was also known as Baalah (Genesis **15:9**), Kirjath-baal (Joshua **15:60**), and Baale of Judah (2Samuel **6:2**) and although allotted to Judah, stood on the boundary between Judah and Benjamin (Joshua **15:60; 18:15**).

The situation was difficult for the children of Israel. When they arrived at the cities they did not act in haste and launch an assault in order to punish the Gibeonites. "The children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord God of Israel" (Joshua **9:18**). The seriousness of their league with the Gibeonites was underlined by the mention of the "Lord God of Israel" by whom they had sworn. If they attacked the Gibeonites, they would have invoked the displeasure of the Lord, since it was by his name they had sworn. It was bad enough to have entered into the treaty, but to break it would have compounded the error by bringing shame upon the name of the Lord. The dilemma which they faced was how to obey the Lord’s commandment regarding the inhabitants of Canaan, without breaking their treaty with the Gibeonites.

"And all the congregation murmured against the princes" (Joshua **9:18**). The response of the congregation put pressure on the princes. For the first time since they had crossed the Jordan the people are recorded as murmuring. This had been a characteristic of their forefathers in the wilderness and had been the cause of the forty years of wilderness wanderings (Numbers **14:2**). On this occasion the discontent was understandable. They had been bound to the inhabitants of the four cities by a treaty which their leaders had entered into without consulting either the Lord or them. Leaders among the people of God must take care when making decisions that affect the people for whom they are responsible to the Lord. The complacent folly of Joshua and the princes had the potential to cause serious division among the people and to sow the seeds of rebellion. It was a mark of the progress of that generation that the murmuring is not mentioned again in the chapter or in connection with the subsequent dealings with the Gibeonites. They were unhappy, but not rebellious.

The oath considered (Joshua **9:19-21**)

In response to their murmuring, the princes of the congregation explained to the people why they had to refrain from slaying the Gibeonites and respect the treaty: "We have sworn unto them by the Lord God of Israel: now therefore we may not touch them" (Joshua **9:19**). The only course of action available to them was to honor the terms of their treaty and "let them live" (Joshua **9:20**), for the consequences of any other course of action was that "wrath be upon

us, because of the oath which we sware unto them" (Joshua **9:20**). The nature of the Lord's response should the treaty be broken was seen years later when Saul attacked the Gibeonites and the Lord brought a famine into the land (2Samuel **21:1**).

The swearing of an oath in the Old Testament was a serious step and had significant consequences. It was the unbreakable word of a person, which invoked the authority of the name by whom the oath was sworn. To swear an oath by the name of the Lord God was to swear by the greatest of all authority. All the authority and character of the Lord was invoked by the oath and the consequences of breaking it were accepted as coming from the Lord: "When God made promise to Abraham, because he could swear by no greater, he sware by himself" (Hebrews **6:13**). In the Old Testament the Lord condemned those who swore falsely (Zechariah **5:3,4 Malachi 3:5**.) In the New Testament James instructs the believer, "Swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation" (James **5:12**.) The Christian should not have to call upon a greater authority to lend weight to his word. As a believer his word should be true.

The princes of the congregation could not allow the Gibeonites to cohabit with them in the land. The Lord had warned them that if they did allow the inhabitants of Canaan to remain in the land they would be troubled by the idolatry of these nations.

"The princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them" (Joshua **9:21**). The princes' solution was in keeping with the instruction of the Lord for the type of people that they professed to be. When cities, which were not in the land, sought peace with the children of Israel, they did so on the basis "that all the people that is found therein shall be tributaries unto thee, and they shall serve thee" (Deuteronomy **20:11**). The Gibeonites had sought peace, on the basis that they were from a very far country. Although they were found to be neighbors, they were spared but still had to become the servants of the whole congregation. The servitude put upon them was of the lowest in the camp of Israel.

Curse of perpetual servitude pronounced (Joshua **9:22-27**)

a) ***Explanation demanded*** *(Joshua **9:22**)*

The princes of the congregation had explained to the people the reasons for not attacking the cities of the Gibeonites. When they themselves were told of their fate, it was Joshua who had that responsibility. The sphere of the princes' authority related to the administration of the people that they represented and not to what could be termed "diplomatic relations" with other nations. Joshua called the Gibeonites and demanded an explanation for their deceit. "Wherefore have ye beguiled us, saying, we are very far from you; when ye dwell among us?" (v22). The ruse had entrapped the children of Israel into a treaty, but was not to be seen as a pattern for behavior among God's people.

b) ***Curse pronounced*** *(Joshua **9:23**)*

Although there is a good deal of repetition in the narrative, there are additional details revealed by Joshua. Three new aspects of the solution are revealed in this verse.

"Now therefore ye are cursed." The servitude to which they were to be subjected was a curse, in line with the declaration of blessing and curse on the Mounts Gerizim and Ebal (Joshua **8:34**).

"There shall none of you be freed from being bondmen." The servitude was to be without end. It was not restricted to the generation that stood before Joshua that day. The curse of their servitude meant that they "belonged to an accursed posterity" (A.W. Pink). In this the Gibeonites, who were Hivites and descendants of Canaan, fulfilled the curse pronounced upon Canaan: "Cursed be Canaan; a servant of servants shall he be unto his brethren" (Genesis 9:25).

"Hewers of wood and drawers of water for the house of my God." When the princes had spoken to the people, they had informed them that the Gibeonites would be servants to the whole congregation. This was extended by Joshua to include the house of his God. They would do the menial manual tasks that were necessary for the functioning of the camp of Israel and the maintenance of the house of the God of Israel. At this point in the history of Israel this would be the tabernacle and then the house of the Lord that was present in Shiloh (Genesis **18:1, 1Samuel 1:7**) until Solomon established the temple in Jerusalem.

c) ***Explanation given*** *(Joshua **9:24,25**)*

The Gibeonites' relief was evident as they offered no excuse for their conduct in deceiving the children of Israel and did not seek to justify themselves. They did offer an explanation as to why they had acted in the way they did. They had been told of the promise of the Lord to the children of Israel: "The Lord thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you" (Joshua **9:24**.) The news of this promise had struck fear into the people of Jericho and had reached the ears of the Gibeonites. As a result, they had taken action to preserve their lives: "We were sore afraid of our lives because of you, and have done this thing" (Joshua **9:24**). This was a fulfilment of the promise that the Lord had given to his people prior to their entrance into Canaan. "I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee" (Exodus **23:27**).

Having explained their actions, they stated to Joshua, "We are in thine hand: as it seemeth good and right unto thee to do unto us, do" (Joshua **9:25**,) casting themselves upon his discretion.

d) ***Outcome*** *(Joshua **9:26,27**)*

The Gibeonites were spared from death and became "hewers of wood and drawers of water for the congregation, and for the altar of the Lord, even unto this day, in the place which he should choose" (Joshua **9:27**). They combined the service of the congregation with the altar of the Lord, as directed by the Lord.

The whole incident with the Gibeonites is an instructive example of the dealings of God with the unintentional folly of his people. They were duped into making a treaty and sealing it with an oath. It would not have been the right course of action to break their agreement, even although it had been entered into on a false premise. They had to honor their word and implement a compromise, which the Lord recognized and approved. The inheritance of Benjamin and Judah

did not suffer as they took possession of the four cities when they received their inheritance (Genesis **18:14,25,26**). In addition, the result of the curse placed upon the Gibeonites was that the altar of the Lord was served by them. The Lord turned the cunning of men to help bring worship to his name. Compromise is sometimes the only solution to resolve a situation, where to get out of the difficulty would involve going back on one's word.

1Samuel 6:19

(KJV)

And he **smote the men** of Bethshemesh, because they had looked into the ark of the LORD, even he smote of the people **fifty thousand and threescore and ten men**: and the people lamented, because the LORD had smitten many of the people with a great slaughter.

American Standard Version	Jubilee Bible 2000	World English Bible
The Complete Jewish Bible	New American Standard Version	Wycliffe
Holman Christian Standard	New King James Version	***Hebrew Interlinear Bible***
Hebrew Names Version	Douay-Rheims Catholic Bible	***Septuagint***
King James Version	Third Millennium Bible	**Darby Translation**
Revised Version	The Webster Bible	New English Translation

1 Samuel 6:19 (BBE) But the **Lord sent destruction on seventy men** of the people of Beth-shemesh for looking into the ark of the Lord; and great was the sorrow of the people for the destruction which the Lord had sent on them.

1 Samuel 6:19 (CEB) But **God struck down some of the people** from Beth-shemesh because they looked into the LORD's chest. God struck **seventy people**, and the community grieved because the LORD had struck them so severely.

1 Samuel6:19 (ESV) And he **struck some of the men** of Beth-shemesh, because they looked upon the ark of the LORD. He struck **seventy men** of them, and the people mourned because the LORD had struck the people with a great blow.

1 Samuel 6:19 (GNT) The **Lord killed seventy of the men** of Beth Shemesh because they looked inside the Covenant Box. And the people mourned because the Lord had caused such a great slaughter among them.

1 Samuel 6:19 (NIV) But **God struck down some of the inhabitants** of Beth Shemesh, putting **seventy** of them to death because they looked into the ark of the LORD. The people mourned because of the heavy blow the LORD had dealt them.

1 Samuel 6:19 (GW) **God struck down some of the people** from Beth Shemesh because they looked inside the ark of the LORD. He struck down **70 people**. The people mourned because the LORD struck them with such a great blow.

1 Samuel 6:19 (LEB) He **struck seventy men** among the men of Beth Shemesh because they looked into the ark of Yahweh. So the people mourned because Yahweh had struck a great blow among the people.

1 Samuel 6:19 (MSG) God **struck some of the men** of Beth Shemesh who, out of curiosity, irreverently peeked into the Chest of God. **Seventy died**. The whole town was in mourning, reeling under the hard blow from God,

1 Samuel 6:19 (NCV) But some of the men of Beth Shemesh looked into the Ark of the Lord. So **God killed seventy of them.** The people of Beth Shemesh cried because the Lord had struck them down.

1 Samuel 6:19 (NLT) But the **LORD killed seventy men** from Beth-shemesh because they looked into the Ark of the LORD . And the people mourned greatly because of what the LORD had done.

1 Samuel 6:19 (NRS) The descendants of Jeconiah did not rejoice with the people of Beth-shemesh when they greeted the ark of the Lord; and **he killed seventy men** of them. The people mourned because the Lord had made a great slaughter among the people.

1 Samuel 6:19 (RSV) And **he slew some of the men** of Beth-she'mesh, because they looked into the ark of the LORD; **he slew seventy men** of them, and the people mourned because the LORD had made a great slaughter among the people.

The Bible in Basic English	God's Word Translation	New Living Translation
Common English Bible	Lexham English Bible	New Revised Standard
English Standard Version	The message Bible	Revised Standard Version
Good News Translation	New Century Version	Modern King James Version
New International Version		

Comments:

The ESV removes the 50,000 and only records 70 for the number of people the LORD smitten.
fifty thousand and threescore and ten men: = 50,070

Note from the NET Bible

tn *Heb* "he"; the referent (the LORD) has been specified in the translation for clarity.
tc The number 50,070 is surprisingly large, although it finds almost unanimous textual support in the MT and in the ancient versions. Only a few medieval Hebrew MSS lack "50,000," reading simply "70" instead. However, there does not seem to be sufficient external evidence to warrant reading 70 rather than 50,070, although that is done by a number of recent translations (e.g., NAB, NIV, NRSV, NLT). The present translation (reluctantly) follows the MT and the ancient versions here.

The Annotated Bible by: Arno Gaebelein

1. The Counsel of the Philistines. 1-9.
2. The Ark at Beth-shemesh. 10-20.
3. The Ark at Kirjath-jearim. 21-vii:2.

The ark had remained among the Philistines seven months. For them they were months of suffering and deadly destruction. Now they plot to get rid of the ark and of Him whose hand rested so heavily in judgment upon them. The advice of the heathen priests and diviners is that the ark should be sent away with votive offerings of gold, representing that which had plagued them. This was a heathen custom; which has also been adopted and is practiced by Roman Catholicism, the great Philistine system of Christendom. In Romish churches, especially at shrines, one can find hundreds of votive offerings to God by those who are suffering affliction to appease the wrath of God. It is heathenish and denies Him who shed His blood for our redemption. And as these Philistine priests had some knowledge of God's judgment upon Egypt, they added to their counsel a warning reminding them of Pharaoh and Egypt. Their unbelief and superstition is manifested by the way they returned the ark. But the power of the Creator is seen in the incident.

"In result it is proved conclusively that Jehovah is the God of Creation, supreme above all the natural instincts: the kine, though unaccustomed to a yoke, take the cart with its sacred

burden directly away from where their calves are shut up, even while lowing after them, and take the straight road to Bethshemesh, a priestly city near the Israelite border. There, at the border, they stop, still under the eyes of the Philistine lords, at a great stone upon which the Levites place the ark, and where the kine are offered up a burnt-offering to Jehovah.

" Thus, the Philistines have Jehovah's sovereignty demonstrated to them in the precise terms which they have themselves chosen, -the goodness of God thus meeting them with what should have turned them from idolatry forever and brought them to His feet. But they go back, after all, to worship instead the humbled Dagon." (Numerical Bible.)

The ark reaches Beth-shemesh ("house of the Sun") the nearest point across the border. It is welcomed with much rejoicing, but they forgot the holiness of God and looked into the ark, and the people of Beth-shemesh were smitten. As Beth-shemesh was only a small town it is generally taken that the number of the slain as given in verse 19 was changed by the mistake of a copyist. Various readings give smaller numbers; but that is immaterial.

The ark is removed from Beth-shemesh to Kirjath-jearim, "the city of the woods." It was an humble place where the ark abode for twenty years. It was brought into the house of Aminadab; his son Eleazar ("my God is help") was set aside to keep it. David found it there. (Psalm cxxxii :6.) The ark never returned to Shiloh again.

What The Bible Teaches: Author T. Wilson
Bethshemesh chastened for their treatment of the ark (6.19-7.2)

The joy of the ark's return was marred by the death of 50,070 men whose prying eyes looked into the ark. Gordon notes that the translation "looked into" (**See Definition 07200**), "though paralleled in Jewish tradition as it is reflected in the Targum, goes beyond the natural sense of the original." Keil & Delitzsch give "the natural sense" as "to look upon or at a thing with lust or malicious pleasure; and here it no doubt signifies a foolish staring which was incompatible with the holiness of the ark of God." Some would look to the presumption of the people in offering to God without an officiating priest, but the text draws attention to the ark, not to the offerings, made by people and Levites. Whatever the sin God was dealing with, it was serious. Gordon comments: "The basic point is that God will brook no irregularity in his people's treatment of the sacred ark." Much to David's displeasure, his experience bore that out (2Samuel **6:6-8**). Attention to the divine requirements in worship, witness and righteous living is not optional in any age, not even in this the day of grace that began with our Lord's first advent.

There has been much controversy over the number of men who perished. Bethshemesh was an important town in the area, but many doubt that it was large enough to lose 50,070 men. JND reads 70 men whilst both the RV and the AV give the much higher number. † Clearly, "with many of them God was not well pleased: for they were overthrown" (1Corinthians **10:5**).

†Keil & Delitzsch support their rejection of the statement that the number slain at Bethshemesh was over 50,000 "by the fact that the 70 stands before the 50,000, which is very unusual, but even more by the omission of the copula … before the second number, which is altogether unparalleled." They insist that the 50,000 crept into some Hebrew texts.

Although Bethshemesh was a Levitical town, (Joshua **21:16**) it would seem that no priest or Levite became involved in deciding how to deal with the ark. The sobering lesson the men of Bethshemesh learned that day was that to both Philistine and Israelite the demands of housing the ark are the same. As a result they question, "Who is able to stand before this holy God?, " where the verb "stand before" (1Samuel **6:20**) is related to the priest standing before the Lord in sacerdotal service; the same verb (**See Definition 05975**) is used in Judges **20:28** in that sense

of Phinehas serving as priest. Their second question is the very question Ekron asked: "… to whom shall he go up from us?" For every Christian it is one more reminder that "our God is a consuming fire." (Hebrews **12:29**)

The next nearest town of significance was Kirjath-jearim. As the inhabitants of Ekron had done, the Bethshemites sent messengers to Kirjath-jearim with the invitation that they should come down and fetch the ark. (1Samuel **6:21**) As the Spirit of God highlighted the name of the citizen's field at which the ark came to a standstill, (1Samuel **6:14**) so now the name of the household and of the custodian of the ark from that household are named.

1Samuel 10:1

(KJV)

Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?

American Standard Version	Lexham English Bible	Orthodox Jewish Bible
Complete Jewish Bible	The Message Bible	Third Millennium Bible
Holman Christian Standard	New American Standard Version	The Webster Bible
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Jubilee Bible 2000	New King James Version	Young's Literal Translation
King James Version	New Living Translation	**Hebrew Interlinear**
Modern King James Version	Revised Version	

1 Samuel 10:1 (BBE) Then Samuel took the bottle of oil, and put the oil on his head and gave him a kiss and said, Is not the Lord with the holy oil making you ruler over Israel, his people? (*added*) **and you will have authority over the people of the Lord, and you will make them safe from the hands of their attackers round about them, and this will be the sign for you:**

1 Samuel 10:1 (CEB) Samuel took a small jar of oil and poured it over Saul's head and kissed him. "The LORD hereby anoints you leader of his people Israel," (*added*) ***Samuel said. "*****You will rule the LORD's people and save them from the power of the enemies who surround them. And this will be the sign for you that the LORD has anointed you as leader of his very own possession:**

1 Samuel 10:1 (ESV) Then Samuel took a flask of oil and poured it on his head and kissed him and said, "Has not the LORD anointed you to be prince over his people Israel? (*added*) And **you shall reign over the people of the LORD and you will save them from the hand of their surrounding enemies. And this shall be the sign to you that the LORD has anointed you to be prince over his heritage.**

1 Samuel 10:1 (GNT) Then Samuel took a jar of olive oil and poured it on Saul's head, kissed him, and said, "The Lord anoints you as ruler of his people Israel. (*added*) **You will rule his people and protect them from all their enemies. And this is the proof to you that the Lord has chosen you to be the ruler of his people:**

1 Samuel 10:1 (GW) Samuel took a flask of olive oil, poured it on Saul's head, kissed him, and said, "The LORD has anointed you to be ruler of his people Israel. (*added*) **You will rule his people and save them from all their enemies. This will be the sign that the LORD has anointed you to be ruler of his people.**

1 Samuel 10:1 (NRS) Samuel took a vial of oil and poured it on his head, and kissed him; he said, "The Lord has anointed you ruler over his people Israel. (*added*) **You shall reign over the people of the Lord and you will save them from the hand of their enemies all around. Now this shall be the sign to you that the Lord has anointed you ruler over his heritage:**

1 Samuel 10:1 (RHE) And Samuel took a little vial of oil, and poured it upon his head, and kissed him, and said: Behold, the Lord hath anointed thee to be prince over his inheritance, (*added*) **and thou shalt deliver his people out of the hands of their enemies, that are round about them. And this shall be a sign unto thee, that God hath anointed thee to be prince.**

1 Samuel 10:1 (RSV) Then Samuel took a vial of oil and poured it on his head, and kissed him and said, "Has not the LORD anointed you to be prince over his people Israel? (*added*) **And you shall reign over**

the people of the LORD and you will save them from the hand of their enemies round about. And this shall be the sign to you that the LORD has anointed you to be prince over his heritage.

Basic English Bible	Good News Translation	Douay-Rheims Catholic Bible
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English Standard Version	New Revised Standard	**Septuagint**
New English Translation		

(This addition came from the Septuagint)

Comments:

What The Bible Teaches: Author T. Wilson
1Samuel 10 — Saul's induction by anointing (9.25-10.1)

The chapter continues this on Saul's choice, the fourth section paragraph of which began at 1Samuel **9:25** and continues to 1Samuel **10:1** of this section. It deals with Saul's induction by anointing.

Saul's anointing

Already in this book, at 1Samuel **2:10,35**, there have been two mentions of an anointed king associated with Israel. Saul was the first king to be anointed in Israel. ***We note that Samuel poured oil on Saul's head, but the Lord anointed him. † Clearly the act was more than ceremonial; it was the outward sign of a hidden work that was exclusively the Lord's. Saul is referred to as the Lord's anointed twelve times in 1Samuel. Samuel's explanation is explicit: "the Lord hath anointed thee to be captain (See Definition 05057) over his inheritance."*** (1Samuel **10:1**) He was "a person raised, eminent and conspicuous in fortitude and magnanimity, that goes before, directs and guards others" (Wilson), "a commander (as occupying the front) … noble, prince, (chief) ruler" (Strong), to whom all Israel would look.

*†The Jews claim that Saul was not anointed with olive oil but with balsamum oil, the olive oil being reserved exclusively for the house of David. Some assume the oil would be the specially-formulated anointing oil used in anointing priests. (Exodus **30:23-33**)*

This king is anointed with a (literally "the") vial of oil, as Jehu was later. (2Kings **9:1**) Goldman cites Kimchi: "The Rabbis commented that the sturdy horn is a sign of an extended kingdom, whereas the fragile earthenware is a sign of a temporary kingdom." He also notes that neither Saul nor Jehu had "continuity in their monarchy." Both David and Solomon were anointed from a horn, very likely obtained from a sacrificial animal. We might add that the flask was man-made, and to some extent so was the kingship of both Saul and Jehu, whilst the horn was not man-made and a divinely-ordained symbol of aggressive power. Saul was to be captain of the Lord's inheritance, (1Samuel **10:1**) but the inheritance would remain the Lord's. Unlike David who was anointed in the midst of his brethren, Saul was anointed alone with Samuel.

Goldman points out that, according to Jewish tradition, anointing was necessary only when a new dynasty came to the throne. However, Solomon, who continued the Davidic dynasty, was anointed (1Kings **1:39,45, 1Chronicles 29:22**).

Israel had some knowledge of the meaning of anointing from the anointing of priests. Abraham was later to be referred to as one of the Lord's anointed prophets. (Psalms **105:14,15**) At the time of Saul's anointing, Isaiah had not yet written: "The Spirit of the Lord is upon me; because

he hath anointed me to preach the gospel to the poor." (Isaiah **61:1**) From Isaiah words, a diligent reader would have seen anointing as:

1. The divine recognition of service
2. The divine appointment for service
3. The divine equipment for service.

The anointed one, whether prophet, priest, or king, was being divinely identified, appointed, and equipped for service. Prior to the event, Samuel sought solitude in which to anoint Saul. He said he would show Saul the word of God (1Samuel **9:27**). The insightful judge of Israel would have detected early the scant knowledge Saul had of divine things. We know much of what Samuel said on that occasion but it may be that Saul also received by the word of God further explanation of the meaning of his anointing. Saul certainly had to learn that the Lord himself had anointed him for a great task.

It should be noted that every child of God in the period from Pentecost until now has been anointed by the Holy Spirit. The anointing is not the portion of a select few. 1John **2:20** indicates that even the children just born into the divine family circle have received the anointing ("unction," AV) and so "know all things." Paul describes New Testament believers as being sealed by the Spirit and having the earnest of the Spirit, but also as having been anointed. "Now he which stablisheth us with you in Christ, and hath anointed us, is God" (2Corinthians **1:21**).

Closely associated with Saul's anointing was the kiss of allegiance. The kiss Saul received has been described as "a kiss of affection with which the grace of God was sealed." It certainly was the first kiss of allegiance received by the king. Remarkably, the man who, after years of faithful service, felt rejected by the nation's demand to have a king (1Samuel **8:7**) kissed the newly-anointed monarch. Did Saul realize what it cost Samuel to kiss Israel's first king? Sadly, promising young men like Saul cannot always depend on the support of all with whom they fellowship. The spiritual progress particularly of the publicly-gifted may stir some jealousy in the heart of the carnal. Jealousy is an unworthy motive force in anyone, and was absent in Samuel. The spiritual will not be inflamed into envy; like Samuel they will be of help where there is desire to please the Lord.

How noble of Samuel to be the first to kiss Saul, thus acknowledging his anointing! What assurance to Saul that the judge who had commanded such respect in Israel was not going to prove an obstacle to Saul's kingship! Alas! difficulties in relationship were to occur between Saul and Samuel; however, these were not caused by Samuel's envy but by Saul's disobedience to God. For a period of years, the king did not see Samuel, for God had no message for Saul (1Samuel **28:6**). Saul may have wavered in his attitude to Samuel but Samuel remained true to that kiss. He was no Judas. Eventually, however, Saul was allured into consulting the witch of Endor and dared to have Samuel called up that he might provide support to the beleaguered king.

1Samuel 16:5

(KJV)

And he said, Peaceably: I am come to sacrifice unto the LORD: **sanctify** yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

American Standard Version	New King James Version	Young's Literal Translation
Hebrew Names Version	New Revised Standard	**Hebrew Interlinear**
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King James Version	Third Millennium Bible	Modern King James Version
Lexham English Bible	The Webster Bible	**Darby Translation**
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1 Samuel 16:5 (CSB) "In peace," he replied. "I've come to sacrifice to the Lord. **Consecrate** yourselves and come with me to the sacrifice." Then he consecrated Jesse and his sons and invited them to the sacrifice.
1 Samuel 16:5 (ESV) And he said, "Peaceably; I have come to sacrifice to the LORD. **Consecrate** yourselves, and come with me to the sacrifice." And he consecrated Jesse and his sons and invited them to the sacrifice.
1 Samuel 16:5 (NAS) He said, "In peace; I have come to sacrifice to the LORD . **Consecrate** yourselves and come with me to the sacrifice." He also consecrated Jesse and his sons and invited them to the sacrifice.
1 Samuel 16:5 (NIV) Samuel replied, "Yes, in peace; I have come to sacrifice to the LORD. **Consecrate** yourselves and come to the sacrifice with me." Then he consecrated Jesse and his sons and invited them to the sacrifice.
1 Samuel 16:5 (RSV) And he said, "Peaceably; I have come to sacrifice to the LORD; **consecrate** yourselves, and come with me to the sacrifice." And he consecrated Jesse and his sons, and invited them to the sacrifice.

Holman Christian Standard	New American Standard Version	Revised Standard Version
English Standard Version	New International Version	New English Translation

All of the translations in the table above replaced **sanctify** with **Consecrate**.

Comments:

What The Bible Teaches: Author T. Wilson
1Samuel 16 — Wanton Saul and worthy David

Now we are introduced to David, a man whose achievements occupy all but chapter 31 of the remainder of 1Samuel, all of 2Samuel and twenty chapters of 1Chronicles. To those 59 chapters we need to add those psalms which we know David wrote. The towering stature of the man becomes evident — a skilled military leader, a great musical giant, and an accomplished poet. Israel's hopes were to be inextricably linked with this outstanding man for many centuries, and will be again in a coming era. He was to occupy a singular place in the nation's affections. Indeed, his very name would be unique in the Biblical record. The history that concerns David includes many other names-Samuel, Saul, Jonathan, Joab, and Mephibosheth. Elsewhere in the Bible other men bore those names, but the Bible has only one man who bore the name David (**See Definition 01732**).

His name means “beloved”; other meanings proposed include “commander” and “uncle” (based on **Amos 6:10** where the related Hebrew word 1730 is so translated).

There are 58 references to David in the New Testament. The title “son of David” is used of our Lord Jesus, who was “of the seed of David.” The Lord’s glory is also set out in the more developed form of that title — “the root and offspring of David.”

This man David was truly unique in so many ways.

As McShane notes, the anointing of David was to usher in a wholly anomalous situation in Israel in which three men each exercised some degree of government: Samuel the judge and prophet, Saul the reigning but now-rejected king, and David the king Jehovah had provided for himself. (1Samuel **16:1**) What disarray one man’s disobedience caused!

The chapter has two easily-recognized sections, in both of which David is prominent:
David the shepherd anointed in the midst of his brethren (1Samuel **16:1-13**)
David the harpist appointed to play before Saul. (1Samuel **16:14-23**)

David the shepherd — chosen of the Lord *(1Samuel* **16:1-13**)

Before Samuel was introduced in the divine record, Elkanah and his domestic circumstances are considered (1Samuel **1:1-8**). Before Saul is singled out, the historian has introduced his father Kish, “a mighty man of power” (1Samuel **9:1**). Now before David commands the reader’s attention, we meet his father Jesse and his other sons. † Indeed, in this section we encounter Saul, the elders of Bethlehem, and seven of Jesse’s sons, all of whom the writer dismisses to give place to the young man the Lord has chosen. Unlike Saul’s enthronement there is no public clamour for a king that leads to the events of this chapter. This time Jehovah himself initiates the process that leads to David’s anointing, and eventually to the establishing of a dynasty continuance of which would be guaranteed by covenant (2Samuel 7). His “secret” was disclosed to Samuel: “I have provided me a king” (1Samuel **16:1 Amos 3:7**); not now “… make them a king” (1Samuel **8:22**). This time Samuel is not found restraining the people, but grieving over Saul. His public denunciation of Saul i n the previous chapter does not mean that he will agitate for Saul’s removal. As good men do, Samuel is found privately lamenting Saul’s failures. The Lord had rejected Saul from being king (1Samuel **15:23**), but it may be that Samuel was resisting that rejection, ever hoping that Saul would be granted mercy yet once more, despite the word of the Lord to Saul at 1Samuel **15:29**: “the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.” Nonetheless, there is no hesitancy with Samuel when he is commanded to arise. The charge will take Samuel beyond his normal circuit (1Samuel **7:16,17**) to Bethlehem, some six miles south of Jerusalem. The new king was to be found among Jesse’s sons. (1Samuel **16:1**) That king would not come to Samuel; Samuel would go to him.

When Saul was anointed, Samuel took a vial of oil (1Samuel **10:1**); this time the instruction is: “fill thine horn.” As noted at 1Samuel **10:1**, the Rabbis saw “the fragile earthenware” as a sign of “a temporary kingdom.” By contrast, the sturdy horn was seen as pointing to a more enduring kingdom. Saul’s anointing occurred after the sacrifice of a peace offering (1Samuel **9:12,19,22-24**) and took place in secret, so too David would be anointed in association with a peace offering. Although not public, David’s anointing is not altogether secret, although Baldwin describes it as “David’s secret anointing.”

The anointing of the new king would not be without its dangers. The route from Ramah to Bethlehem would take Samuel through Gibeah, where Saul's court was located (notes Laney). Although Samuel knew the coming king was the neighbor better than Saul (1Samuel **15:28**), he may already have had reason to fear the violent temper of the reigning king the Lord had rejected, if he were to hear of David's anointing. (1Samuel **16:2**) "The Strength of Israel" would rend the kingdom from Saul (1Samuel **15:28,29**), and Saul would resist in vain. Did Samuel fear that "the Strength of Israel" might be unable to protect Samuel, his servant, from the sword of the deranged Saul? (1Samuel **16:2**) Samuel had withstood Saul to the face, as later Elijah would withstand 450 of Jezebel's priests (1Kings **18:19**). Like Elijah, even after such a moral victory, Samuel feared for his life, rightly suspecting that anointing another king would be considered a treasonable offence. His anxiety would no doubt be eased by the divine instruction that he should sacrifice at Bethlehem. (A heifer could be offered as a peace offering, Leviticus **3:1**) Hearing that Samuel was to offer a peace offering would also settle the troubled minds of Bethlehem's elders, who seemed to fear that his presence was not to bless. † (1Samuel **16:4**) Goldman suggests that the elders of Bethlehem may not have been trembling with fear but moved with excitement that Samuel had come to their city. The question about peace (1Samuel **16:4**) would rule out such a construction. The elders wanted to hear Samuel say, "Shalom," to be assured that he had not come with a rod to deal with their sin. ***That the elders should be distressed at the arrival of the prophet announces loudly the tensions within that far-from-unified nation. Unusually we are told that the elders were instructed to sanctify themselves and to be involved in the sacrifice. Particular attention is paid to Samuel personally sanctifying Jesse and his sons (we may assume from 1Samuel 16:11 that David was not sanctified) and inviting them to attend the sacrifice. (1Samuel 16:5)***

*†The same Hebrew words for "tremble" (02729, 1Samuel **16:4**) occur at 1Samuel **4:13 13:7 14:15** (three times).*

Gordon suggests that there was a sanctuary at Bethlehem, but there is no Scriptural basis for that assumption. With the loss of the tabernacle at Shiloh, it would seem that offerings were offered in several places, including Bethshemesh (1Samuel **6:15**) and (possibly) Ramah (1Samuel **9:12**), and now Bethlehem. Not only are we left without details of the altar on which the sacrifices were offered, we have no clarity about the elders' role (if any) in the offering.

On the arrival of Jesse and his seven sons, Samuel carefully considered the merits of Eliab. † (1Samuel **16:6**) Clearly this son had the bearing of a king, but he was not the Lord's choice. Sadly, Samuel was admiring in Eliab features that were striking in Saul. Even today the features that win approval are not always spiritual, resulting often in unequally-yoked partnerships in marriage or business. The Lord alone has the ability to search the heart. (1Samuel **16:7**) The lesson should be learned by all generations: Samuel learned it here, as David himself later learned, (Psalms **139:23,24**) and Solomon after him (1Chronicles **28:9**). We also have to learn that "all things are naked and opened unto the eyes of him with whom we have to do." (Hebrews **4:13**) Abinadab and Shamah and the next four brothers were rejected for the same reasons. David is introduced without mention of his name; he is simply "the youngest, and, behold, he keepeth the sheep." (1Samuel **16:11**) Again at 1Samuel **16:18**, he is not worthy to be named-there he is "a son of Jesse the Bethlehemite." (1Samuel **16:18**) Neither Abner nor Saul name "this youth," "the stripling," a "young man" (1Samuel **17:55,56,58**). With so many parties there was a reluctance to recognize the man of God's choice.

*†Verses 10 and 11 note that Samuel examined seven of Jesse's sons before David was fetched. However, in Jesse's genealogy in 1Chronicles **2:13-15** only seven sons are listed, and*

*David is called "the seventh." It has been suggested that one of the eight sons died without seed and is omitted from the genealogy of 1Chronicles **2:1-55**.*

The adjective "ruddy" (1Samuel **16:12**) may mean that, unusually, David was red haired and fair skinned. The historian expresses approval of David's handsome appearance, which remark may seem on the surface to be inappropriate in describing one chosen of God. However, for David, like Moses, the thought may be that he was "fair unto God." (**Acts 7:20**, Newberry margin) Note also that David is introduced on the page of Scripture as a keeper of sheep, not a seeker of lost asses! That shepherd heart was to remain his hallmark from this moment on. He would feed God's people Israel, while never forgetting that he was taken from the sheepcote and from following the sheep (2Samuel **7:7,8 Psalms 78:71 2Samuel 24:17**). Even Saul associates him with sheep; from the outset of their relationship, he is "David … which is with the sheep." (1Samuel **16:19**)

We are not enlightened as to elders' being at the sacrifice. Were they present that the ceremony might be reported to Saul as an event of local significance and not a private sacrifice only for the house of Jesse? Did the elders see David anointed or were the only onlookers those of David's family? David was apparently anointed in his father's home, perhaps at the conclusion of the ritual of sanctification, so may have been anointed in the midst of his brethren and without any onlooking elders; (1Samuel **16:13**) in which case "in the midst of his brethren" would be included to imply that this anointing was not private. This would be in contrast to that of Saul. However, Laney suggests that the Hebrew phrase may mean "from the midst of his brethren," in which case the anointing would have been secret. If David was anointed in the midst of his brethren, there is a pointer to Another, of the seed of David, who would be anointed with the oil of gladness above his fellows (Psalms **45:7 Hebrews 1:9**). This is the first of David's three anointings. Later he would be anointed king of Judah (2Samuel **2:4**); thereafter as king of all Israel (2Samuel **5:3**).

Unlike Saul's anointing there is no indication as to the purpose of David's anointing (1Samuel **10:1**), but immediately and directly the Spirit of the Lord came upon him (1Samuel **10:10,11**). Later Isaiah develops more fully the significance of anointing. (Isaiah **11:2,3 61:1-3**)

1Samuel 16:12

(KJV)

And he sent, and brought him in. Now he was ruddy, and withal of a beautiful **countenance**, and goodly to look to. And the LORD said, Arise, anoint him: for this is he.

American Standard Version	Jubilee Bible 2000	The Webster Bible
Darby Translation	**King James Version**	
Revised Version	Third Millennium Bible	

1 Samuel 16:12 (ESV) And he sent and brought him in. Now he was ruddy and had **beautiful eyes** and was handsome. And the LORD said, "Arise, anoint him, for this is he."
1 Samuel 16:12 (NAS) So he sent and brought him in. Now he was ruddy, with **beautiful eyes** and a handsome appearance. And the LORD said, "Arise, anoint him; for this is he."
1 Samuel 16:12 (NKJV) So he sent and brought him in. Now he was ruddy, with **bright eyes**, and good-looking. And the Lord said, "Arise, anoint him; for this is the one!"
1 Samuel 16:12 (NLT) So Jesse sent for him. He was dark and handsome, with **beautiful eyes**. And the LORD said, “This is the one; anoint him.”
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David the shepherd — chosen of the Lord *(1Samuel* **16:1-13**)

Before Samuel was introduced in the divine record, Elkanah and his domestic circumstances are considered (1Samuel **1:1-8**). Before Saul is singled out, the historian has introduced his father Kish, “a mighty man of power” (1Samuel **9:1**). Now before David commands the reader’s attention, we meet his father Jesse and his other sons. † Indeed, in this section we encounter Saul, the elders of Bethlehem, and seven of Jesse’s sons, all of whom the writer dismisses to give place to the young man the Lord has chosen. Unlike Saul’s enthronement there is no public glamour for a king that leads to the events of this chapter. This time Jehovah himself initiates the process that leads to David’s anointing, and eventually to the establishing of a dynasty continuance of which would be guaranteed by covenant (2 Samuel 7). His “secret” was disclosed to Samuel: “I have provided me a king” (1Samuel **16:1 Amos 3:7**); not now “… make them a king” (1Samuel **8:22**). This time Samuel is not found restraining the people, but grieving over Saul. His public denunciation of Saul i n the previous chapter does not mean that he will agitate for Saul’s removal. As good men do, Samuel is found privately lamenting Saul’s failures. The Lord had rejected Saul from being king (1Samuel **15:23**), but it may be that Samuel was resisting that rejection, ever hoping that Saul would be granted mercy yet once more, despite the word of the Lord to Saul at 1Samuel **15:29**: “the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.” Nonetheless, there is no hesitancy with Samuel when he is commanded to arise. The charge will take Samuel beyond his normal circuit (1Samuel **7:16,17**) to Bethlehem, some six miles south of Jerusalem. The new king was to be found among Jesse’s sons. (1Samuel **16:1**) That king would not come to Samuel; Samuel would go to him.

When Saul was anointed, Samuel took a vial of oil (1Samuel **10:1**); this time the instruction is: “fill thine horn.” As noted at 1Samuel **10:1**, the Rabbis saw “the fragile earthenware” as a sign of “a temporary kingdom.” By contrast, the sturdy horn was seen as pointing to a more enduring kingdom. Saul’s anointing occurred after the sacrifice of a peace offering (1Samuel **9:12,19,22-24**) and took place in secret, so too David would be anointed in association with a peace offering. Although not public, David’s anointing is not altogether secret, although Baldwin describes it as “David’s secret anointing.”

The anointing of the new king would not be without its dangers. The route from Ramah to Bethlehem would take Samuel through Gibeah, where Saul’s court was located (notes Laney). Although Samuel knew the coming king was the neighbor better than Saul (1Samuel **15:28**), he may already have had reason to fear the violent temper of the reigning king the Lord had

rejected, if he were to hear of David's anointing. (1Samuel **16:2**) "The Strength of Israel" would rend the kingdom from Saul (1Samuel **15:28,29**), and Saul would resist in vain. Did Samuel fear that "the Strength of Israel" might be unable to protect Samuel, his servant, from the sword of the deranged Saul? (1Samuel **16:2**) Samuel had withstood Saul to the face, as later Elijah would withstand 450 of Jezebel's priests (1Kings **18:19**). Like Elijah, even after such a moral victory, Samuel feared for his life, rightly suspecting that anointing another king would be considered a treasonable offence. His anxiety would no doubt be eased by the divine instruction that he should sacrifice at Bethlehem. (A heifer could be offered as a peace offering, Leviticus **3:1**) Hearing that Samuel was to offer a peace offering would also settle the troubled minds of Bethlehem's elders, who seemed to fear that his presence was not to bless. † (1Samuel **16:4**) Goldman suggests that the elders of Bethlehem may not have been trembling with fear but moved with excitement that Samuel had come to their city. The question about peace (1Samuel **16:4**) would rule out such a construction. The elders wanted to hear Samuel say, "Shalom," to be assured that he had not come with a rod to deal with their sin. That the elders should be distressed at the arrival of the prophet announces loudly the tensions within that far-from-unified nation. Unusually we are told that the elders were instructed to sanctify themselves and to be involved in the sacrifice. Particular attention is paid to Samuel personally sanctifying Jesse and his sons (we may assume from 1Samuel **16:11** that David was not sanctified) and inviting them to attend the sacrifice. (1Samuel **16:5**)

*†The same Hebrew words for "tremble" (02729, 1Samuel **16:4**) occur at 1Samuel **4:13 13:7 14:15** (three times).*

Gordon suggests that there was a sanctuary at Bethlehem, but there is no Scriptural basis for that assumption. With the loss of the tabernacle at Shiloh, it would seem that offerings were offered in several places, including Bethshemesh (1Samuel **6:15**) and (possibly) Ramah (1Samuel **9:12**), and now Bethlehem. Not only are we left without details of the altar on which the sacrifices were offered, we have no clarity about the elders' role (if any) in the offering.

On the arrival of Jesse and his seven sons, Samuel carefully considered the merits of Eliab. † (1Samuel **16:6**) Clearly this son had the bearing of a king, but he was not the Lord's choice. Sadly, Samuel was admiring in Eliab features that were striking in Saul. Even today the features that win approval are not always spiritual, resulting often in unequally-yoked partnerships in marriage or business. The Lord alone has the ability to search the heart. (1Samuel **16:7**) The lesson should be learned by all generations: Samuel learned it here, as David himself later learned, (Psalms **139:23,24**) and Solomon after him (1Chronicles **28:9**). We also have to learn that "all things are naked and opened unto the eyes of him with whom we have to do." (Hebrews **4:13**) Abinadab and Shamah and the next four brothers were rejected for the same reasons. David is introduced without mention of his name; he is simply "the youngest, and, behold, he keepeth the sheep." (1Samuel **16:11**) Again at 1Samuel **16:18**, he is not worthy to be named-there he is "a son of Jesse the Bethlehemite." (1Samuel **16:18**) Neither Abner nor Saul name "this youth," "the stripling," a "young man" (1Samuel **17:55,56,58**). With so many parties there was a reluctance to recognize the man of God's choice.

*†Verses 10 and 11 note that Samuel examined seven of Jesse's sons before David was fetched. However, in Jesse's genealogy in 1Chronicles **2:13-15** only seven sons are listed, and David is called "the seventh." It has been suggested that one of the eight sons died without seed and is omitted from the genealogy of 1Chronicles **2:1-55**.*

The adjective "ruddy" (1Samuel **16:12**) may mean that, unusually, David was red haired and fair skinned. ***The historian expresses approval of David's handsome appearance, which***

remark may seem on the surface to be inappropriate in describing one chosen of God. However, for David, like Moses, the thought may be that he was "fair unto God." (**Acts 7:20**, Newberry margin) Note also that David is introduced on the page of Scripture as a keeper of sheep, not a seeker of lost asses! That shepherd heart was to remain his hallmark from this moment on. He would feed God's people Israel, while never forgetting that he was taken from the sheepcote and from following the sheep (2Samuel **7:7,8 Psalms 78:71 2Samuel 24:17**). Even Saul associates him with sheep; from the outset of their relationship, he is "David … which is with the sheep." (1Samuel **16:19**)

We are not enlightened as to elders' being at the sacrifice. Were they present that the ceremony might be reported to Saul as an event of local significance and not a private sacrifice only for the house of Jesse? Did the elders see David anointed or were the only onlookers those of David's family? David was apparently anointed in his father's home, perhaps at the conclusion of the ritual of sanctification, so may have been anointed in the midst of his brethren and without any onlooking elders; (1Samuel **16:13**) in which case "in the midst of his brethren" would be included to imply that this anointing was not private. This would be in contrast to that of Saul. However, Laney suggests that the Hebrew phrase may mean "from the midst of his brethren," in which case the anointing would have been secret. If David was anointed in the midst of his brethren, there is a pointer to Another, of the seed of David, who would be anointed with the oil of gladness above his fellows (Psalms **45:7 Hebrews 1:9**). This is the first of David's three anointings. Later he would be anointed king of Judah (2Samuel **2:4**); thereafter as king of all Israel (2Samuel **5:3**).

Unlike Saul's anointing there is no indication as to the purpose of David's anointing (1Samuel **10:1**), but immediately and directly the Spirit of the Lord came upon him (1Samuel **10:10,11**). Later Isaiah develops more fully the significance of anointing. (Isaiah **11:2,3 61:1-3**)

2Samuel 21:19

(KJV)

And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim, a Bethlehemite, **slew the brother of Goliath the Gittite**, the staff of whose spear was like a weaver's beam.

King James Version	Orthodox Jewish Bible	World English Bible
New International Version	Third Millennium Bible	Wycliffe
New King James Version	The Webster Bible	Young's Literal Translation
New Living Translation	Modern King James Version	**Darby Translation**
New English Translation		

2 Samuel 21:19 (ASV) And there was again war with the Philistines at Gob; and Elhanan the son of Jaareoregim the Beth-lehemite **slew Goliath the Gittite**, the staff of whose spear was like a weaver's beam.

2 Samuel 21:19 (ESV) And there was again war with the Philistines at Gob, and Elhanan the son of Jaare-oregim, the Bethlehemite, **struck down Goliath the Gittite**, the shaft of whose spear was like a weaver's beam.

2 Samuel 21:19 (NAS) There was war with the Philistines again at Gob, and Elhanan the son of Jaare-oregim the Bethlehemite **killed Goliath the Gittite**, the shaft of whose spear was like a weaver's beam.

2 Samuel 21:19 (RSV) And there was again war with the Philistines at Gob; and Elha'nan the son of Ja'areor'egim, the Bethlehemite, **slew Goliath the Gittite**, the shaft of whose spear was like a weaver's beam.

American Standard Version	God's Word Translation	New Revised Standard
Basic English Bible	Hebrew Names Version	Douay-Rheims Catholic Bible
Common English Bible	Jubilee Bible 2000	Revised Standard Version
Complete Jewish Bible	Lexham English Bible	Revised Version
Holman Christian Standard	The Message Bible	**Hebrew Interlinear**
English Standard Version	New American Standard Version	**Septuagint**
Good News Translation	New Century Version	

Comments:

This is misleading, why doesn't the modern translation's want to state that: **Elhanan slew the brother of Goliath the Gittite? David slew Goliath (1Samuel 17:54).**

Note from the NET Bible

sn The Hebrew text as it stands reads, "Elhanan son of Jaare-Oregim the Bethlehemite killed Goliath the Gittite." Who killed Goliath the Gittite? According to 1 Sam 17:4-58 it was David who killed Goliath, but according to the MT of 2 Sam 21:19 it was Elhanan who killed him. Many scholars believe that the two passages are hopelessly at variance with one another. Others have proposed various solutions to the difficulty, such as identifying David with Elhanan or positing the existence of two Goliaths. But in all likelihood the problem is the result of difficulties in the textual transmission of the Samuel passage. The parallel passage in 1 Chr 20:5 reads, "Elhanan son of Jair killed Lahmi the brother of Goliath." Both versions are textually suspect. The Chronicles text appears to have misread "Bethlehemite" (בֵּית הַלַּחְמִי, bet hallakhmi) as the

accusative sign followed by a proper name אֶת לַחְמִי (ʾet lakhmi). (See the note at 1 Chr 20:5.) The Samuel text appears to have misread the word for “brother” (אַח, ʾakh) as the accusative sign (אֵת, ʾet), thereby giving the impression that Elhanan, not David, killed Goliath. Thus in all probability the original text read, “Elhanan son of Jair the Bethlehemite killed the brother of Goliath.”

Believers Bible Commentary: Author William MacDonald
21:15-22 This passage describes various battles against Philistine giants.

1. In the first one, David was almost slain by Ishbi-Benob, but ***Abishai*** rescued him and killed the Philistine. From then on, the people would not let David … go out with them to battle.
2. In the second battle, at Gob (or Gezer), another son of a giant was slain by ***Sibbechai***.
3. In the third battle, ***Elhanan*** killed the brother of Goliath the Gittite and his brother-cf. 1 Chron. 20:5.
4. The fourth battle resulted in the death of a giant who had six fingers on each hand and six toes on each foot. Pliny mentions certain six-fingered (sedigiti) Romans, and this peculiarity is hereditary in some families.

What The Bible Teaches: Author T. Wilson
2Samuel 21 — David's trials and tributes (21.1-24.25)

The four chapters that conclude the book seem to provide a series of appendices to the reign of David. They afford an insight into many aspects of the king but no significant advancement of the kingdom is presented, nor are sorties against adversaries of the king recorded, although the Philistines make one last futile attempt to remove the ageing monarch. The section may divide as follows:

David the supplicant appeasing the Gibeonites (2Samuel **21:1-14**)
David the soldier in battle against the Philistines (2Samuel **21:15-22**)
David the songwriter celebrating deliverance (2Samuel **22:1-51**)
David the seer anticipating the Messiah (2Samuel **23:1-7**)
David the sovereign saluting his mighty men (2Samuel **23:8-39**)
David the sinner guilty of numbering the people (2Samuel **24:1-25**).

David the supplicant appeasing the Gibeonites *(2Samuel* **21:1-14**)

Every generation of leaders, whether ministers governing a nation or elders caring for an assembly, has to deal with issues unheard of previously, alongside perennial difficulties that have occurred throughout the years. At times problems carried over from a previous generation have also to be faced. The famine that arose at some point in David's reign was not the result of his maladministration or unrighteous judgments; the root of it is traced back to Saul's reign.

The sin against the Gibeonites

The Gibeonites were Hivites, one of the seven nations that held Canaan before Joshua invaded the land; the inspired writer says that they were "of the remnant of the Amorites." (2Samuel **21:2**) As the Gibeonites noted the victorious Israelites advance, they had conspired to deceive Joshua into thinking that they had come a long way to dwell with a people who served the God that had delivered Israel from Egypt. (Joshua **9:1-27**) Their moldy bread and threadbare garments were accepted as proof of their profession. Unwisely, and without consulting Jehovah, Joshua covenanted with the Gibeonites, a reckless act he was later to regret. However, unlike Saul, Joshua bowed to the fact that "God is jealous of his word, and deals righteously wherever his name is pledged" (Kelly), and honored the covenant. Although the Gibeonites were from the accursed nations of Canaan, Joshua, having sworn to protect them, did intervene when they were attacked by Adoni-zedek and his allies. He and his men of war moved quickly to their defense. (Joshua **10:1-7**) Having entered into a league with them, Joshua honored it, but not so Saul.

As 1Samuel **15:1-35** shows, Saul was wholly inconsistent in respect of the Lord's commands. He spared Amalek whose destruction the Lord ordered, yet at another point massacred the Gibeonites who should have been protected by the oath sworn in the name of Jehovah. Goldman notes that an 8th century book places the incident one year after Saul's death. How untrustworthy is the flesh! Saul's kinsman had accused David of being a man of blood guiltiness (2Samuel **16:7**, Keil & Delitzsch). Here the Lord himself lays that charge against Saul, and, as 2Samuel **21:1** notes, his "house of blood-guiltiness." No explanation is given for Saul's actions. In a rash moment he had ordered the priestly city of Nob to be put to the sword; (1Samuel **22:11-17**) perhaps in an equally rash moment he may have decided the same fate should befall the Gibeonites. The Jewish Talmud attempts to link the slaying of the Gibeonites with the slaughter of priests by suggesting that the Gibeonites were servants to the priests and so perished with them. In an exhibition of his zeal for the Lord, Saul would have had Jonathan slain. Was it similar misplaced fleshly zeal that slew Gibeonites?

For Saul's actions, Israel paid dearly. Who knows how many perished in three years of famine? And had there not been a king who readily had recourse to his God for guidance, many more might have died.

The selection of the sons to be slain

How strange that a mighty monarch like David should approach in this way men whose status was that of hewers of wood and drawers of water. (Joshua **9:27**) This was their position after deceiving Joshua into entering into covenant with them. The honor of Jehovah was at stake, and consequently the welfare of Israel. David appears to have reached the conclusion that the sin against the Gibeonites fell into the category of sins that could pollute the land, and so "the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it." (Numbers **35:33**) He asks, "wherewith shall I make the atonement?" (2Samuel **21:3**) David was not responsible for the sin against this people, but felt responsible to "feel and confess the wrong" — a sentiment so sadly lacking in our day. Saul clearly had never repented of his sin. At other times, the same Saul was quick to cry to Samuel, "pardon my sin" (1Samuel **15:25**); or to David, "I have sinned" (1Samuel **26:21**). The remnant of the Amorites they might be, but the Gibeonites were more righteous than their persecutor, for neither silver nor gold would appease the hurt. (2Samuel **21:4**) The cost was to be borne not by Israel, (2Samuel **21:4**) but by Saul's house, for Saul was "The man that consumed" them. The crime would be atoned for where that man was best known — Gibeah of Saul. That the honor of God was associated with this in Gibeonite eyes is evident in the words describing Saul: "Saul, whom the Lord did choose." (2Samuel **21:6**)

Seven of Saul's lineage were to be executed. It may be that seven Gibeonites had been killed by Saul, but more likely "seven" is to be seen as a full answer to what had befallen their kinsmen. It fell to David to select seven men to pay the price for Saul's sins. Chosen were the two sons of Saul's concubine and five sons of the wife of Adriel. The Hebrew text reads: "the five sons of Michal the daughter of Saul," but Michal was David's first wife, then taken from David and given to Phaltiel (1Samuel **25:44**); eventually David recovered her (2Samuel **3:14-16**). Goldman notes that the traditional Jewish explanation is that Michal had reared the five boys who were orphaned and so she is described as if she were their mother. Some take the view that a transcription error has occurred, resulting in Michal appearing for Merab. JND translates: "the five sons of the sister of Michal the daughter of Saul." The Septuagint reads "Merab," as do a number of Hebrew codices.

Another man named Mephibosheth was chosen, but not Mephibosheth the son of Saul. Saul may break a covenant with little or no conscience, but not David. His oath to Jonathan would stand.

The method of execution is not detailed. The Hebrew verb translated “hang up” (**See Definition 03363**) occurs only here and in Numbers **25:4**, and is described by Goldman as “obscure.” The purpose of hanging in the two passages is similar: firstly, that others would fear, and, secondly, “that the fierce anger of the Lord may be turned away from Israel.” (Numbers **25:4**) In this case, in the most conspicuous place — a hill (2Samuel **21:9**) — “before the Lord,” in the place Saul was known best, the bodies were hung up.

The events present some difficulty in the light of Deuteronomy **24:16**: “The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin” -see also 2Kings **14:6 Ezekiel 18:1-4,14-17**. The 12th century Jewish scholar Kimchi “conjectured that Saul’s sons may have been implicated” in the massacre of the Gibeonites, but the text offers nothing to support this view.

The solitary vigil of a heartbroken mother

Normally, the bodies of executed criminals would be buried on the day of their execution, as the Law required. (Deuteronomy **21:22,23**) Moses had prophesied about a day when Israel would be smitten before their enemies; then their corpses would “be meat unto all fowls of the air, and unto the beasts of the earth,” and there would be no one to scare away these predators. (Deuteronomy **28:26**) The nation was not at such a crisis point, but the normal procedures were not followed in this case. Perhaps because the Gibeonites were the executioners, this requirement was not met, but the bodies were left exposed to scavenging birds and beasts. The Gibeonites’ intent in so doing is evident: it ensured that a public, never-to-be-forgotten lesson would be learned by the nation as a whole.

The remarkable vigil of Rizpah, Saul’s concubine is noted by the Spirit of God, and also came to the attention of the king, (2Samuel **21:11**) and indeed spurred him into action. (2Samuel **21:12-14**) She spread her sackcloth on the rock, not to form a makeshift tent, but to lie upon it in her grief. Rizpah began her lone vigil in April (when the barley harvest began) and continued until the rains came. It is likely that the rains came in response to the act of expiation before October, when the early rains came. What dedication to guard her dead for some months!

When, for their father’s ruthless act
The seven sons of Saul were slain,
Long after men forgot the fact
And, famine stricken, prayed in vain,
Poor Rizpah watched by night and day,
Upon the rock her sackcloth spread,
And drove the birds and beasts of prey
Afar from her beloved dead.
Who could that vigil view and lack
Compassion for so sad a sight?
O look at love upon the rack,
Still faithful in its piteous plight.
From barley harvest in the plain
Until, the summer season fled,

The silent heaven's replied with rain
Cold beating on her bowed head!
I. Y. Ewan

It was Rizpah's fidelity to her dead that touched David's heart to complete a task to which he had not attended over some years — the burial of the bones of Saul and Jonathan. They were now interred along with the bones of the executed men. These they buried in Zelah, a city of Benjamin (Joshua **18:28**) the sepulcher of Kish, Saul's father. (2Samuel **21:14**) The men of Jabesh-gilead had rescued the bones of Saul and Jonathan from Philistines (1Samuel **31:11-13**). They were no more distinguished than Saul's concubine, but their courageous act and Rizpah's dedication to her dead encouraged David towards affording to a king and his family a fitting burial (2Samuel **2:5-7**; 2Samuel **21:11**). It is interesting that only on the burial of the bones did God extend mercy to the nation.

The incident has lessons for our day. In so many quarters there are unburied bones, the reminders of difficulties between opposing parties. Sometimes the generations involved in those difficulties died long ago, but the bones remain as reminders of those past inglorious troubles. Those bones should be buried and what is of Christ in each person honored that the generations that follow should live at peace and prosper.

Job 3:8

(KJV)

Let them curse it that curse the day, who are ready to raise up their **mourning**.

Jubilee Bible 2000	Third Millennium Bible	The Webster Bible
King James Version		

(ESV)

Let those curse it who curse the day, who are ready to rouse up **Leviathan**.

American Standard Version	Hebrew Names Version	Douay-Rheims Catholic Bible
Basic English Bible	Lexham English Bible	Revised Standard Version
Common English Bible	The Message Bible	World English Bible
Complete Jewish Bible	New American Standard Version	Wycliffe
Holman Christian Standard	New Century Version	Young's Literal Translation
Darby Translation	New International Version	**Septuagint**
English Standard Version	New King James Version	**Hebrew Interlinear**
Good News Translation	New Living Translation	Modern King James Version
God's Word Translation	New Revised Standard	New English Translation
Revised Version	Orthodox Jewish Bible	

All of the translations in the table above replaced **mourning** with **Leviathan**.

Comments:

What The Bible Teaches: Author D.J. Newell
Job 3 — Monologue

The chapter devoted to Job's bitter complaint, which forms the necessary bridge between the prologue and the debate, breaks up into three short paragraphs:

1. Job's Imprecation: **Job 3:1-10**
2. Job's Aspiration: **Job 3:11-19**
3. Job's Lamentation: **Job 3:20-26**.

His friends wisely allowed Job to make the first utterance. After the prolonged silence came the storm, but it was not perhaps the storm that might have been expected. Job opened his mouth and cursed, not his God, as Satan had fondly hoped, but his birthday. For each of the sons of whom he was now bereaved, their "day" (be it their birthday or, more likely, some more regular occasion of communal feasting) had been one of joyful celebration; (**Job 1:4**) for Job, his own day was one of execration. He could only look back with bitterness to his entrance into a world which seemed, at that moment, to be one of unalleviated and unexplained misery.

Job's monologue does not take long to read aloud, but it leaves a strong aftertaste in the mouth. That being so, it is imperative for us to remember that his words are those of a man undergoing unimaginable stress, tormented both in body and in mind. To expect a structured platform address on the meaning of suffering, or a coolly reasoned account of the ways of providence, or a detached analysis of his personal experience, would be absurd in the extreme. What we have

instead is a testimony to the devastating honesty of God's Word, which records the uncensored utterances of a godly man at the end of his tether.

Even in the New Testament we meet people who say what they do not mean. The heat of the moment can produce the strangest of statements. Peter's reaction to the Lord's miraculous power over the Galilean fish stocks is a case in point:

When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, oh Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken. (Luke **5:8,9**)

Utterly overwhelmed by the miracle and deeply conscious of his own unfitness even to be in the presence of so glorious a person, Peter actually asked the Lord to go away. In reality, of course, he longed more than ever for the companionship of such a Master, but was stunned by a stabbing awareness of his own sin. The Lord Jesus, however, who reads the heart rather than the spoken words, graciously refused his befuddled request. As Hall puts it, "No man ever fared the worse for abasing himself to his God Simon could not devise how to hold Christ faster, than by thus suing to him to be gone, than by thus pleading his unworthiness." The same Peter on the mount of transfiguration, again overcome by the amazing spectacle before him, spoke out of turn, "not knowing what he said." (Luke **9:33**) A man should never be judged by his fellow men purely on the basis of unguarded words.

Delitzsch pertinently comments that there is "a great difference between a man who has in general no trust in God, and in whom suffering makes this manifest in a terrible manner, and the man with whom trust in God is a habit of his soul, and is only momentarily repressed, and, as it were, paralyzed." The second is the case with Job, for even in the saintliest of men faith and patience may suffer temporary eclipse without being completely extinguished.

Job's Imprecation: Job 3:1-10

The striking language of imprecation comes over very clearly in the first section of the chapter, exploding into Job's double use of the word "curse." (**Job 3:8**) The imperative mood is expressed by the reiterated "let" of verses 3-9, a grammatical construction which catalogues the terrible ruin that Job, had he the power, would unleash upon his day of birth. This is climaxed by his explanation of the reason why this day deserved such treatment: "Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes." (**Job 3:10**) The noun "sorrow" (**See Definition 05999**) almost becomes a key word summarizing Job's appalling plight. Eight times it appears in the book, translated in the KJV by a range of terms expressive of its meaning: "sorrow," (**Job 3:10**) "wickedness," (**Job 4:8**) "trouble," (**Job 5:6,7**) "wearisome," (**Job 7:3**) "misery," (**Job 11:16**) "mischief," (**Job 15:35**) and "miserable." (**Job 16:2**) It first appears in Genesis **41:51** to describe Joseph's "toil" in Egypt during his exile and slavery. Strong's Concordance sums up it s significance: "toil, that is, wearing effort; hence worry, whether of body or mind." And it is this all-absorbing sorrow which provokes Job into what may be called, in the words of Smick, "a sizzling malediction."

But what exactly does Job say? There is no evidence of incoherence here. His words, as befits a dignified eastern sage, are formally structured into a careful pattern, as he systematically curses both the day of his birth and the night of his conception. A summary statement (**Job 3:3**) is followed by a detailed elaboration of the curse, first on the daylight hours of his birthday, (**Job 3:4,5**) and then on the night-time in which he was conceived. (**Job 3:6-9**) The language is dense with reiterated synonyms of obscurity ("darkness. shadow of death cloud … blackness"),

exclusion (“let it not be joined unto the days of the year, let it not come into the number of the months. Lo, let that night be solitary”) and sheer misery (“terrify no joyful voice”). It is as if Job is attempting to reverse the great creative command of Genesis, “Let there be light.” (Genesis **1:3**) It all reflects, by means of poetic hyperbole, Job’s utterly dismal view of his current condition. Instead of bright hopes of future good, family solidarity, and the emotional gladness normally associated with the arrival of a new life, Job, by contrast, is surrounded by impenetrable darkness, has become a social outcast, and is overtaken by sorrow upon sorrow. This ceremonial curse on the date of his conception and birth puts into words all the dreadful confusion he feels about himself.

In his utter despondency, he even rhetorically invokes the professional necromancers of the ancient Middle East who, like Balaam, claimed to be able to pronounce blessings or curses upon their victims: “Let them curse it that curse the day, who are ready to rouse Leviathan.” (**Job 3:8**, JND) According to John Gill, “some understand this of astrologers, magicians, and enchanters, raising spirits, and particularly the devil, who they think is meant by Leviathan.” This certainly fits the context. Even in the Jehovah speeches at the end of the book, where the monstrous creature leviathan appears as an example of God’s immeasurable creative power, there is at least a hint that he may also stand as a type of Satan. The God who made and masters the natural world is in charge of the supernatural as well. We must, of course, understand that Job is by no means endorsing the supposed powers of pagan magicians, but simply saying that, if it were possible for such people to dispense maledictions, he would be glad for them to blot out his birthday from the calendar.

Nevertheless, he is not in denial of fundamental truth. This is important. Though Job’s anguish of body and soul may cause him to say some things which might be better left unsaid, he still retains a godly intelligence. There is no incipient Alzheimer’s about Job’s words. Associating birth and conception makes the powerful point that conception brings into existence a genuine human being: “Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived.” (**Job 3:3**) What is conceived is not reduced to a mere foetus or appendage but is identified as a “man child” (**See Definition 01397**), literally a valiant warrior, a strong man. We have a testimony here to the value of human life from the womb. As the psalmist says, “My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.” (Psalms **139:15,16**) The Bible offers no support for the wicked practice of abortion.

The other place in Scripture where we meet similar language is in the prophecy of Jeremiah. There the faithful but persecuted messenger of Jehovah blurts out a desire never to have been born:

Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed. Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad. And let that man be as the cities which the Lord overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide; Because he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great with me. Wherefore came I forth out of the womb to see labor and sorrow, that my days should be consumed with shame? (Jeremiah **20:14-18**)

This is all the more remarkable when we consider its immediately preceding context, (Jeremiah **20:11-13**) which is a hymn of praise to God for deliverance. To read the entire chapter is to

witness a man of God so thoroughly exhausted by heartache and discouragement that his moods waver erratically and irrationally. Is it possible for a genuine believer's emotions to swing so wildly, so unpredictably, between hope and dejection? God's Word and personal experience join to affirm that it is. The heroes of Scripture were not supernaturally immunized against distress or invulnerable to doubt. Indeed, the very fact that they were "subject to like passions as we are" (James **5:17**) makes them such breathtakingly relevant patterns for saints in difficulties today.

Jeremiah 20:1-18 is a chapter of passionate intensity. And, as with Job, we are given the historical background to explain the prophet's dejection. Jeremiah's inflexible testimony to the approaching judgment upon apostate Jerusalem has not been heeded; on the contrary, he has become an object of scorn and opprobrium, a traitor to his people and a threat to the government. His enemies have been plotting against him. The constant strain of living under such vilification and peril has caused a momentary mental breakdown; hence his explosive language. Nevertheless, Keil warns against a simple identification of these two cases:

The curse uttered against the day of his birth, while it reminds us of the verses in which Job curses the day of his conception and of his birth, is markedly distinguished in form and substance from that dreadful utterance of Job's. Job's words are much more violent and passionate, and are turned directly against God, who has given life to him, to a man whose way is hid, whom God hath hedged round.

It is true that Job speaks at greater length, implicitly challenging God's dealings with him. But what both men have markedly in common is what they do not say. Neither Job nor Jeremiah contemplates suicide. Just as life from the womb is a gift from God, so too death is his unique prerogative. Hannah's words are right on target:

The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. (1Samuel **2:6,7**)

Whatever the strains under which the believer finds himself, self-murder is not an option.

Nonetheless, Job solemnly wishes he had never been born, and to do that is essentially to question the wisdom and rightness of God's ways. Darby helpfully notes that, though Job had passed the test of chapters 1 and 2, he here begins to unveil what is in his heart:

The uprightness and even the patience of Job had been manifested, and Satan had no more to say. But God alone can search out what the heart really is before him; and the absence of all self-will, perfect agreement with the will of God, absolute submission like that of Christ, these things God alone could test, and thus lay bare the nothingness of man's heart before him.

Psalms 2:7

(KJV)

I will declare the decree: the LORD hath said unto me, **Thou** art my **Son**; this day have I begotten thee.

Holman Christian Standard	Jubilee Bible 2000	Third Millennium Bible
Darby Translation	**King James Version**	The Webster Bible
Hebrew Interlinear	New American Standard Version	Young's Literal Translation
Wycliffe	New King James Version	Modern King James Version
Douay-Rheims Catholic Bible		

Psalm 2:7 (ESV) I will tell of the decree: The LORD said to me, "**You are my Son**; today I have begotten you.

Psalm 2:7 (ASV) I will tell of the decree: Jehovah said unto me, Thou art my **son**; This day have I begotten thee.

Psalm 2:7 (NIV) I will proclaim the LORD's decree: He said to me, "**You are my son; today I have become your father.**

Psalm 2:7 (NLT) The king proclaims the LORD 's decree: "The LORD said to me, **'You are my son. Today I have become your Father.**

Psalm 2:7 (NET) The king says, "I will announce the LORD's decree. He said to me: **'You are my son. This very day I have become your father.**

Psalm 2:7 (RSV) I will tell of the decree of the LORD: He said to me, "**You are my son**, today I have begotten you.

Psalm 2:7 (NWT) Let me proclaim the decree of Jehovah; He said to me: "**You are my son; Today I have become your father.**

Psalm 2:7 (BBE) I will make clear the Lord's decision: he has said to me, **You are my son, this day have I given you being.**

Psalm 2:7 (CEB) I will announce the LORD's decision: He said to me, "**You are my son, today I have become your father.**

Psalm 2:7 (CSB) I will declare the Lord's decree: He said to Me, "**You are My Son; today I have become Your Father.**

Psalm 2:7 (CJB) "I will proclaim the decree: ADONAI said to me, **'You are my son; today I became your father.**

Psalm 2:7 (GNT) "I will announce," says the king, "what the Lord has declared. He said to me: "**You are my son; today I have become your father.**

Psalm 2:7 (GW) I will announce the LORD's decree. He said to me: "**You are my Son. Today I have become your Father.**

Psalm 2:7 (HNV) I will tell of the decree. The LORD said to me, "**You are my son. Today I have become your father.**

Psalm 2:7 (LEB) I will tell the decree; Yahweh said to me: "**You are my son; today I have begotten you.**

Psalm 2:7 (MSG) Let me tell you what God said next. He said, "**You're my son, And today is your birthday.**

Psalm 2:7 (NCV) Now I will tell you what the Lord has declared: He said to me, "**You are my son. Today I have become your father.**
Psalm 2:7 (NRS) I will tell of the decree of the Lord: He said to me, "**You are my son; today I have begotten you.**

Psalm 2:7 (WEB) I will tell of the decree. Yahweh said to me, "**You are my son. Today I have become your father.**

American Standard Version	Hebrew Names Version	New World Translation
Basic English Bible	Lexham English Bible	Revised Standard Version
Common English Bible	The Message Bible	World English Bible
Holman Christian Standard Bible	New Century Version	Revised English Bible
Complete Jewish Bible	New International Version	Revised Version
Good News Translation	New Living Translation	New English Translation
God's Word Translation	New Revised Standard	New world Translation
English Standard Version		

Modern translations that give "You are my Son; today I have become your Father" Psalms 2:7 Hebrews 1:5 should be rejected as heresy, and not worthy of use in detailed Bible study.

Comments:

THE PERSON OF CHRIST, The Eternal Sonship of Christ, Norman Crawford (page 42)

There is not a statement in the Bible to support the thought that at any time the Lord Jesus became the Son of God. The "This day have I begotten Thee" statements of Psalm 2:7, Acts 13:33, Hebrews 1:5 and Hebrews 5:5 are linked to His official Glories and require His resurrection. Neither is there any place that suggests there was a time when God became the Father. God is unchanging and unchangeable in His essential Being, Nature and Character (Malachi 3:6). We are amazed to think anyone could suggest that the Father, Who has been lead forth into full revelation by the Son, was unknown to the Son as the Father before Bethlehem.

The Annotated Bible by: Arno Gaebelein

Verses 7-9. And now we hear Him speak; He proclaims God's counsel concerning Himself. He declares who He is, " the Son of God "-" Thou art My Son, this day have I begotten thee." (See the N. T. comment, Acts xiii: 33, 34.) It is not a declaration of His eternal Sonship (though that is implied), but speaks of Him as the incarnate One and the Risen One. And His Second The Jewish comment contained in the ancient "Yalkut Shiionin is interesting. "Like a robber who was standing and expressing his contempt behind the palace of the King, and saying, If I find the

Son of the King, I will seize him, kill him, and crucify him, and put him to a terrible death, but the Lord mocks at it." Coming will be the completest vindication of His Sonship. It will demonstrate that He whom the nations rejected is the Son of God, who walked on the earth, who died, rose from the dead, ascended upon high and is manifested in power and glory. Then every mouth will be stopped and every knee must bow. He asks the Father and He gives Him the nations for His inheritance and the uttermost parts of the earth for His possession. In His prayer in John xvii (the model of His priestly intercession throughout this age of grace), He said, '& I pray not for the world." When His present priestly ministrations cease, that is, when His own have been received by Him in glory, then will He ask for the world and receive the kingdoms of this world, to shepherd the nations with a rod of iron and execute judgment among them.

This is from Matthew 16:16 last paragraph.

What The Bible Teaches: Author J. Heading

- **The title "Son" implies relationship with the Father**. It is heresy to suggest that this title is only relative, referring to the incarnation and not to His eternal position in Deity. "Having … one son"

Mark 12:6 implies sonship before He came forth; the worlds were made by His Son;

Hebrews 1:2 the Son was addressed in Old Testament times before His incarnation,

Hebrews 1:8 the Son had glory with the Father "before the world was".

John 17:5 The word "begotten" does not imply generation when used to describe the relationship Son-Father;

Psalms 2:7 John 1:14 John 1:18 John 3:16 the old theologians of the fourth century employed the term "eternal generation" to avoid the concept of generation.

- **Modern translations that give "You are my Son; today I have become your Father" Psalms 2:7 Hebrews 1:5 should be rejected as heresy, and not worthy of use in detailed Bible study.**

- **Ordinary human words with ordinary physical meanings are pressed into use to describe Deity and other spiritual concepts, but their literal physical meanings must not be imported into these spiritual realms.**

- **Thus "begotten" relates to a state**, not to an action; it refers to eternal existence and relationship, and not to derivation as in human relationships in a created physical world governed by physical, chemical and biological laws.

W. Fisher Hunter

Apostolic authority in Hebrews 1:5, 5:5 and Acts 13:33, ascribe this scripture to Christ in proof of His deity, His incorruptible body, His resurrection and heavenly exaltation. Evidently the translators of the Old Testament section of the New Version do not believe in Apostolic authority in the same sense that a Believer in the verbal and plenary inspiration of the scriptures does. This vital defect is seen in the way they have translated Psalm 2:7. For, by changing the words "thou" and "thee" and not capitalizing the term "Son," they have plainly made known that they do not believe that this Scripture applies to the Messiah and that it is a salutation by God of Christ's

sonship deity and a prediction of His kingly, judicial and Messianic glory. Whom shall we believe? The inspired Apostles who teach that Psalm 2:7 speaks of Christ, God's Son, or the translators of the Revised Standard Version who virtually imply the apostles did wrong when they used this scripture as applying to Christ.

What The Bible Teaches: Author J.M. Flanigan
Verses 7-9: The Voice of the Messiah

The third section introduces the voice of that King, the Lord's Anointed.

- **"I will declare the decree," he says. He will allow men to hear the holy converse between Jehovah and Messiah, between Father and Son.**
- **"Thou art my Son," is the confirmation of an eternal relationship. There is no beginning to this unique Sonship.**
- **The expression is quoted three times in the NT, (Hebrews 1:5 5:5 Acts 13:33) and it has been suggested that there is a golden thread running from Psalm 2 through all these citations.**

That golden thread is the **humanity of Christ**.

1) The **anointed King** of Psalm 2 must be a Man.
2) The **Messiah** of Hebrews 1 is also Man.
3) So is **the Priest** of Hebrews 5
4) **The Saviour** of Acts 13.

He who is the Son eternally has been begotten into manhood to be recognized in humanity for what he has ever been in deity, the Son of God. (**Luke 1:35**)
In **Acts 13:33** Paul states that Jesus was raised up among them. This is a reference to his manhood. So heaven's King and Kingdom are assured. As for the Son, the throne is his. The nations are his inheritance. Not only Israel and Canaan, but the nations and the uttermost parts of the earth are his by divine decree. The hand that held the mocking reed and then was pierced by men at Calvary will hold the scepter, a rod of iron to break the oppressors, and rule the Kingdom for God with equity. This is the divine decree, now made known by the Son.

Psalms 9:17

(KJV)
The wicked shall be turned into **hell**, and all the nations that forget God.

Basic English Bible	New King James Version	Wycliffe
King James Version	Douay-Rheims Catholic Bible	Modern King James Version
The Message Bible	Third Millennium Bible	
Hebrew Interlinear	The Webster Bible	

(ASV) The wicked shall be turned back unto **Sheol**, Even all the nations that forget God.

(NAS) The wicked will return to **Sheol**, Even all the nations who forget God.

(RSV) The wicked shall depart to **Sheol**, all the nations that forget God.

(ESV) The wicked shall return to **Sheol**, all the nations that forget God.

(NIV) The wicked go down to the realm of the **dead**, all the nations that forget God.

(NLT) The wicked will go down to the **grave**. This is the fate of all the nations who ignore God.

(NET) The wicked are turned back and sent to **Sheol**; this is the destiny of all the nations that ignore God,

American Standard Version	Hebrew Names Version	Revised Standard Version
Common English Bible	Jubilee Bible 2000	World English Bible
Complete Jewish Bible	Lexham English Bible	Young's Literal Translation
Holman Christian Standard	New American Standard Version	Revised Version
Darby Translation	New Century Version	New English Translation
English Standard Version	New International Version	Revised English Bible
Good News Translation	New Living Translation	
God's Word Translation	New Revised Standard	

All of the translations in the table above replaced **hell** with **Sheol/ grave/ dead**.

Comments:

What The Bible Teaches: Author J.M. Flanigan

Verses 15-18: The Doom of the Wicked

It is a principle, an unchanging principle, that men reap what they sow. In the very heart of this section the Psalmist calls for a solemn meditation upon what he has to say. With a "Higgaion" (**See Definition 01902**) and a "Selah" (**See Definition 05542**), he calls, in a doubly emphatic way, for a pause to consider, ponder, think, meditate on what he has said. The enemies of God and his people have fallen into the pit of their own digging. They are ensnared in the snare of their own making. They have become entrapped in the trap which they had set for the godly. It is like the wicked Haman hanged on the gallows that he had prepared for the good Mordecai. (**Esther 7:10**) Jehovah, who judges the wicked, is revealed, by his very judgments, to be what

he is, a righteous God. He is known by the judgment which he executes. So must he eventually banish the wicked, with nations of men who forget God. How simple a thing does forgetfulness appear to be, but to forget God is unpardonable. So did the rich fool of the Saviour's parable forget the God who had given the increase in his harvest. (**Luke 12:16-21**) The man had planned and plotted and schemed but had left God out of all his plans and thoughts. "Thou fool!"

But the poor and needy ought not to fear. Dependence upon God shall never be forgotten by him. Men in their independence may forget him, but he will never forget those who, in their need, are cast upon him in expectation of his help. The hope and trust of the meek will be rewarded.

The Annotated Bible by: Arno Gaebelein

Verses 13-20. Up to the previous verse we saw the glorious results for Israel when the Son of Man comes. But that has not yet come. Faith realizeth it. In verse 13 we hear the voice of supplication of those who in faith look forward to the promises, but who suffer in the midst of the trials of the ending days of the age. They are hated and suffer and long to shew forth praises in Zion. Then once more the vision of faith what must happen ere ' long to the nations and to the wicked (15-18). The plea ' Arise, 0 Lord," is the prayer for His glorious manifestation. This Psalm and the next are linked together by the letters of the Alphabet (in Hebrew). Ten letters are used in this Psalm and five in the next. Six letters are dropped out in this alphabetical composition. The irregularity may be explained as in harmony with the time of tribulation, when everything on earth is broken and out of joint.

Psalms 16:10

(KJV)
For thou wilt not leave my soul in **hell**; neither wilt thou suffer thine Holy One to see **corruption**.

American Standard Version	Lexham English Bible	Third Millennium Bible
Basic English Bible	The Message Bible	The Webster Bible
Darby Translation	New American Standard Version	World English Bible
English Standard Version	New Century Version	Wycliffe
God's Word Translation	New International Version	Young's Literal Translation
Hebrew Names Version	New King James Version	Revised Version
Jubilee Bible 2000	New Living Translation	Modern King James Version
King James Version	Douay-Rheims Catholic Bible	**Hebrew Interlinear**

Psalm 16:10 (CEB) because you won't abandon my life to the **grave**; you won't let your faithful follower see the **pit**.
Psalm 16:10 (CJB) for you will not abandon me to **Sh'ol**, you will not let your faithful one see the **Abyss**.
Psalm 16:10 (CSB) For You will not abandon me to **Sheol**; You will not allow Your Faithful One to see the **Pit**.
Psalm 16:10 (GNT) because you protect me from the **power of death**. I have served you faithfully, and you will not abandon me to the **world of the dead.**
Psalm 16:10 (NRS) For you do not give me up to **Sheol**, or let your faithful one see the **Pit**.
Psalms 16:10 (NET) You will not abandon me to **Sheol**; you will not allow your faithful follower to see the **Pit**.
Psalms 16:10 (RSV) For thou dost not give me up to **Sheol**, or let thy godly one see the **Pit**.

Common English Bible	Good News Translation	Revised Standard Version
Complete Jewish Bible	New Revised Standard	Revised English Bible
Holman Christian Standard	New English Translation	

All of the translations in the table above replaced **corruption** with **the Pit**.

Comments:

W. Fisher Hunter
This text in the Authorized Version predicts the resurrection of Christ as an act of God and also states the unique fact that Christ was personally incorruptible. This is firmed to us by the Apostle Peter in Acts 2:27, and afterwards by the Apostle Paul in Acts 13:35, both of whom argue that though the words were spoken by David, they could not possibly apply to him inasmuch as he "after he served his own generation by the will of God, fell on sleep and was laid unto his fathers, and saw corruption." The fact that Christ's body never saw corruption is a pre-eminent glory that belongs exclusively to His body of humanity. The translators of the Revised Standard Version have defaced this text so that it bears little resemblance to the text as found in he Authorized Version. By changing the word "corruption" to the word "pit" they have denied Christ a glory which alone belongs to His Holy humanity. He and He alone saw no corruption because He was personally incorruptible, therefore to change the word "corruption" to "pit" is misleading and very derogatory to Christ. The Hebrew word "shachath" is used to denote a condition and a place. In the Authorized Version it has been rightly translated by the word corruption and by the word pit. The context determines which of these two words convey the Holy Sprit's meaning. In this case the context (Psalms 16:9-11) together with the Apostle's reference to Christ's flesh not

seeing corruption (Acts 2:31) agree and are the Spirit's testimony that the Hebrew word shachath" found in the text we are considering should have been translated "corruption" for it has reference to a state in relation to Christ's body, rather than a place (Pit) where they ignorantly assume He may have gone. The translators of the Authorized Version manifested spiritual understanding for they saw that the context required the word "shachath" to be translated by the word "corruption" rather than the word "pit. It would appear that the translators of the Revised Standard Version have taken advantage in making the wrong use of a word that has more than one meaning in scripture to surreptitiously deny the truth of the incorruptibility of Christ's flesh.

What The Bible Teaches: Author J.M. Flanigan
Verses 8-11: The Prospect and Pleasure of the Messiah

It must be remembered that this is a Messianic Psalm, and is quoted by both Peter and Paul with reference to Christ (See note in the Introduction above). Much of the Psalm, of course, is true of David who wrote it, but with **Psalms 16:8** the reader now enters the truly Messianic portion. How perfectly were these the words of the Lord Jesus, “I have set the Lord always before me.” The word “always” (**See Definition 08548**) is translated “continually” fifty-three times in the AV. The thought is of continuity and constancy. The Lord Jesus was the perfect Servant of Jehovah. He could say, “He wakeneth morning by morning, he wakeneth mine ear to hear as the learned.” (**Isaiah 50:4**) The ear of the Saviour was always open to know the will of his Father and his meat was to do the will of him who had sent him. (**John 4:34**) Later in the Psalm Messiah will anticipate his place at the right hand of Jehovah, but now, in devoted and dedicated service, he can say, “He is at my right hand, I shall not be moved.” He walked resolutely and steadfastly in the path of God’s pleasing and would not be deterred or deflected. In the doing of the will of God the Saviour rejoiced. He had come to do that will and he did it. He did it perfectly and delighted to do it. With the gladness and joy of doing the will of God there came rest, both of mind and body. The Lord Jesus, physically wearied at Sychar, could yet, in the energy of communion with the Father, minister to a needy Samaritan woman. (**John 4:6,31-34**) His human weariness found refreshment in the will of God and he could rest in safety and assurance.

The connecting participle, “For,” indicates the grounds for David’s personal assurance. He could safely rest, for there was a future of glory. “Hell” is SHeOL, the “Hades” of the NT (see the footnote to Psalm 6). It was not the end. Jehovah would not abandon his servant David forever in that grave-land of the departed. He could rest in this assurance, that there would be a resurrection of the body and that one day there would be pleasure at God’s right hand. It is interesting to note that only David and Job use the expression “My Redeemer.” Their sentiments are the same. There may be sorrows and difficulties now, but the future is bright for those who can say, “My Lord,” and, “My Redeemer.” (See **Psalms 19:14** and **Job 19:24-27**)

Now, if all this was true of David, how particularly true it was of him who is called the “Holy One,” the Beloved. In his great Pentecostal message to the nation Peter calls upon this Psalm to show that the resurrection of Christ was a subject of prophecy. David, being a prophet, was speaking in Psalm 16 of that resurrection. (**Acts 2:24-31**)

Verse 10 of the Psalm has been the subject of much controversy, especially those words, “Thou wilt not leave my soul in hell.” Many expositors understand this to mean that the Lord Jesus did, in the language of the Creed, descend into hell, into SHeOL, to where OT believers were until the payment of their ransom price in the death of the Redeemer. It is taught that he then led captivity captive and took those saints with him into glory. Whether this is true or not must be

decided by other Scriptures. It would be reading too much into Psalm 16 to say that this is what David is here teaching about the Messiah. The Lord Jesus died. His body was buried by two friends. On the third day he rose again and is now at God's right hand in the heavens. **It was not possible that death or the grave could hold him, or that his holy body could see corruption. This is what Psalm 16 is predicting. The Saviour was incomparable, impeccable, and incorruptible. F.W. Grant's comment is beautiful, "It was a pathway of life, therefore, even though it led through death; in which his flesh dwelt in confident hope, that he would not abandon his soul to Hades, nor suffer piety such as his to see corruption"**

The Man of sorrows is now the Man in the glory. The pathway of his lovely life has led him to the right hand of God in the heights. The sepulchre was not the end. The word "presence" (**See Definition 06440**) is, in the AV, rendered "face" almost four hundred times. The perfect Servant now rests in the light of the countenance of God. Fulness of joy! Pleasures for evermore! "Delights forever," says the LXX. "An eternity of enjoyments," says Spurrell. To finite minds the joys of eternity are past comprehending, but this is certain, that where the Saviour is, his saints shall be also. His presence there in glory is the pledge that one day his people shall be with him to enjoy the pleasures of that lovely place.

So does the prayer for preservation end with this note of assurance. Is this what Peter means when he says of the inheritance which is "reserved in heaven for you, who are kept by the power of God"? (**1Peter 1:4,5**) The inheritance is being kept for the saints and the saints are being kept for the inheritance. All is well.

Psalms 18:5

(KJV)
The sorrows of **hell** compassed me about: the snares of death prevented me.

American Standard Version	Jubilee Bible 2000	Revised Standard Version
Basic English Bible	King James Version	Third Millennium Bible
Complete Jewish Bible	Lexham English Bible	The Webster Bible
Holman Christian Standard	The Message Bible	World English Bible
Darby Translation	New American Standard Version	Wycliffe
English Standard Version	New King James Version	Young's Literal Translation
Hebrew Names Version	New Revised Standard	Modern King James Version
Revised English Bible	Revised Version	
Hebrew Interlinear	Douay-Rheims Catholic Bible	

Psalm 18:5 (CEB) The cords of the **grave** surrounded me; death's traps held me tight.

Psalm 18:5 (GNT) The danger of **death** was around me, and the grave set its trap for me.
Psalms 18:5 (NET) The ropes of **Sheol** tightened around me, the snares of death trapped me.

Psalms 18:5 (NIV) The cords of the **grave** coiled around me; the snares of death confronted me.

Psalm 18:5 (NLT) The **grave** wrapped its ropes around me; death laid a trap in my path.

Psalm 18:5 (GW) The ropes of the **grave** had surrounded me. The clutches of death had confronted me.

Psalm 18:5 (NCV) The ropes of **death** wrapped around me. The traps of death were before me.

Common English Bible	New International Version	God's Word Translation
Good News Translation	New Living Translation	New Century Version
New English Translation		

All of the translations in the table above replaced **hell** with **grave**.

Comments:

What The Bible Teaches: Author J.M. Flanigan
Verses 4-19: Distress and Deliverance

It is a strange but beautiful paradox that the sorrows of the saints can be set to music and described in the most sublime poetry. So have hymn writers of all ages sung of the distresses of the godly. David here remembers how the sorrows of death and hell had encompassed him. Two different words, in **Psalms 18:4** and 5, are here translated "compassed" in the AV, they are different but they are cognate (661; 5437). David was encircled by the sorrows of impending, threatening death. He felt hemmed in by the sorrows of the grave SHeOL (**See Definition 07585**). They were as cords which wrapped themselves around him. They were like floods which enveloped him and snares which lay before him and made him afraid. Death and the grave and the prevailing ungodliness frightened him. He was straightened in his distress, frightened by the affliction, the cruel oppression of his adversaries. As Spurgeon comments, "He

was like a mariner broken by the storm and driven upon the rocks by dreadful breakers, white as the teeth of death. Sad plight for the man after God's own heart."

In his distress he called out, crying aloud to Jehovah his God. That cry of distress reached into the sanctuary and Jehovah heard the call of his afflicted servant. "Temple" (**See Definition 01964**) is not, of course, Solomon's temple of a later day. Nor does it here appear to mean that tent on Mount Zion where the Ark rested. It was the sanctuary in the heavens, the dwelling place, the palace of Jehovah, as in **Psalms 11:4**. David's cry on earth was heard in the sanctuary in heaven. It has been pointed out that the imperfect tenses of the verbs of **Psalms 18:6** indicate that this was David's habit in those difficult days, so that the verse might be rendered: "In my distress I would call upon Jehovah, and unto my God would I cry: he would hear my voice out of his temple, and my cry before him would come unto his ears." This was David's habitual experience and his wont, to call upon his God and be granted divine deliverance.

Jehovah's prompt and powerful response to the cry of his servant reminds David of Sinai. How majestically Jehovah had revealed himself then, and how similarly had he appeared for the deliverance of many of his saints since Sinai. To Moses, to Joshua, to judges and to prophets, he had shown himself mighty to save. He was the God of the impossible. He could move mountains in his anger, shaking the very pillars of the creation. In language akin to that of Job (ch. 26) David sings of the power which made the hills tremble, and this was the power which had accomplished his deliverance from his enemies. This too, was the power which, in a later day would shake Philippi with an earthquake and open prison doors for the apostles.

The Sinai comparison continues with references to smoke and fire. These are symbols of the anger and wrath of God against sin and against his enemies. Jehovah will be angry with those who oppress his people. "Our God is a consuming fire." (**Hebrews 12:29**) It is a fearful thing to oppose him or his people. As another Psalm has it, "The fire shall devour them" (**Genesis 21:9**), and in another place, "The anger of the Lord … shall smoke against that man." (**Deuteronomy 29:20**) These Oriental symbols would be well understood by the early readers of David's Psalms. There is an intensity and energy here as Jehovah moves to deliver his child. The earth is shaken, there is flaming fire to consume and an issuing smoke to confuse. It is divine power manifested against the enemies of God and good.

Jehovah moves heaven and earth to defend and deliver his people. He bowed the heavens and came down. David employs the same symbolic language in **Psalms 144:5**. As in a storm the dark clouds seem to lower and almost touch the earth, so had God stooped in his wrath to deal with his enemies. Darkness was no impediment to him. He put it under his feet and made it his secret place as he rode upon the cherubim in the midst of the storm. The dark waters and thick clouds around him were his pavilion (**See Definition 05521**), his tabernacle, his dwelling place. The angels are his chariots, like the wings of the wind. The cherubim are the grand symbolic representations of majesty, intelligence, power, and energy of movement (see Ezekiel 1 and 10). How puny are the human enemies of One who in omnipotence rides upon the cherub in the midst of the storm, and how safe are those whom he defends and delivers.

The brightness of his glory pierces the dark clouds. There are lightnings and thundering's and voices and fire just as observed by John in a much later century. (**Revelation 4:5**) Notice the awesome extremes of glory as Jehovah moves to scatter his enemies; there is hail and fire. Observe again that John of the Revelation saw exactly the same mingling of hail and fire when God acted in judgment. (**Revelation 8:7**) It seems as though the very foundations of the world are shaken when Jehovah rises in his anger. There is a cosmic upheaval. Ocean beds and

deep ravines are both discovered and uncovered. He will shake heaven and earth to deliver his suffering servant.

David acknowledges divine intervention. His salvation has come from above and he has been lifted out of the waters of affliction. He is like another, Moses, who was “drawn out of the water” and accordingly called MOSHEH. (**Exodus 2:10**) It was a deliverance from a cruel Pharaoh, the avowed enemy of God’s people. David, as Moses, is drawn MASHA (**See Definition 04871**) out of the waters from the wrath of the enemy. The enemy was strong, too strong for David himself, and an enemy who hated him. They had prevented him (**See Definition 06923**), he says. “Prevent” is an old English translation of the word which has already occurred in **Psalms 18:5**. It means to “confront” or “forestall.” The cunning foe had barred his way and blocked his path in the day of his distress, but Jehovah was his support and stay. The Lord, who takes pleasure in his people, had not only delivered him, but had brought him out of his straightened circumstances into a large place. Like Joseph, brought from the prison to the palace, David is brought from the cave Adullam to the throne, from the desert to the court.

Psalms 45:6

(KJV)

Thy **throne, O God**, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

American Standard Version	Jubilee Bible 2000	Douay-Rheims Catholic Bible
Basic English Bible	**King James Version**	Third Millennium Bible
Complete Jewish Bible	Lexham English Bible	The Webster Bible
Holman Christian Standard	The Message Bible	World English Bible
Darby Translation	New American Standard Version	Wycliffe
English Standard Version	New King James Version	Young's Literal Translation
Hebrew Names Version	New Revised Standard	Modern King James Version
Revised English Bible	Revised Version	New International Version
Hebrew Interlinear	New English Translation	New Living Translation
God's Word Translation	New Century Version	

Psalm 45:6 (CEB) Your **divine throne** is eternal and everlasting. Your royal scepter is a scepter of justice.
Psalm 45:6 (GNT) The **kingdom** that God has given you will last forever and ever. You rule over your people with justice;
Psalm 45:6 (RSV) Your **divine throne** endures for ever and ever. Your royal scepter is a scepter of equity;

Revised Standard Version	Good News Translation	Common English Bible

Comments:

W. Fisher Hunter
The writer of the Epistle to the Hebrews makes use of this scripture in proof of Christ's deity by showing from it that God addressed Christ, His Son, by the term "God"; "But unto the Son He saith, Thy throne O God is for ever and ever." (Hebrews 1:8). This New Testament quotation is our warrant for asserting that the Revised Standard Version translators perverted scripture and hence greatly dishonored Christ by deleting the word "God" from the text in Psalm 45. By such device they effectually denied Christ the divine name "God" and also removed from the text the predictive Messianic element it contained. It is very significant that every religious sect in Christendom holding the Unitarian belief of the Godhead (such as the so-called Jehovah's Witnesses) and the like, pervert this text in a similar manner.

What The Bible Teaches: Author J.M. Flanigan
Verses 2-9: The Address to the King

The personal beauty and the integrity of the king are now the subject of this eulogy. When applied to the Messiah, there is praise of his moral, official, personal and mediatorial glories. Physical beauty was always deemed to be desirable and appropriate in a monarch. (compare **1Samuel 9:2**) Messiah is "Fairer than the children of men." The moral glory of Christ is a subject which has commanded volumes of writings. His sinlessness, his holiness, his impeccability, the perfections of his words and his ways, make him uniquely beautiful, more fair than the sons of men. He cannot be compared with other men, he must be contrasted. The best of other men

have failed in some respect, but, as another exclaims of him, “He is altogether lovely.” (**Song Of Solomon 5:16**)

“Grace is poured into thy lips.” Men wondered at the gracious words which proceeded out of his mouth. (**Luke 4:22**) Even his adversaries had to say, “Never man spake like this man.” (**John 7:46**) It is interesting that there are only two references to grace (**See Definition 02580**) in the whole Book of Psalms. (see **Psalms 84:11**) Strong says that it signifies preciousness and pleasantness, charm and elegance. Such was the character and the ministry of Messiah. Every grace was in him in perfect balance and this was an indication that he enjoyed the blessing of God, and would do so eternally. It is not that God has blessed him because of what he is, but rather that what he is evidence that God has blessed him.
From the moral glory of the Messiah the Psalmist now turns to his official glory. From the gentleness and meekness of Christ he now turns to his might as a warrior. In the verses which follow, four items are associated with this official glory — His sword, his throne, his sceptre, and his anointing. These are the marks of a warrior king. He is addressed as the mighty (**See Definition 01368**) one, with glory and majesty. “Mighty” is the Hebrew GIBBOR, and he is “El Gibbor,” the mighty God, in **Isaiah 9:6**. The sword is a symbol of power, and, so girded, the king will ride on and prosper in the cause of the truth and meekness and righteousness which have characterized him in his life and ministry. It is all reminiscent of Revelation 19 where also he rides in triumph and where “in righteousness he doth judge and make war.” (**Revelation 19:11**) There too he wields both sword and sceptre. The “right hand” is a further emblem of authority and power, and in the exercise of this power he will accomplish such victories as will make men afraid. “Kings shall shut their mouths at him,” (**Isaiah 52:15**) silent in their astonishment at his prowess. On the arrows which find the heart of the king’s enemies in **Psalms 45:5**, Davison comments, “The language here is condensed and abrupt, the second line forming a kind of parenthesis between the first and the third … First the arrows are seen hurtling through the air, then the hostile ranks are thinned as one enemy after another falls, lastly the shafts are found to have penetrated the very hearts of the king’s foes.” (compare **Isaiah 63:1-4**)

The personal glory of the Messiah, sometimes called his essential, or eternal, or divine glory, is now introduced in **Psalms 45:6**. This verse has been corrupted, wrongly translated, and misinterpreted, by those who endeavor to deny the deity of Christ, but **Hebrews 1:8** settles the interpretation for the believer. Of God, addressing the Messiah, it is written, “Unto the Son he saith, thy throne, oh God, is for ever and ever.” God, addressing his Son, calls him “God.” The Messiah is Son and the Son is God. This is one of the greatest passages establishing the deity of Christ, and it is perhaps no wonder that it has been assailed so much.

A problem arises, however, in that these words were, in the first instance, addressed to an earthly monarch. In this context, what does, “Thy throne, oh God (430, Elohim), is for ever and ever,” mean? Plumer says, “Strenuous efforts have been made to turn aside this passage from its obvious and inspired interpretation. But Hengstenberg well says that the non-Messianic expositors have not been able to bring forward anything grammatically tenable.” Harold St. John explains, “Elohim is applied to lesser beings than God in **Exodus 7:1 21:6**, and see especially **Zechariah 12:8**; in these cases judges etc. are seen as God’s mouthpieces, but here beyond question we may, and must, give the fullest value to the word. That Messiah is God in the highest sense of the word alone gives point to the argument in Hebrews 1.8.” Derek Kidner’s comment is also helpful. Having observed that several versions have altered the AV rendering, and have, as he says, “sidestepped the plain sense of **Psalms 45:6**, which is confirmed by the ancient versions and by the New Testament,” he continues, “It is an example of Old Testament language bursting its banks, to demand a more than human fulfilment (as did **Psalms 110:1**, according to our Lord). The faithfulness of the pre-Christian Septuagint in translating these

verses unaltered is very striking." The throne of the divinely appointed monarch was established in perpetuity. The Davidic dynasty will be perpetuated in the reign of Messiah.

Since there is a throne and a kingdom, it follows that there must be a sceptre, which has ever been a symbol of authority and power. Messiah's sceptre is a sceptre of righteousness. It takes character from the king himself, who loved righteousness and hated lawlessness. His rule is for ever and ever. There will, of course, be an earthly millennial phase of his kingdom, but this is indeed a phase. The kingdom itself is an everlasting kingdom. (**2Peter 1:11**) His throne stands eternally.

The anointing is very beautiful. He who was a Man of Sorrows has been anointed with the oil of gladness. The writer of the Epistle to the Hebrews speaks of "the joy that was set before him," (**Hebrews 12:2**) and in this, as in all things, he has precedence and pre-eminence over his fellows. This too, is quoted in the Hebrew letter. (**Hebrews b 1:9**) But who are his "fellows" (**See Definition 02270**)? Some suggest that they are angels and some think that they are former kings of Israel and Judah, but both here in the Psalm, and in **Hebrews 1:9**, (**See Definition 03353**), the word implies a companionship, the closeness of partners. It seems more probable that the fellows intended are those believers who are so near to him and so intimate with him as to be called his brethren. (**Hebrews 2:11,12 Psalms 22:22**)

The address to the king draws to a close with a lovely reference to his mediatorial glory. In great grace toward men he has come out from the ivory palaces of his glory. The word "whereby" (**See Definition 04482**) of **Psalms 45:8** signifies "stringed instruments," and is so translated by JND, RV, and most others. From the joy and the gladness of the glory, the Mediator has come out, and will return, to the accompaniment of a joyful symphony. He has worn the garments of his incarnation, fragrant with the sweetness of myrrh, the bitterness of aloes, and the healing properties of cassia. It will be noticed that the word "smell" of **Psalms 45:8** is in italics. It has been supplied by the translators to assist in the reading of the verse, but the thought appears to be that the garments which the Mediator wears have been, as it were, woven of these very fragrances. "All of myrrh, and aloes, and cassia." Note the myrrh at his birth and both myrrh and aloes at his burial. (**Matthew 2:11 John 19:39**) Fragrance characterized his entire life, from the manger to the tomb.

The verse which follows has occasioned much difficulty of interpretation in regard to the queen and the kings' daughters. "Queen" (**See Definition 07694**) is not the usual word for queen but implies rather a queen-consort, a queen by marriage, not a queen in her own right. Harold St. John says, "The Queen is the earthly Jerusalem restored with her daughter cities." A.G. Clarke understands it similarly, and adds, "'Kings' daughters', prophetically points to representatives of the Gentile nations attendant upon the Lord of the whole earth; 'Queen' … prophetically refers to Jerusalem as representative city of the nation." F.W. Grant, in language very like this, says, "The Queen … is therefore the earthly and not the heavenly bride. The 'kings' daughters' show us, in a not unusual figure, the representatives of the nations attendant upon One who is the Lord of the whole earth." Grant makes the important observation that "to import (as some do) the polygamy of ancient times into this scene of future blessedness not only occasions moral disquietude but is contrary to Scriptural statements as to Israel's distinctive place. The 'daughter of Tyre' in the twelfth verse is in fact but one of these 'kings' daughters', and indicates their place." To summarize these points of view, the Queen is Israel and the princesses are the daughters of those kings of the earth who will eventually pay homage to Messiah.

T.E. Wilson however, views it differently, and writes, "The usual interpretation is that the bride in the Psalm is Israel, forgiven and restored in her relation to Messiah in millennial days. But the

word used for ‘queen’ in **Psalms 45:9**, and the prophetic outline in Revelation 19-22 concerning the marriage supper of the Lamb and the appearing in glory followed by the millennium, make that interpretation difficult, if not impossible. Israel, it is true, will have a special and intimate relationship with Messiah as an earthly people … but the bride is the Church, composed of both Jew and Gentile.” Concerning the gold of Ophir (**See Definition 0211**), Strong says that it was “a land or city in southern Arabia in Solomon’s trade route where gold evidently was traded for goods.” It is, he adds, “characteristic of fine gold.” Kirkpatrick says, “The choicest gold.”

Psalms 56:8

(KJV)

Thou tellest my **wanderings**: put thou my tears into thy bottle: are they not in thy book?

American Standard Version	Jubilee Bible 2000	Third Millennium Bible
Basic English Bible	**King James Version**	The Webster Bible
Holman Christian Standard	Lexham English Bible	World English Bible
Darby Translation	New American Standard Version	Young's Literal Translation
God's Word Translation	New King James Version	**Hebrew Interlinear**
Hebrew Names Version	Revised Version	Modern King James Version

Psalms 56:8 (ESV) You have kept count of my **tossings**; put my tears in your bottle. Are they not in your book?

Psalm 56:8 (MSG) You've kept track of my every **toss and turn** through the sleepless nights, Each tear entered in your ledger, each ache written in your book.

Psalm 56:8 (NRS) You have kept count of my **tossings**; put my tears in your bottle. Are they not in your record?

Psalms 56:8 (NET) You keep track of my **misery**. Put my tears in your leather container. Are they not recorded in your scroll?

Psalm 56:8 (RSV) Thou hast kept count of my **tossings**; put thou my tears in thy bottle! Are they not in thy book?

English Standard Version	New Revised Standard	Revised Standard Version
The Message Bible	New English Translation	

All of the translations in the table above replaced **wanderings** with **tossings**.

Comments:

What The Bible Teaches: Author J.M. Flanigan
Verses 5-11: Trouble and Trust

Here the Psalmist returns to his first complaint. From the mountaintop of confidence and praise he comes back to the reality of his present distress and trouble. As Weiss remarks, "The Psalmist is at one moment high in hope and confidence, and the next instant he is again plunged into a depth of lamentation." But yet again he will move towards victory and praise by trusting. These evildoers were daily misrepresenting him, wresting, distorting and twisting his words so as to accuse him, probably to Saul. All their thoughts (**See Definition 04284**) were against him, constantly devising evil (**See Definition 07451**), plotting mischief and trouble for him. Together they lay in wait for him, hiding themselves so as to catch him unawares as in an ambush. They marked his steps, tracking him, hunting and haunting him, seeking his very life. Do these wicked men sin with impunity? Do they imagine that by their iniquity they shall escape divine judgment? David appeals to God (**See Definition 0430**), to Elohim, that in his wrath he will cast them down. "People" (**See Definition 05971**) is a plural word, "peoples." It is not the word usually employed to describe the Gentile nations, so that here it may envisage a judgment of all men of whatever race, who oppose God and his saints.

It must have been a great comfort to David to know that all his wanderings were known to God. Wanderings indeed! He was a fugitive in the Judean desert, in the wilderness of Ziph, hunted by the men of Keilah and by the men of Gath, hiding in hills and wadis and caves. But God could tell his every step. David must have shed many tears in those days. He asks that God would remember them, preserving them as men preserved water in a skin-bottle, every drop treasured. What a tender thought is this! Tears preserved in the memory of God! Then the metaphor changes from tears in a bottle to records in a book. Jehovah has a book of remembrance for those who fear him. (Malachi **3:16**) His people are his jewels, precious to him. He will never forget the service and the sufferings of his saints, and so he knew, and remembered, every step of David the wandering fugitive.

David is now very positive, asserting, “This I know!” His enemies will one day be defeated, turned back, routed. “God is for me,” he says, and he knows that his prayer for deliverance will be answered. Notice how he repeats his assurance. “I will praise … I will praise … I will not be afraid.” Observe too, the emphasis which he introduces by the change in the divine title. “In God … in Jehovah … In God.” In fellowship with the mighty Elohim he will praise his Word. In the same holy and happy fellowship, he will praise the Word of Jehovah and he will put his trust in Elohim. Here is might and power and a faithful covenant-keeping character, and in this praise and trust in the Word of God he need not be afraid. This is, in general, a repeat of the refrain of Psalms **56:4**, with the change of the divine title just mentioned and the substitution of “man” for “flesh.” The trusting heart will not be afraid. What can mortal “man” ADAM (**See Definition 0120**), in his supposed dignity, or “flesh” BASAR (**See Definition 01320**), in its human frailty, do to the saint whose trust is in Jehovah?

Psalms 68:4

(KJV)
Sing unto God, sing praises to his name: extol him that rideth upon the **heavens** by his name **JAH**, and rejoice before him.

American Standard Version	Jubilee Bible 2000	World English Bible
Basic English Bible	**King James Version**	Young's Literal Translation
The Complete Jewish Bible	Lexham English Bible	Revised Version
Holman Christian Standard	New King James Version	**Hebrew Interlinear**
Darby Translation	Third Millennium Bible	New English Translation
Modern King James Version	The Webster Bible	

(ESV)
Sing to God, sing praises to his name; lift up a song to him who rides through the **deserts**; his name is the **LORD**; exult before him!

Common English Bible	New American Standard Version	Douay-Rheims Catholic Bible
English Standard Version	New Century Version	Revised Standard Version
Good News Translation	New International Version	Wycliffe
God's Word Translation	New Living Translation	
Hebrew Names Version	New Revised Standard	

All of the translations in the table above replaced **JAH** with **LORD**.

Comments:

What The Bible Teaches: Author J.M. Flanigan
PSALM 68

Introduction

The title is very similar to the titles of Psalms 65 and 66. It is a Psalm of David for the Chief Musician and it is also a song, so that it may be sung with or without an accompaniment. It is the ninth of sixteen Messianic Psalms, following Psalms 2,8,16,22,24,40,41 and 45. This does not mean that the Psalm is wholly Messianic but, since Paul quotes from it in **Ephesians 4:8** with reference to Christ, this entitles it to a place among the other Messianic Psalms.

It has been said that Psalm 68 has more than its share of textual difficulties, and that this is caused, at least in part, by the fact that it contains many words which are not found elsewhere and whose meaning is therefore not always certain. Delitzsch remarks that "the language is so bold and so peculiarly its own, that we meet with no less than thirteen words that do not occur anywhere else."

There are other problems too. Dr Cohen says "While commentators agree in judging this Psalm one of the most magnificent of all in its forceful sweep of thought and language, they are in hopeless disagreement on the date of its composition." The dates assigned to it by the critics spread over more than a thousand years! Accepting that it is indeed a Psalm of David, as the title states, the exact circumstances of its composition are still uncertain. It may have reference to some of David's many triumphs over his enemies, or, as some think, it may have been used

on the occasion of the removal of the Ark of the Covenant to Zion from the house of Obededom. Davison's comment is that, in spite of the difficulties and disagreements, "The Psalm stands as a monument of the invincible faith and inextinguishable hopes of Israel, and a prophecy of spiritual glories in part realized, in part yet to come." It has been used in the past as an inspiring battle hymn by Crusaders, Covenanters, and Huguenots.

One majestic feature of the Psalm is the grand array of divine names and titles which the Psalmist employs. Delitzsch remarks that "the whole cornucopia of Divine names has been poured out upon this Psalm." These will be noticed in the commentary but it might be interesting to mention here that Elohim occurs twenty-six times, while Adonai, Jehovah, Jah, Shaddai, and El, with certain combinations of these, are also to be found.

For the purpose of an orderly meditation the Psalm may be divided into six parts. Verses 1-6 are a rousing introduction in which God appears as the victorious Leader of his people, scattering his enemies and riding triumphantly upon the heavens. Verses 7-18 recount the wonders of the Exodus, the march through the wilderness, and the mighty acts which God wrought for the redeemed people so that eventually he might dwell among them. Verses 19-23 sing of God's goodness and daily care for his people. Verses 24-27 describe a festal procession to the temple, a picture of the glory of Jehovah the conqueror. Verses 28-31 anticipate that day when all kings and kingdoms, princes and peoples, will pay homage to the God of Israel. The closing verses, 32-35, call upon peoples everywhere to ascribe glory to him. There are three "Selahs," at verses 7, 19 and 32, and the Psalm concludes with a fitting, "Blessed be God."

Verses 1-6: Let God Arise!

The opening words of the Psalm are reminiscent, if not an exact quotation, of the words of Moses in **Numbers 10:35**. "And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee." The pillar cloud moved, and with it the Ark moved too, and the cry, "Arise, oh Lord," became the watchword of Israel. These first verses of the Psalm are a prayer that the nation's experience of former days might now be renewed, and that God might once again rise up to scatter his enemies. The prayer is threefold. "Let God arise … let his enemies be scattered … let them also that hate him flee." It is a prayer for the complete rout of those who are also described in a threefold way. They are, "his enemies … them also that hate him … the wicked." Such defeat of these enemies will not prove difficult to Jehovah. They will vanish like smoke before the wind. They will melt away as wax before the fire. How humiliating for the proud and arrogant enemies of God and of Israel, to be compared to wind and wax. However black and bitter and blinding the smoke may be, the wind will soon blow it away. However hard and unyielding the wax may appear to be, the fire will soon consume it. So will it be with the wicked at the presence of God.

"Let the wicked perish" the Psalmist prays. The wicked and the righteous, describes the heathen and Israel respectively, and there now follows another three-fold prayer. "Let the righteous be glad … let them rejoice … let them exceedingly rejoice." The joy of the righteous is emphasized with this, "Yea … exceedingly."

Joy must be expressed, and what better way than in song? The Psalmist calls for singing. "Sing unto God," he exhorts. This is again reminiscent of the Exodus, when, on the banks of the Red Sea, "Then sang Moses and the children of Israel this song unto the Lord." (**Exodus 15:1**) Notice the correspondence of, "Unto God" — "Unto the Lord." True praise must be rendered "unto him," praises to his name.

The word “extol” (**See Definition 05549**) may well be understood in the usual accepted meaning of that word, but JND and RV render it, “Cast up a (high) way for him,” and Strong, with many commentators, agrees that this is a possible translation. Davison, preferring “Cast up a high way,” comments that “An Oriental monarch on his journeys needs such road-makers or road-menders to go before him.” It is a reminder of John Baptist’s ministry and his call to the people, as prophesied by Isaiah the prophet, “The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.” (**Isaiah 40:3 Matthew 3:3**) The phrase, “rideth upon the heavens,” as in the AV, is also changed by RV and JND to read, “rideth through/in the deserts.” Dr Gill concurs with this, and Spurgeon renders it, “marches through the wilderness.” The explanation for the variation is this, that, while the word translated here as “heavens” (**See Definition 06160**) in the AV does basically mean “desert, wilderness, or plain,” the fine dust of those arid places is used also in Hebrew for the thin layers of cloud in the sky, and therefore of the heavens themselves. The translation “wilderness” or “desert,” however, is more in keeping with the context, and is another allusion to the Exodus and to the journey that followed.

The Psalmist now introduces, in **Psalms 68:4**, that majestic title of God, “JAH” (**See Definition 03050**). This is a contracted, poetical form of “Jehovah.” The abbreviation, however, must not be understood as a diminution, but rather as an intensification of the awful incomprehensible name. “JAH,” in this transliterated form, is found only here in the AV, but it is sometimes rendered “Lord,” as in **Isaiah 26:4** where “The Lord Jehovah” is “Jah Jehovah.” Compare also the ending of the well-known “Hallelujah.” “Rejoice before him,” the Psalmist exclaims, “exult, triumph.”

Although he is incomprehensibly great and glorious, yet this God of the heavens deigns to be a father of the fatherless and a judge of the widows. From the heights of his holy habitation he regards the helplessness of orphans and widows and stoops to protect them. Before the Psalter closes it will again be remembered that Jehovah “relieveth the fatherless and widow.” (**Psalms 146:9**) There now follows yet another allusion to the Exodus. Did the slavery of Egypt disturb the family life of the Hebrews? God brought them out of loneliness and solitude and set them in families again to enjoy together the affection of mothers and fathers, parents and children. Were they prisoners in that house of bondage? God was their great Redeemer and Emancipator, releasing them from their chains and servitude. The rebellious he left to dwell in a barren land, parched and devastated by the plagues.

Psalms 69:1

(KJV)

Save me, O God; for the waters are come in unto my **soul**.

American Standard Version	Douay-Rheims Catholic Bible	Revised Version
Darby Translation	Third Millennium Bible	**Hebrew Interlinear**
Jubilee Bible 2000	The Webster Bible	**Septuagint**
King James Version	Wycliffe	
Modern King James Version	Young's Literal Translation	

(ESV)

Save me, O God! For the waters have come up to my **neck**.

Basic English Bible	Hebrew Names Version	New Revised Standard
Common English Bible	Lexham English Bible	Orthodox Jewish Bible
Holman Christian Standard	New Century Version	Revised Standard Version
English Standard Version	New International Version	World English Bible
Good News Translation	New King James Version	New American Standard Version
God's Word Translation	New Living Translation	New English Translation

All of the translations in the table above replaced **soul** with **neck**.

Comments:

Hebrew says: Save me, O God; for the waters are come in unto [my] **soul**.

What The Bible Teaches: Author J.M. Flanigan
PSALM 69

Introduction

Here is yet another Psalm committed to the charge and care of the Chief Musician. Like Psalms 45,60 (in the singular) and 80, the title bears the word "Shoshannim." For comment on this refer to the introduction to Psalm 45. The word means "Lilies," a symbol of tenderness, purity, beauty, and glory. See our Lord's own reference to the glory of the lilies in Matthew **6:28**. It is said that the lilies often bloomed in marsh and mire, and frequently among thorns and briers. (Song of Solomon **2:2**) Perhaps the glory aspect may be seen in Psalm 45, while here, in Psalm 69, the emphasis is on the thorny environment in which they grew. They were also associated with the springtime, and therefore with the Passover. So, they would appear to be reminders both of suffering and of glory. "Upon Shoshannim" may have indicated some particular melody, or possibly, though not probably, a lily-shaped musical instrument, but the original meaning is not clear.

Although some critics, even the respected Maclaren, dispute the Davidic authorship, as stated in the title, nevertheless the majority of conservative expositors have no difficulty in seeing both David and the Son of David in the Psalm. For many readers, Romans **11:9** will be an end of the matter, and even Delitzsch has to admit, at the end of his commentary on the Psalm, "Considering the relation of the New Testament to this Psalm, we hold fast to the Inscription, (A

Psalm) of David." It might be noted that those critics who deny the Davidic authorship cannot agree upon a satisfactory alternative.

The Psalm has been called by W.T. Davison, "Prayer of the Suffering Servant of God." Dr Cohen entitles it, "Prayer of the Persecuted." Spurgeon calls it, "The Psalm of the Trespass Offering," as does T.E. Wilson. In all of these suggestions it is evident that the burden of the Psalm is suffering. "Reproach" is mentioned six times and may be regarded as a key-word in the Psalm.

Psalm 69 is quoted several times in the NT with reference to the Messiah, and it is indeed quoted by Christ himself. These quotations will be noted in the commentary and they confirm that the Psalm is truly Messianic. This does not mean that everything in it can be related to the Messiah. There are confessions of sin in the Psalm which are the personal confessions of the writer, and there are calls for the destruction of his enemies, which things obviously have nothing to do with the impeccable Christ.

The Psalm may be divided into six parts.

1. In the opening verses, 1-4, the Psalmist spreads out his complaint before God.
2. In verses 5-12 he argues that his sufferings have come to him because of his zeal for God.
3. In verses 13-18 he cries for deliverance from his troubles.
4. In verses 19-21 he repeats the story of his sufferings, and there follows,
5. in verses 22-28, a call for the punishment of his persecutors. In the closing stanza,
6. verses 29-36, he anticipates divine intervention and God's blessing, both for himself and for the nation.

Verses 1-4: The Suffering Servant

The contrast between the opening words of Psalm 69 and the closing joyful words of Psalm 68 is quite remarkable. "Blessed be God," the preceding Psalm had concluded. "Save me, oh God," this Psalm begins. The Psalmist is overwhelmed by his sorrows. He feels as though he is sinking, drowning, in a sea of troubles. He speaks of waters, deep waters, floods, and deep mire. The word "deep" occurring twice, is a translation of two words, different, though similar in meaning, the second being a plural word, rendered by JND, "the depths of waters." In his weariness he cries until his throat is parched and his eyes fail with weeping while he waits for an answer from God. He feels exhausted physically by his much praying.

His grief is intensified by the knowledge that his enemies hated him gratuitously, without a cause. There was no reason whatever for their hostility towards him. It was all wrong. They were many too, these enemies, and they were mighty. How true was all this of the Lord Jesus. (John**15:25**) Why should they hate him? There was no reason. He had moved among them in a gracious ministry of preaching, teaching, and healing, yet they hated him. Pharisees and Sadducees, priests and people, scribes and soldiers, they all rejected him. Then, by the sacrifice of himself, he restored that which he took not away. In the law of the guilt offerings a man was required to restore that which he had acquired unlawfully, whether by deceit or fraud or by deliberate theft. (Leviticus **5:1-6:7**) This was understandable, this restoration of stolen property, but the Saviour, in the great fulfilment of these offerings, restored that which he took not away. Man had, by his sin, robbed both God and his neighbor. Jesus, by his vicarious death, restored honor to God and happiness to men.

Psalms 83:18

(KJV)
That men may know that thou, whose name alone is **JEHOVAH**, art the most high over all the earth.

American Standard Version	**Darby Translation**	The Webster Bible
Basic English Bible	Lexham English Bible	World English Bible
Complete Jewish Bible	The Message Bible	Young's Literal Translation
Holman Christian Standard	Third Millennium Bible	**Hebrew Interlinear**
Modern King James Version	Revised Version	**King James Version**

(ESV)
that they may know that you alone, whose name is the **LORD**, are the Most High over all the earth.

Common English Bible	New American Standard Version	Douay-Rheims Catholic Bible
English Standard Version	New Century Version	Revised Standard Version
Good News Translation	New International Version	Wycliffe
God's Word Translation	New Living Translation	New English Translation
Hebrew Names Version	New King James Version	
Jubilee Bible 2000	New Revised Standard	

All of the translations in the table above replaced **JEHOVAH with LORD.**

Comments:

What The Bible Teaches: Author J.M. Flanigan
Verses 16-18: "That men may know …"

Although the Psalmist's passionate and ardent prayer is that God may put the enemies of his people to shame, and that they should be confounded who have so oppressed Israel, yet there is another, perhaps more noble, motive in his prayer. It is "That they may seek thy name, oh Lord." Plumer suggests that there are three ways of explaining these words. "

1. That the Psalmist prays that these enemies may have a salutary shame, leading them to seek God in truth. This is the more obvious and easy method.

2. That the seeking of God here mentioned is a forced subjection.

3. That they in the last clause refers to men generally and not to the men made ashamed. The first has the fewest difficulties. Either of them gives a good sense." His suggestions are worthy of thoughtful consideration.

The prayer continues, that these enemies might be confounded. Should there be no contrition or shame, then let them be troubled forever. Let them perish. The judgment of the unrepentant will be eternal. But again, the Psalmist does not pray vindictively, wanting only revenge. His desire is that, as men witness the judgment of God upon these powerful adversaries, they may know that he alone, whose name is JEHOVAH, is the Most High over all the earth (RV and JND). Men will be compelled to recognize his solitary greatness. They will learn, as others did, that "the most High ruleth in the kingdom of men." (Daniel **4:25**) They will know that he is all that his great name signifies, Eternal, Self-sufficient, Supreme and Sovereign. He is Jehovah, Most High. How

good it is to recognize this now, bowing in sincere and true homage in acknowledgement of One who ever desires to be not only the God, but the Saviour, of all men.

Isaiah 7:14

(KJV)
Therefore the Lord himself shall give you a sign; Behold, a **virgin** shall conceive, and bear a son, and shall call his name Immanuel.

American Standard Version	The Message Bible	The Webster Bible
Holman Christian Standard Bible	New American Standard Version	World English Bible
Darby Translation	New Century Version	Wycliffe
English Standard Version	New International Version	Young's Literal Translation
God's Word Translation	New King James Version	Revised Version
Jubilee Bible 2000	New Living Translation	Modern King James Version
King James Version	Douay Rheims Catholic Bible	Septuagint
Lexham English Bible	Third Millennium Bible	

Isaiah 7:14 (BBE) For this cause the Lord himself will give you a sign; a **young woman** is now with child, and she will give birth to a son, and she will give him the name Immanuel.

Isaiah 7:14 (CEB) Therefore, the Lord will give you a sign. The **young woman** is pregnant and is about to give birth to a son, and she will name him Immanuel.

Isaiah 7:14 (CJB) Therefore Adonai himself will give you people a sign: the **young woman** will become pregnant, bear a son and name him 'Immanu El [God is with us].

Isaiah 7:14 (NET) For this reason the Lord himself will give you a confirming sign. Look, this **young woman** is about to conceive and will give birth to a son. You, young woman, will name him Immanuel.

Isaiah 7:14 (GNT) Well then, the Lord himself will give you a sign: a **young woman** who is pregnant will have a son and will name him "Immanuel.'

Isaiah 7:14 (HNV) Therefore the Lord himself will give you a sign: behold, an **almah** shall conceive, and bear a son, and shall call his name Immanu'el.

Isaiah 7:14 (NRS) Therefore the Lord himself will give you a sign. Look, the **young woman** is with child and shall bear a son, and shall name him Immanuel.

Isaiah 7:14 (RSV) Therefore the Lord himself will give you a sign. Behold, a **young woman** shall conceive and bear a son, and shall call his name Imman'u-el.

Bible in Basic English	Good News Translation	Hebrew
Common English Bible	Hebrew Names Version	Revised English Bible
Complete Jewish Bible	New Revised Standard	
New English Translation	Revised Standard Version	

All of the translations in the table above replaced **virgin** with **young woman**

Comments:

W. Fisher Hunter

The translators of the Revised Standard Version clearly show their bias regarding the virgin birth of Christ. Here in Isaiah 7, they do this by deleting the word "virgin" from the text and also by inserting two footnotes in connection with verse 14. One of these insertions reads, is with child and shall bear." This reading is misleading and very damaging to the divine design and the original inspired intent of the text for it robs it of its Messianic predictive element by referring to the "young woman" as being, then present, with child and not as the Holy Spirit says, virgin SHALL conceive," as pointing forward to the time of conception by the Virgin Mary. Considering the fact that the translators must have known that there is no historical record of this predicted son being born during the days of King Ahaz yet they insert a footnote that would lead the reader to believe that the predicted birth did take place during that time is further evidence of their being biased regarding Christ being born of a virgin. The other footnote reads, virgin," Now if the translators believe the words, "young woman" is the precise meaning of the Hebrew word "almah," why should they give virgin" as an alternate reading? Is this not an admission that the original scripture "almah" could just as well have been translated "virgin?" That being so and considering the change from "virgin" to "young woman" affords no spiritual benefit to the reader and was bound to give offense and cause contention, we might 'Well question what motivated the translators to make the change.

The question to be answered is: Was there scriptural justification for changing the word "virgin" to "young woman?" In view of the vital importance and the far-reaching effects that are attached to the change, we believe there was insufficient grounds for making it for the following reasons:

1) The Hebrew word "almah" which is here in the Authorized version translated "virgin" and which occurs in six other passages, always conveys the sense of virtue in connection with an unmarried female, that the word can and may mean virgin is made clear by Genesis 24:43, where it is used of Rebekah who is described in verse 16 of that chapter as virgin and no man had known her",
2) The fact that divine intervention, a sign and a miracle are connected with the birth of the son, justifies the sense of virgin. Surely there is no sign, wonder or miracle in an ordinary young woman bearing a child in a normal way,
3) The Septuagint Version, probably the oldest translation of the Hebrew scriptures extant, and a recent discovery termed "The Isaiah Manuscript of the Dead Sea Scrolls" written probably before the birth of Christ, both use the word "virgin." A casual reader of the Revised Standard Version will note that its translators gave much preference to the readings of ancient authorities. Surely the witness of antiquity in this instance should be given the same preference;
4) The son predicted to be born is to be called Immanuel (God with us). Should not this unique appellation attached to the son to be born have been good cause for removing doubt as to the propriety of using the word virgin in the text;
5) Scripture is its own best interpreter and, in this case, inspired Apostolic authority in Matthew 1:22, 23, ascribe Isaiah 7:14 to be a prediction of the virgin birth of Jesus Christ our Lord. Apostolic Authority should be the deciding factor as evidence in what is the proper word to use in Isaiah 7:14.

The Annotated Bible by: Arno Gaebelein

Study carefully the historic setting of this chapter and 2 Chronicles xxviii:1-27. See lecture on "Messianic Predictions." In verse 14 the virgin birth of Christ is announced. Much of the controversy is around the word "virgin"(almah), which the critics declare does not mean a virgin, but a young married woman. However, they error. In Genesis xxiv:43, Exodus ii :8, Psalms

lxviii:25, Song of Solomon 1:3, etc., the same word is used, and it means "virgin" in these and other passages. The Septuagint, a Greek translation of the Old Testament made some 300 years B. C., translates the Hebrew "almah" with "pardenos," the Greek for virgin. Matthew 1:23 confirms this Messianic prediction.

What The Bible Teaches: Author J.M. Riddle
The wording of this precious and oft-quoted prophecy demands careful and reverential consideration.

"Behold" (**Isaiah 7:14**)

The very use of this word indicates that something momentous is to follow. It is frequently used in this way in Scripture. "If Ahaz and others who were present were at all familiar with this formula, they would immediately realize that an announcement of supreme importance was about to be made. Isaiah is not going to declare the birth of any child, but of a significant Child" (E.J. Young).

"A virgin shall conceive, and bear a son" (**Isaiah 7:14**)

A great deal has been written about this great statement, including attempts to lessen its force by making the word "virgin" mean something other than the obvious. In Hebrew, one word for **virgin** is BeTULA (**See Definition 01330**), but that word could also be used of a betrothed virgin, or of a married woman, for example, "Lament like a **virgin** BeTULA girded with sackcloth for the husband of her youth." (**Joel 1:8**) E.J. Young observes that if Isaiah had used BeTULA, "he would have left us in confusion. We could not have known precisely what he had in mind … In the light of these deliberations, it appears that Isaiah's choice of 'ALMAH' (**See Definition 05959**) was deliberate. It seems to be the only word in the language which unequivocally signifies an unmarried woman."

On the ground of common sense alone, the argument that the passage refers to a young married woman is nonsense. There would be nothing unusual in a young married woman conceiving and bearing a son! That would be no sign at all to Ahaz! The accuracy of the language must be noted; if a young woman, married or unmarried for that matter, conceived, she would no longer be a virgin. It remains that Mary was a **virgin** before the Lord Jesus Christ was conceived, and she was a **virgin** after he was born, and remained so until the commencement of normal marital relationships. This is clearly stated in **Matthew 1:24,25**.

"Behold THE virgin" (**Isaiah 7:14**)

Whilst the AV reads, "Behold, a virgin," M.C. Unger and others point out that the Hebrew here and the Greek of **Matthew 1:23** have the definite article. It has been suggested that this implies someone well-known, and Isaiah's own wife has been included in the speculation. The presence of Shear-jashub is sufficient to disprove this suggestion! The inclusion of the definite article surely refers to the ancient promise: "And I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (**Genesis 3:15**) The statement is unique. In Scripture, the progenitor is always male, with this one exception, and this implies something totally unparalleled. Hence, "God sent forth his Son, come of woman." (**Galatians 4:4**, JND)

"Shall call his name Immanuel" (**Isaiah 7:14**)

This explains the reason for the manner of his conception. E.J. Young cites John Calvin here: "Calvin rightly maintains that the name cannot be applied to anyone who is not God. No one else in the OT bears this name. For these reasons, the prophecy must be interpreted only of that One to whom these conditions apply, namely, Jesus the Christ, the Son of the **Virgin** and

the Mighty God." "Immanuel," which conveys his absolute deity, together with his perfect humanity, is a description of his identity, rather than a name by which he was known on earth.

This is from Matthew 1:23
What The Bible Teaches: Author J. Heading

In **Isaiah 7:10-16**, that evil king Ahaz would not ask for a sign when invited by God to do so. This contrasts with the Pharisees who asked for a sign when none would be given to them by the Lord. **Matthew 16:1-4** A sign had to be miraculous, otherwise it would not stand out from ordinary events on the earth or in the heavens. “Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel”. This is exactly what the angel was describing to Joseph, and what was happening to his wife Mary. But if the miraculous can be toned down, then that is what some expositors wittingly or unwittingly seek to do. The Greek word for virgin *(parthenos)* definitely has this meaning, and the Septuagint for **Isaiah 7:14** uses this word. But in the Hebrew Old Testament things are different. The Hebrew word *bethula* (not used in **Isaiah 7:14**) is translated in the Authorized Version “maid” 7 times, “maiden” 5 times and “virgin” 38 times. The Hebrew word *almah* (used in **Isaiah 7:14**) is translated “damsel” once, “maid” twice, and “virgin” 4 times.

- The result of this is that some expositors and translators minimize the force of **Isaiah 7:14** and use the words “young woman” or similar variant. This would then cease to be a sign and a miracle.

- Ironside, in Expository Notes on the Prophet Isaiah, writes, “It is only unbelief that would try to nullify the force of this passage by reading in place of ‘virgin’ a ‘young woman’ and attempting to make that young woman to be the wife of the prophet, and the son born to be his son through her.

- It is perfectly true that the word rendered virgin might also be rendered maiden, but every maiden is presumably a virgin-if not, something is radically wrong-so that the prophecy here clearly and definitely declared that an unmarried virgin should become a mother and the child should be named God with us”

- Kelly, in An Exposition of the Book of Isaiah, examines the matter in detail. He writes, “It is well known that the Jews have made desperate efforts to evade this luminous testimony to the incarnation of their own prophet …

- In the present instance the context requires the sense of virgin with the utmost precision; for in a young married woman’s bearing a son there is no sign of wonder …”.

The name given to the Son, “Emmanuel-God with us”, is vital in the recognition of the full deity of Christ. Such an essential truth is denied and every relevant Scriptural quotation is twisted by heretics. It is important for all believers to know what quotations directly (and there are plenty of indirect ones too) support the holy doctrine of the equality of Father and Son in the Godhead. The following should be committed to memory: “My Father worketh hitherto, and I work … making himself equal with God”; **John 5:17-18** “I and my Father are one … thou, being a man, makest thyself God”. **John 10:30 John 10:33** In other words, the Jews knew the true implication of the Lord’s words. “Child Emmanuel” **Matthew 1:23 Isaiah 7:14** answers to “a child is born … The mighty God”; **Isaiah 9:6** “the Word was God”; **John 1:1** “My Lord and my God”; **John 20:28** “Christ came, who is over all, God blessed for ever”; **Romans 9:5** “That

blessed hope … the great God and our Saviour Jesus Christ"; **Titus 2:13** "Unto the Son he saith, Thy throne, O God, is for ever and ever"; **Hebrews 1:8 Psalms 45:6** "His Son Jesus Christ. This is the true God, and eternal life". **1John 5:20** Anything else is false teaching, corresponding to "another Jesus … another spirit … another gospel". **2Corinthians 11:4** Heretics are quick to point out that in the Greek of **John 1:1** "the Word was with God, and the Word was God" *(ho logos en pros ton theon, kai theos en ho logos*), there is no definite article before the second occurrence of God, hence they translate it "the Word was a God". That this is a false conclusion can be seen from **John 20:28**, where "My Lord and my God" is, in Greek, *Ho kurios mou kai ho theos mou,* namely with the definite article before God. Similarly in **Matthew 1:23** "God with us" is in Greek *Meth emon ho theos,* namely with the definite article before God.

It should be pointed out that, as Matthew's Gospel begins with God present with His people, so it also ends with the words "I am with you alway".

Isaiah 12:2

(KJV)
Behold, God is my salvation; I will trust, and not be afraid: for the LORD **JEHOVAH** is my strength and my song; he also is become my salvation.

American Standard Version	Lexham English Bible	The Webster Bible
Basic English Bible	New King James Version	World English Bible
Complete Jewish Bible	Orthodox Jewish Bible	Young's Literal Translation
King James Version	Third Millennium Bible	**Hebrew Interlinear**
Darby Translation	Modern King James Version	Revised Version

Isaiah 12:2 (ESV) "Behold, God is my salvation; I will trust, and will not be afraid; for the LORD **GOD** is my strength and my song, and he has become my salvation."

Isaiah 12:2 (GW) Look! God is my Savior. I am confident and unafraid, because the LORD **omitted** is my strength and my song. He is my Savior."

Isaiah 12:2 (HNV) Behold, God is my salvation. I will trust, and will not be afraid; for the LORD **omitted**, the LORD, is my strength and song; and he has become my yeshu`ah."

Isaiah 12:2 (NAS) "Behold, God is my salvation, I will trust and not be afraid; For the LORD **GOD** is my strength and song, And He has become my salvation."

Isaiah 12:2 (NLT) See, God has come to save me. I will trust in him and not be afraid. The LORD **GOD** is my strength and my song; he has given me victory."

Isaiah 12:2 (NRS) Surely God is my salvation; I will trust, and will not be afraid, for the Lord **God** is my strength and my might; he has become my salvation.

Isaiah 12:2 (RSV) "Behold, God is my salvation; I will trust, and will not be afraid; for the LORD **GOD** is my strength and my song, and he has become my salvation."

Isaiah 12:2 (NET) Look, God is my deliverer! I will trust in him and not fear. For the LORD **omitted** gives me strength and protects me; he has become my deliverer."

English Standard Version	New American Standard Version	Revised Standard Version
God's Word Translation	New Living Translation	**Septuagint**
Hebrew Names Version	New Revised Standard	New English Translation

All of the translations in the table above replaced **JEHOVAH** with **GOD.**

Comments:

What The Bible Teaches: Author J.M. Riddle
ISAIAH 12.1-6: The Acclaim of the King

"It will be noted that, in these later chapters, the past deliverance of Israel from Egypt has provided a pattern of the future and final deliverance from every yoke; and as then, as soon as they had crossed the sea, they burst into song, so here again we hear the same outburst of joy. That praise of old soon gave place to the unbelieving groan at the waters of Marah, but this song shall never cease, for its cause is everlasting, no 'bitter waters' await restored Israel; that

nation's trials will be then forever past" (F.C. Jennings). The passage divides into two sections commencing with the words, "And in that day" (Isaiah **12:1** & 4). Both continue with praise: "And in that day thou shalt say, oh Lord, I will praise thee … And (Isaiah **12:1**) in that day shall ye say, Praise the Lord." (Isaiah **12:4**) There is, however, a difference of emphasis.

Praise (Isaiah **12:1-3**)

a) Because God's anger has ceased. Isaiah uses the singular and writes "as though the entire nation were but one man. The people are thus seen to be united in their praise to God. So it is that Paul enjoins Christians, 'That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ'" (Romans **15:6**) (E.J. Young). "And in that day thou shalt say, oh Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me." (Isaiah **12:1**)

b) God had been angry with his people in the past, and had expressed it through the Assyrian. "Oh Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge" (Genesis **10:5,6**). His divine anger has continued to the present day, and will do so until national repentance takes place at the return of the once-crucified Messiah. The theme of divine comfort reoccurs in later chapters in connection with the future blessing of God's people. The second major section of the book commences on this note: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned" (Genesis **40:1,2**). Further references are found in **Is 49:13; 51:3; 52:9**, and the repeated theme points to the unity of the book. The basis on which God's anger is turned away, is made clear in the latter part of Isaiah. As noted in the introduction to the commentary, "In the first part of this prophecy, Isaiah depicts Messiah as Immanuel, the prince of peace. In the second part, he sets forth Messiah as the suffering Servant, and shows that this wondrous peace is to be obtained because of the Servant sufferer" (E.J. Young).

c) Because God's people are trusting him. "Behold, God is my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength and my song: he also is become my salvation." (Isaiah **12:2**) Isaiah was obliged to reprove Ahaz with the words, "If ye will not believe, surely ye shall not be established" (Genesis **7:9**). Ahaz, whose "heart was moved … as the trees of the wood are moved with the wind," and who evidently feared (Genesis **7:2,4**), said in effect, "Behold, Assyria is my salvation." Deuteronomy 28 describes the fear of God's people during their dispersion: "thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life." (Deuteronomy **28:66**) When the King reigns, all fear will be gone, and his people "shall sit every man under his vine and under his fig tree; and none shall make them afraid." (**Micah 4:4**) The nation will say, "I will trust, and not be afraid." (Isaiah **12:2**)

Because God's people are enjoying his provision. "Therefore with joy shall ye draw water out of the wells of salvation." (Isaiah **12:3**) The section opened with Ahaz supervising the water supply to Jerusalem, probably to stop it in order to hinder the invader. But now, oppression and threat is past. When the King reigns, "all Israel shall be saved." (Romans **11:26**) His people will enjoy the salvation anticipated at his return: "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Genesis **25:9**). Salvation and joy go together. Salvation will be enjoyed. But this is not confined to the future, for God's people today "rejoice in hope

of the glory of God," and "joy in God through our Lord Jesus Christ, by whom we have now received the atonement (reconciliation)." (Romans **5:2,11**)

Isaiah 14:12

(KJV)
How art thou fallen from heaven, O **Lucifer**, son of the morning! how art thou cut down to the ground, which didst weaken the nations!"

King James Version	Hebrew interlinear Bible	**Darby Translation**
Hebrew Names Version	Jubilee Bible 2000	New King James Version
Douay-Rheims Catholic Bible	Third Millennium Bible	The Webster Bible
Wycliffe	***Septuagint***	

(ESV)
How you are fallen from heaven, O **Day Star**, son of Dawn! How you are cut down to the ground, you who laid the nations low!"

Revised Version	Complete Jewish Bible	World English Bible
Common English Bible	God's Word Translation	Basic English Bible
Good News Translation	New Century Version	English Standard Version
New American Standard Version	American Standard Version	The message Bible
New Revised Standard	Holman Christian Standard	Modern King James Version
Revised Standard Version	New Living Translation	New English Translation
Young's Literal Translation	Lexham English Bible	
Hebrew Interlinear Bible	New International Bible	

All of the translations in the table above Replaces the word **Lucifer with Day Star.**

Comments:

The ESV and all of the translations in the table above gives Lucifer one of the names of the Lord Jesus Christ in Isaiah 14:12, which is "Day Star" (2Peter 1:19).
The Septuagint and Hebrew Interlinear says Lucifer.

What The Bible Teaches: Author J.M. Riddle
Verses 9-20: The Destruction of the King of Babylon

The downfall of the "king of Babylon" is described in more detail in Isaiah **14:9-20**. Whilst Isaiah **14:9-11** in isolation could refer to the death of a past tyrant, the context of the passage strongly suggests the destruction of a greater enemy than any past historical figure. The suggestion that this passage refers to "the beast," the coming world-ruler who will hold sway over an empire exceeding by far the territory ruled by Nebuchadnezzar, must take account of the fact he will be cast alive into a lake of fire. (Revelation **19:20**) In Isaiah 14, the "king of Babylon" is consigned to sheol ("hell," AV) which embraces a far greater sphere than hades in the New Testament. F.C. Jennings writes: "I have felt compelled to leave the word Sh'ohl untranslated, for I know of no English equivalent." The difficulty arising from sheol and "a lake of fire" can be resolved by the fact that the former is an all-embracing term without further distinction. Attention is drawn to his end spiritually, (Isaiah **14:9-17**) and to his end physically. (Isaiah **14:18-20**)

his end spiritually *(Isaiah* **14:9-17**)

Consideration must given to the reception at his fall; (Isaiah **14:9-11**) the reason for his fall; (Isaiah **14:12-14**) the judgment at his fall. (Isaiah **14:15-17**)

a) The reception at his fall. (Isaiah **14:9-11**) "Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say, Art thou also become weak as we? Art thou become like unto us? Thy pomp is brought down to the grave SHEOL (**See Definition 07585**), and the noise of thy viols: the worm is spread under thee, and the worms cover thee." The passage shows that sheol is a place where there is consciousness, speech, and remembrance. This should be compared with the position of the rich man in hell (hades): he could feel, see, speak, and remember. (Luke **16:19-31**) J.A. Motyer is worth quoting at length here: "In this way it expresses some central OT truths about the dead. First, the dead are alive — in Sheol. In the Bible 'death' is never 'termination' but a change of place and of state with continuity of personal identity. Sheol is the 'place' where all the dead live. Secondly, (see **Job 3:11-19 Psalms 49:9**) in Sheol there is personal continuity and mutual recognition; the king is recognized as he arrives. (Isaiah **14:10**) Those already there rise from their thrones, not because there are thrones in Sheol but to show that they are the same people as they were on earth." The latter part of Isaiah **14:11** refers to the grave: rich carpeting and rich coverings had given place to worms. "Looking at death with regard to the body and the grave, the music and the festivity give way to the stillness and corruption of the tomb, (Ezekiel **32:27**) with the worm (maggots) spread under him as his bed, and worms (bred in putridity) as his coverlet" (M.C. Unger).

b) The reason for his fall (Isaiah **14:12-14**) Bearing in mind the context of the chapter, it does not appear appropriate to make "Lucifer" mean Satan. The verses continue to deal with the "king of Babylon" and anticipate the destruction of the last great Gentile ruler, "the beast." The verses can be applied to Satan, but he is not the direct subject of the passage. The following should be noticed:

i. The title he bears. "How art thou fallen from heaven, oh Lucifer, son of the morning!" (Isaiah **14:12**) The name "Lucifer" translates HELEL (**See Definition 01966**), meaning "shining one." The expression, "son of the morning" is more literally "son of the dawn." As M.C. Unger points out, "Lucifer is a Latin word meaning 'lightbearer.' The title truly belongs to Christ, 'the bright and morning star'." (Revelation **22:16**) The last "king of Babylon" will herald the dawn of a new world era. His brilliant intellect and ability to solve national and international problems will sway the entire world. His "coming is after the working of Satan with all power and signs and lying wonders." (2Thessalonians **2:9**) The words, "How art thou fallen from heaven," signify a fall of such proportions as to be described as "from heaven" to "the ground."

ii. The sin he commits. He is guilty of blasphemous pride. "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High." (Isaiah **14:13,14**) Paul describes the same blasphemer as follows: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." (2Thessalonians **2:4**) In this he mirrors the aspirations of his dark master who said, "All these things will I give thee, if thou wilt fall down and worship me" (Matthew **4:9**) and who is called "the god of this world." (2Corinthians **4:4**)

c) The judgment at his fall (Isaiah **14:15-17**) It has been rightly observed that after the lengthy self-exaltation in Isaiah **14:13,14**, his end is summarily described in one short sentence: "Yet thou shalt be brought down to hell, to the sides of the pit." (Isaiah **14:15**) E.J. Young observes: "Sheol is set in the greatest contrast to the heights of heaven, and not only is the king to be brought down to Sheol, but even to its deepest parts. Indeed, every word that is used in this verse seems to have been chosen in order to accentuate the opposite of height." He continues: "The sides of the pit even implies that there are distinctions of position in Sheol, and that this king was to be brought to the lowest part." The magnitude of his fall will be recognized by all: "They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?" (Isaiah **14:16,17**)

The arrogance and pride of "Lucifer, son of the morning," expressed in his words "I will," must be contrasted with the meekness and humility of the Lord Jesus, of whom it is written: "Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as man, he humbled himself, and became obedient unto death, even the death of the cross." (Philippians **2:6-8**) The Lord Jesus could not have possibly come lower, and now he cannot possibly go higher, for the "Father of glory" has "raised him from the dead, and set him at this own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." (Ephesians **1:17,20,21**)

This section should also be taken as a warning to God’s people, and illustrates his hatred of pride. A "proud look" is one of the seven things that the Lord hates and which are "an abomination unto him." (Proverbs **6:16**) It was the sin of Saul, and Samuel was obliged to say, "When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?" (1Samuel **15:17**) It was the sin of Uzziah, of whom it is written, "and his name spread far abroad; for he was marvelously helped, till he was strong. But when he was strong, his heart was lifted up to his destruction." (2Chronicles **26:15,16**) These passages give weight to the exhortation, "God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1Peter **5:5,6**)

Isaiah 26:4

(KJV)
Trust ye in the LORD for ever: for in the **LORD** **JEHOVAH** is everlasting strength:

American Standard Version	**King James Version**	The Webster Bible
Basic English Bible	Lexham English Bible	World English Bible
Complete Jewish Bible	Orthodox Jewish Bible	Young's Literal Translation
Darby Translation	Third Millennium Bible	**Hebrew Interlinear**
Modern King James Version	Revised Version	***Septuagint***
New King James Version	New English Translation	

Isaiah 26:4 (CEB) Trust in the LORD forever, for the LORD **omitted** is a rock for all ages.

Isaiah 26:4 (ESV) Trust in the LORD forever, for the LORD **GOD** is an everlasting rock.

Isaiah 26:4 (MSG) Depend on God and keep at it because in the Lord **God** you have a sure thing.

Isaiah 26:4 (NAS) "Trust in the LORD forever, For in **GOD** the LORD, we have an everlasting Rock.

Isaiah 26:4 (NLT) Trust in the LORD always, for the LORD **GOD** is the eternal Rock.

Isaiah 26:4 (RSV) Trust in the LORD for ever, for the LORD **GOD** is an everlasting rock.

Isaiah 26:4 (NRS) Trust in the Lord forever, for in the Lord **God** you have an everlasting rock.

Isaiah 26:4 (WYC) Ye have hoped in the Lord, in everlasting worlds, in the Lord **God**, strong without end. (Yea, hope ye in the Lord, forever, in the Lord God, who shall be strong forever.)

Common English Bible	New American Standard Version	New Revised Standard
English Standard Version	New Living Translation	Wycliffe
The Message Bible	Revised Standard Version	

All of the translations in the table above replaced **LORD JEHOVAH** with **LORD GOD**

Comments:

What The Bible Teaches: Author J.M. Riddle
ISAIAH 26

As already noted, Isaiah 26 contains the second of three songs which will be sung when "the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (Genesis **24:23**). "In that day shall this song be sung in the land of Judah." (Isaiah **26:1**)

The chapter may be divided as follows:
1) The ***praise*** of God's people; (Isaiah **26:1-6**)
2) The ***path*** of God's people; (Isaiah **26:7-11**)
3) The ***prosperity*** of God's people; (Isaiah **26:12-15**)
4) The ***pain*** of God's people; (Isaiah **26:16-19**)
5) The ***preservation*** of God's people. (Isaiah **26:20,21**)

Verses 1-6: The Praise of God's People

This section of the "song" centers on two cities: "a strong city"; (Isaiah **26:1-4**) and "the lofty city." (Isaiah **26:5,6**)

"A strong city" (Isaiah **26:1-4**)

Chapter 25 concludes with the destruction of Moab, (Isaiah **26:10-12**) and its overthrow is likened to the demolition of a city: "And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust." (Isaiah **26:12**) This is substantially repeated in Isaiah **26:5** of the present chapter, and emphasizes the contrast with the "strong city." It should be noted that unlike other passages in Isaiah, the "city" is not named, and this is explained by the fact that the figure is applied nationally to both Moab and Israel. The "strong city" is therefore Israel. It is true, of course, that Israel's national life has always centered on Jerusalem, and that the city will be the capital of the millennial earth. The spiritual counterparts of the literal and tangible blessings of God's people in the millennial age are enjoyed by believers now, and the following should be noticed:

a) The confidence of the people. "We (Isaiah **26:1**) have a strong city." There is no doubt or uncertainty about this. Israel, God's people, have been dogged by fear and doubt for centuries and now, after years of captivity and oppression, they can speak with confidence. The Christian is no less confident: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." (2Corinthians **5:1**) God's Word engenders assurance in the hearts of his people.

b) The security of the people. (Isaiah **26:1**) "We have a strong city; salvation will God appoint for walls and bulwarks." This is emphasized again in 60.18: "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." The same divine protection is described in **Zechariah 2:5** "For I, saith the Lord, will be unto her a wall of fire round about." Believers today rejoice that the Lord Jesus is "the author of eternal salvation unto all them that obey him." (Hebrews **5:9**) As F.C. Jennings observes, "We have 'a strong city'; yet not strong in walls of huge stones as in that day when the disciples said: 'See what manner of stones!', for little did they avail to save the city from destruction — they must have a stronger wall than that. They find it in 'Jehovah's salvation.' His tender favour makes it impregnable."

c) The status of the people. (Isaiah **26:2**) "Open ye the gates, that the righteous nation which keepeth the truth may enter in." In the millennium, God's people will enjoy the blessings which flow from justification by faith, for "by his knowledge shall my righteous servant justify many; for he shall bear their iniquities" (**Isaiah 53:11**). However, the emphasis in this verse is on practical righteousness: "the righteous nation which keepeth the truth." Believers are to be "filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." (Philippians **1:11**) The New Testament refers to the source of justification (divine grace, Romans **3:24**), the basis of justification (the blood of Christ, Romans **5:9**), the means of justification, (faith, Romans **5:1**) and the proof of justification. (James **2:24**)

d) The serenity of the people. (Isaiah **26:3**) "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Those who keep the truth (take

heed to the truth), (Isaiah **26:2**) will themselves be kept (watched over). Peace follows righteousness; this is to be expected since "there is no peace, saith the Lord, unto the wicked" (Genesis **48:22**). The principle is clearly demonstrated in 32.16-18: "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Believers today enjoy peace on the basis of righteousness: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Romans **5:1**) These beautiful words in the present chapter draw attention to the source of this peace: "Thou wilt keep him in perfect peace." It is not a matter of self-determination, but divine provision. He is "the God of peace." (Philippians **4:9**) They also indicate the character of this peace: "Thou wilt keep him in perfect peace (literally, 'peace, peace')." The means by which this peace is obtained is identified: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." This is amplified in the New Testament: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Philippians **4:6,7**)

e) The stability of the people. (Isaiah 26:4) "Trust ye in the Lord forever: for in the Lord JEHOVAH is everlasting strength," or "for in Jah, Jehovah, is the rock of ages" (JND). He will never fail his people. The combination of the two names, "Jah … Jehovah," occurs only here and in Genesis 12:2. In fact Isaiah 26:1-5 of the present chapter have much in common with Genesis 12:1,2. "Jah" is "expressive of eternal existence" and is "composed of the first and last letters of the name JEHOVAH … with the central vowel" (Newberry). Its first occurrence is in Exodus 15:2 "My strength and song is Jah, and he is become my salvation" (JND). As F.C. Jennings explains, "In the day when restored Israel has learned again to sing, she is not content with the one name, but must intensify her comprehension and delight in the covenant-keeping faithfulness thus expressed by reduplicating it, 'Jah, Jehovah.' The 'Jah' speaking of simple personality, of what he is in himself, apart from any relation; the latter of his relation with men and especially Israel."

Jeremiah 23:6

(KJV)
In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**

Complete Jewish Bible	New King James Version	Modern King James Version
Jubilee Bible 2000	Third Millennium Bible	**Darby Translation**
King James Version	The Webster Bible	

(ESV)
In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: **'The LORD is our righteousness**.'

American Standard Version	The Message Bible	Wycliffe
Basic English Bible	New American Standard Version	Young's Literal Translation
Common English Bible	New Century Version	New Living Translation
Holman Christian Standard	New International Version	New Revised Standard
English Standard Version	God's Word Translation	Douay-Rheims Catholic Bible
Good News Translation	Lexham English Bible	Revised Standard Version
Hebrew Interlinear	**Septuagint**	Revised Version
Hebrew Names Version	World English Bible	New English Translation

All of the translations in the table above replaced **THE LORD OUR RIGHTEOUSNESS.**
with its meaning **The LORD is our righteousness**.

Comments:

The KJV margin says: Jehovah– Tsidkenu "The Lord is Righteousness" (Jeremiah 23:6).

What The Bible Teaches: Author J.M. Riddle
The reign of the Shepherd-King **(Jeremiah 23:5-8)**

Having denounced the faithless shepherds and predicted the coming of faithful shepherds, Jeremiah now completes the picture of the future blessing of the Lord's people by describing the Shepherd-King who will "feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." (**Isaiah 40:11**) It has been pointed out that the formula "the days come" has Messianic implications. He is described in three ways.

A righteous Branch

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch." (**Jeremiah 23:5**) While some of the kings of Judah were praiseworthy, no other scion of the house of David could be described in this way. All would have to say with David, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." (**Psalms 51:5**) Only the Lord Jesus can be called "a righteous Branch." His was not an acquired righteousness. He was born as "that holy thing." (**Luke 1:35**)

This is one of five similar references to the Lord Jesus Christ in the Old Testament: **Isaiah 4:2 Jeremiah 33:15 Zechariah 3:8 6:12**. The word "Branch" (**See Hebrew/English 6780**) means "shoot" or "sprout" and it is significant that the Lord Jesus is not described here as a stately tree, but as a shoot from the roots. This indicates the simple but important fact that the Lord will bring new life to the nation of Israel when, humanly speaking, all seems lost. It should be noted that a different word (**See Hebrew/English 5342**) is used in **Isaiah 11:1**, although the words, "there shall come forth a rod ('shoot', RV) out of the stem ('stock', RV) of Jesse," also indicate new life for the nation.

It is not difficult to relate these five references to the four Gospels. The promise here, "I will raise unto David a righteous Branch" points to Matthew's Gospel: it is the Gospel of the "Branch … unto David." (**Jeremiah 33:15**) Mark is the Gospel of "my servant the BRANCH." (**Zechariah 3:8**) Luke is the Gospel of "the man whose name is The BRANCH." (**Zechariah 6:12**) John is the Gospel of "the branch of the Lord." (**Isaiah 4:2**) The context of each reference is most instructive, and merits careful examination.

A reigning King

"A King shall reign and prosper, and shall execute judgment and justice in the earth ('land', JND)." (**Jeremiah 23:5**) Zedekiah, the last king of Judah was really only a puppet-king. He was appointed by Nebuchadnezzar (**2Chronicles 36:10**) and paid the terrible penalty of rebelling against him. The Lord Jesus will reign as a true King. Unlike the wicked kings of Judah, particularly Josiah's successors, whose sinfulness meant that they presided over unrelieved disaster, he will bring unparalleled prosperity. "He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth." (**Psalms 72:6,7**) He will "reign in righteousness," (**Isaiah 32:1**) and "righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." (**Isaiah 11:5**) Moreover, he will rule over a reunited kingdom that will enjoy peace and security: "In his days Judah shall be saved, and Israel shall dwell safely." (**Jeremiah 23:6**)

The righteousness of his people

"And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." (**Jeremiah 23:6**) While, in a similar context, Jerusalem is called "The Lord our righteousness" (**Jeremiah 33:16**) it would be quite unwarranted in the present context for Jeremiah "to be speaking of a Davidic descendant and then without warning or preparation to turn to a name for Jerusalem" (Feinberg). Laetsch points out that Jeremiah "does not mean merely to repeat what he had said a moment before, that the King is to be personally righteous in all his actions. He adds a new thought. As a king or ruler he is to make, create, establish a new norm, a new righteousness, because of which he shall be called 'Our Righteousness', sinful man's righteousness." Laetsch continues, thinking in terms of believers today: "By his vicarious, substitutionary fulfilment of all the demands of the mandatory and punitive justice of God he became 'Our Righteousness'." According to Harrison, "The designation the Lord is our righteousness means 'the one who secures our vindication'."

In view of the above, both the manner in which the Lord's people will be regathered and the character of their Shepherd-King, their future restoration will exceed anything in the past. It will surpass the deliverance from Egypt: "Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; But, The Lord liveth, which brought up and which led the seed of the house of Israel out

of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." (**Jeremiah 23:7,8**)

Daniel 3:25

(KJV)
He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like **the Son of God.**

Jubilee Bible 2000	Lexham English Bible	Douay-Rheims Catholic Bible
King James Version	New King James Version	Third Millennium Bible
Hebrew Interlinear	New Living Translation	The Webster Bible
Septuagint	Revised Standard Version	Wycliffe
Darby Translation		

(ESV)
He answered and said, "But I see four men unbound, walking in the midst of the fire, and they are not hurt; and the appearance of the fourth is like **a son of the gods**."

Holman Christian Standard	The Message Bible	New American Standard Version
Revised Version	Hebrew Names Version	New Century Version
American Standard Version	English Standard Version	New International Version
Basic English Bible	Tyndale	Young's Literal Translation
Common English Bible	God's Word Translation	New Revised Standard
Complete Jewish Bible	World English Bible	New English Translation
Modern King James Version	Weymouth New Testament	Good News Translation

All of the translations in the table above replaced **the Son of God.** With **a son of the gods**

Comments:

What The Bible Teaches: Author J.R. Baker

Verses 24-28: The Deliverance from the Fiery Furnace

"Then Nebuchadnezzar the king was astonied, and rose up in haste, and spake, and said unto his counselor's, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, oh king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." (**Daniel 3:24,25**) The astonishment of Nebuchadnezzar caused him to act quickly. He had already witnessed scenes beyond his normal imagination when in his dream he had seen the great image depicting the vast empires of the times of the Gentiles. He had also seen in his life and military career instances of cruelty and devastation beyond the experience of many. But this exceeded all; he was witnessing three men within a furnace which had destroyed his mightiest men but which had no power of death over the servants of God. And beyond even that, he had seen evidence within that furnace of the presence of God accompanying his servants. This was an incontrovertible answer to his question, "… and who is that God that shall deliver you out of my hands?" (**Daniel 3:15**)

At this point an issue arises concerning the identity of the fourth man who was seen by Nebuchadnezzar as he looked into the furnace. There is no doubt in the mind of the present writer that the person seen was indeed divine; it was one of the pre-incarnate appearances of

the Son of God. At least 60 years previously, Isaiah had written: “When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee” (**Genesis 43:2**). It is possible that the captives already knew these words of the Lord through Isaiah, and would have been greatly comforted by them. This incident will certainly be of great encouragement to the godly remnant of the future as they pass through the fires of the Great Tribulation. It is often forgotten that during that period after the Rapture, when the nation of Israel will be under the most severe oppression, those of that remnant will read the Scriptures and find in them passages of promise and example to help them in their times of distress. They will also experience the presence and power of Jehovah in their trials.

“Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the kings counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.” (**Daniel 3:26,27**) The great fury and pride of the king had disappeared, and his presence at the mouth of the great furnace revealed a sudden change of heart. He had witnessed the power of the God of Israel and his tone of voice to the three Hebrews was very different to what it had been before. In addressing them as servants of “the most high God” he was recognizing the omnipotence of the true God. The invitation to come forth is followed by a further one to come hither. It is good when through the dealings of God with the believer the ungodly are caused to recognize his greatness and power. In this passage the king is seen as being humbled and God’s servants as being vindicated. These latter events were witnessed by representatives from the whole of the Babylonian Empire. They saw that there was no smell of fire on them and their clothes had not been singed or affected in any way. God and his people were being vindicated in the eyes of so many.

“Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king’s word, and yielded their bodies, that they might not serve nor worship any god, except their own God.” (**Daniel 3:28**) The spiritual history of Nebuchadnezzar is interesting to consider. He lived much of his life as a cruel barbaric leader and yet his experiences of God are worth noting. This will be considered again in a later chapter. In this chapter he has learned something more of Jehovah the true God, and here his words reveal that a significant amount of increased awareness has taken place. He understood that the fourth person he saw in the fire was not an ordinary being and he acknowledged that God had been working in the interests of his servants. He has also acknowledged the benefit of placing trust in the true God and has become in some way an admirer of those within his kingdom who serve him. Their description as seen by him is worthy of note:

1. They trusted in God.

2. They had changed the king’s word; that is their influence had been seen within the kingdom of Babylon.

3. They had yielded their bodies to the flames of the furnace so that they would not serve any gods other than the true God. This provides a good parallel with the exhortation: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” (**Romans 12:1**) Long before

the saints at Rome were encouraged to present, or yield, their bodies as a living sacrifice to God, these men in a very practical way had yielded, or delivered up, their bodies to the flame of the fiery furnace. The devotion of the three men to their God was a witness to Nebuchadnezzar and his kingdom of the reality of their faith.

Micah 5:2

(KJV)
But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose **goings forth** have been from of old, from **everlasting**.

American Standard Version	New American Standard Version	Wycliffe
Basic English Bible	New King James Version	Modern King James Version
Holman Christian Standard	Douay-Rheims Catholic Bible	Revised Version
Darby Translation	Third Millennium Bible	**Hebrew Interlinear**
Hebrew Names Version	The Webster Bible	
King James Version	World English Bible	

Micah 5:2 (RSV) But you, O Bethlehem Eph'rathah, who are little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose **origin** is from of old, from **ancient days**.

Micah 5:2 (ESV) But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose **coming forth** is from of old, from **ancient days.**

Micah 5:2 (NIV) "But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose **origins** are from of old, from **ancient times."**

Micah 5:2 (NLT) But you, O Bethlehem Ephrathah, are only a small village among all the people of Judah. Yet a ruler of Israel, whose **origins** are in the **distant past**, will come from you on my behalf.

Micah 5:2 (NET) As for you, Bethlehem Ephrathah, seemingly insignificant among the clans of Judah from you a king will emerge who will rule over Israel on my behalf, one whose **origins** are in the **distant past.**

Common English Bible	Jubilee Bible 2000	New Living Translation
Complete Jewish Bible	Lexham English Bible	New Revised Standard
English Standard Version	The Message Bible	Revised Standard Version
Good News Translation	New Century Version	Young's Literal Translation
God's Word Translation	New International Version	New English Translation

Comments:

W. Fisher Hunter
This verse in the Authorized Version represents Christ as being born in Bethlehem and at the same time as being eternal in His existence. It was upon this verse that the scribes and the chief priests rested when they certified to Herod that Christ should be born in Bethlehem (Matthew 2:5, 6). By removing from the text, the word "everlasting" and by substituting the word "origin" for "goings forth" the translators of the Revised Standard Version have degraded Christ to the level of a creature and have denied Him an essential glory namely, eternal pre-existence.

The Annotated Bible by: Arno Gaebelein

The Smitten Judge, who He is: Verse 2.

This great verse is a parenthetical statement, giving a description of the Judge of Israel. It shows forth Him who is to be the Ruler and the Judge, the Redeemer and the King. It is the passage which the chief priests and the scribes quoted to wicked Herod, when he demanded to know where Christ should be born (Matt. 2:4-6). This great prophecy was therefore known when our Lord was born to predict the birth of the Messiah, in fact, the Jews always believed this. But after He was born and lived among them and was rejected by them they attempted deliberately to explain it away, and invented fables to accomplish this. It was Tertullian, and other prominent teachers of the early Church, who argued with the Jews, that if Jesus was not the promised Messiah, the prophecy given by Micah could never be fulfilled, for none of David's descendants was left in Bethlehem.

But here is more than an announcement of the birthplace of Christ. We have a wonderful description of His Person. He is to be the Son of David, coming out of David's city, destined to be the Ruler in Israel. But He is more than a descendant of David, "His goings forth have been of old, from everlasting. "Even this plain announcement has not been left unattached by the infidel critics. R. F. Horton in his comment on this passage says the following: "We are not called on to explain away this wonderful and solemn forecast, especially when we have seen it in the Babe of Bethlehem, who came into the world out of the bosom o the Father. Micah could not understand his own deep saying; but how foolish of us to discredit it when history has made its meaning plain."

Here we have His Deity fully revealed as well as His humanity; He is the God-Man. In this passage Micah’s testimony harmonizes with Isaiah's in chapter 9:6, 7.

What The Bible Teaches: Author J.M. Flanigan
Verse 2: Bethlehem Ephrathah

What contrasts are introduced in this verse! From the power and military might of the armies of the Chaldeans the prophet now turns the attention of his readers to the little town of Bethlehem. From the judge of Israel who was treated so contemptuously by the enemies of the nation he now turns to the rightful Ruler, the eternal One who will be their Shepherd in time to come. In an interesting way Jehovah actually addresses the town of Bethlehem, saying, “But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel.” Little Bethlehem was to be lifted out of insignificance. It would be honored and become illustrious in that it was chosen to be the birthplace of the long-promised Messiah.

The name “Bethlehem” is well-known as meaning “House of Bread” and “Ephrathah” is an ancient name of Bethlehem. (**Genesis 35:16,19 48:7**) In **Ruth 1:2** the people of Bethlehem are called “Ephrathites” and in **Psalms 132:6** Ephrathah is mentioned as the place where David spent his boyhood days, and where he heard so much about the Ark of the Covenant. Bethlehem means the “House of Bread” and Ephrathah means “fruitfulness.” How appropriate are these meanings for the place from which he came who was “the bread of God.” (**John 6:33**)

Note the divine accuracy of Holy Scripture. There are two Bethlehem's in Israel, the other being in the territory of the tribe of Zebulun, (**Joshua 19:15**) today known as Bethlehem Ha'Galilit, Bethlehem in Galilee. The Scriptures always distinguish the two and speak of Bethlehem Ephrathah, as here, or Bethlehem of Judea, (**Matthew 2:1**) or Bethlehem, in the land of Juda, (**Matthew 2:6**) or Bethlehem, where David was. (**John 7:42**) The "littleness" of Bethlehem is noted, perhaps a reminder that God so often chooses the little things of the world to confound the greater. (**1Corinthians 1:27**) Delitzsch writes, "Micah gives the sentence the turn he does, for the purpose of bringing out sharply the contrast between the natural smallness of Bethlehem and the exalted dignity to which it would rise, through the fact that the Messiah would issue from it." From little Bethlehem, not great Jerusalem, would Messiah come.

George Adam Smith has the following interesting and perhaps touching comment. "We may conceive how such a prophecy would affect the crushed peasants for whom Micah wrote. A Saviour, who was one of themselves, not born up there in the capital … but born among the people, sharer of their toils and of their wrongs! — it would bring hope to every broken heart among the disinherited poor of Israel." He later adds, "His lowly origin was a fact. He sprang from the most democratic of peoples. His ancestor was a shepherd, and his mother a peasant girl. He himself was a carpenter; at home, as his parables show, in the fields and the folds and the barns of his country; with the servants of the great houses, with the unemployed in the market; with the woman in the hovel seeking one piece of silver, with the shepherd on the moors seeking the lost sheep. 'The poor had the gospel preached to them; the common people heard him gladly.'" In this verse the humanity and the deity of the Lord Jesus are beautifully blended together, Godhood and manhood in one glorious Person. Born in Bethlehem, coming into the world as a Baby, to become a perfect Man. Bethlehem is not the beginning for he who comes is from of old, from everlasting. The Deity of Messiah has ever been a stumbling block to the Jew and the Rabbis try zealously to detach this verse from Jesus of Nazareth. They argue that this does not mean that Bethlehem would be the birthplace of Messiah but rather that Messiah would be the Son of David who came from Bethlehem. Likewise they argue that "from of old, from everlasting" means that the concept of a Messiah "existed in the mind of God from time immemorial, as part of the Creator's plan at the inception of the universe" (Goldman). However, to quote Delitzsch again, "As the coming forth from Bethlehem implies birth in Bethlehem, so do we see from **Matthew 2:5,6**, and **John 7:42**, that the old Jewish synagogue unanimously regarded this passage as containing a prophecy of the birth of the Messiah in Bethlehem."

How refreshingly does the simplest believer in the Lord Jesus see in this verse a clear prediction of the Saviour's birth in that little town, fulfilled exactly when he was born of Mary, and a plain statement of his eternal glory. Note that when the wise men from the East came to Jerusalem to seek him, King Herod was troubled, "and when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Juda for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel." (**Matthew 2:4-6**) Those priests and scribes, not then knowing the story of the birth of Jesus, had no hesitation as to the meaning of **Micah 5:2**, but when once the full facts became known then the manger at Bethlehem became an embarrassment to them and so followed the strenuous attempts to find an alternative explanation of this verse.

Messiah has come. Micah's prophecy has been fulfilled in this respect, but still that day is future when the Governor from Bethlehem will rule, or shepherd, his people Israel.

Zechariah 13:7

(KJV)
Awake, O sword, against my shepherd, and against **the man that is my fellow**, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

American Standard Version	New American Standard Version	Wycliffe
Holman Christian Standard	New King James Version	Young's Literal Translation
Darby Translation	New Living Translation	Modern King James Version
Jubilee Bible 2000	New Revised Standard	Revised Version
King James Version	Douay-Rheims Catholic Bible	**Hebrew Interlinear**
Lexham English Bible	Third Millennium Bible	***Septuagint***
The Message Bible	The Webster Bible	New English Translation

Zechariah 13:7 (BBE) Awake! O sword, against the keeper of my flock, and **against him who is with me**, says the Lord of armies: put to death the keeper of the sheep, and the sheep will go in flight: and my hand will be turned against the little ones.

Zechariah 13:7 (CEB) Sword, arise against my shepherd, against **the man responsible for my community**, says the LORD of heavenly forces! Strike the shepherd in order to scatter the flock! I will turn my hand against the little ones.

Zechariah 13:7 (CJB) "Awake, sword, against my shepherd, against **the man who is close to me**," says ADONAI-Tzva'ot. "Strike the shepherd, and the sheep will be scattered; I will turn my hand against the young ones.

Zechariah 13:7 (ESV) "Awake, O sword, against my shepherd, against **the man who stands next to me**," declares the LORD of hosts."Strike the shepherd, and the sheep will be scattered; I will turn my hand against the little ones.

Zechariah 13:7 (GNT) The Lord Almighty says, "Wake up, sword, and **attack the shepherd who works for me**! Kill him, and the sheep will be scattered. I will attack my people

Zechariah 13:7 (GW) "Arise, sword, against my shepherd, against **the man who is my friend**," declares the LORD of Armies. "Strike the shepherd, and the sheep will be scattered. Then I will turn my hand against the little ones."

Zechariah 13:7 (HNV) "Awake, sword, against my shepherd, And against **the man who is close to me**," says the LORD of Hosts. Strike the shepherd, and the sheep will be scattered; And I will turn my hand against the little ones.

Zechariah 13:7 (NCV) "Sword, hit the shepherd. Attack **the man who is my friend**," says the Lord All-Powerful. "Kill the shepherd, and the sheep will scatter, and I will punish the little ones."

Zechariah 13:7 (NIV) "Awake, sword, against my shepherd, against **the man who is close to me**!" declares the LORD Almighty. "Strike the shepherd, and the sheep will be scattered, and I will turn my hand against the little ones.

Zechariah 13:7 (RSV) "Awake, O sword, against my shepherd, against **the man who stands next to me**," says the LORD of hosts. "Strike the shepherd, that the sheep may be scattered; I will turn my hand against the little ones.

Zechariah 13:7 (WEB) "Awake, sword, against my shepherd, And against **the man who is close to me**," says Yahweh of Hosts. Strike the shepherd, and the sheep will be scattered; And I will turn my hand against the little ones.

Basic English Bible	Good News Translation	New International Version
Common English Bible	God's Word Translation	Revised Standard Version
Complete Jewish Bible	Hebrew Names Version	World English Bible
English Standard Version	New Century Version	

Comments:

W. Fisher Hunter
In this verse the death of Christ is predicted and the Lord of Hosts is seen addressing Him as his "fellow" or associate or co-equal, for that is the meaning of the word fellow." By removing the words, fellow" and substituting the for them the words, "the man who stands next to me, Revised Standard Version translators have denied Christ of a confessed acknowledgment by the Lord of Hosts of equality with God.

What The Bible Teaches: Author J.J. Stubs
Verse 7: The Flock

In **Zechariah 13:7-9** we have a short history of Israel — the smiting endured by the Saviour at Calvary, the scattering of Israel as a consequence of crucifying Christ, and the sifting of the remnant in the days of the Tribulation. The prophetic message in the whole of this interesting verse is briefly this: the Shepherd would be smitten on account of the people, who would in consequence be scattered, but Jehovah would remember in mercy a little remnant of the flock, namely the poor in spirit, the humble ones who are little in their own eyes and give ear to the word of God. The section embraces the time from the rejection and crucifixion until the time when the millennial Kingdom will begin.

If **Zechariah 13:5,6** cannot refer to the Lord Jesus, then clearly **Zechariah 13:7** can only refer to him. The Lord cited this significant prophecy as referring to himself in **Matthew 26:31**. Thus we have his authority for interpreting the verse in a Messianic sense. If there be any connection between **Zechariah 13:3-6** and **Zechariah 13:7** it is one of contrast, for the wounds mentioned in **Zechariah 13:6** are self-inflicted by the false prophet, but the sufferings of the shepherd in **Zechariah 13:7** were not self-inflicted. The focus, then, shifts in **Zechariah 13:7** from the wounds of the suffering false prophets to the sufferings of the true Shepherd who was smitten for his people's sins. There is a difference with **Genesis 12:10** where the putting to death of Christ is seen to be the guilty act of the Jewish nation, whereas here it is described as an act of God (see, for example, both aspects in **Acts 2:23, 4:27-28**). In this verse Zechariah returns to the theme of the Shepherd mentioned in ch. 11. With regard to the Messiah, the verse is perhaps the most significant and remarkable in all the Old Testament Scriptures. Here, in one verse of prophecy, we have clear witness both to the death and the deity of the Messiah.

The sword

"Awake, oh sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts." There are two great points of interest here — God's command, and God's companion. In this verse we have an instance in Scripture of a figure of speech called anthropomorphism — a direct address to an impersonal object as if it were a person. Thus Jehovah calls upon the sword to arouse itself as if it had been asleep, to administer judgment upon his shepherd. It is not a literal sword like the literal spear of **Genesis 12:10** that pierced the side of the Saviour, but

it is viewed here as the instrument of death and punishment. It is the sword of divine justice. The sword falling upon the shepherd implies a violent end. The sword is used in **Romans 13:4** to indicate the highest judicial power and there clearly represents death. Here it is the atoning death of the Messiah for Israel. One can understand God striking down the foolish shepherd in ch. 11, but what a mystery here, for of all the shepherds God has raised up to Israel there has been none like this one. The one dealing with the shepherd in this way is clearly God and with this agrees the word "smite" which in Hebrew is in the masculine gender. This then is not man's wrath being inflicted upon Israel's Messiah, but God's righteous wrath being poured out on him who bore our sins in his own body on the tree. The fact that God commands the sword indicates that it was God's purpose that the Saviour was smitten. What a solemn wonder this is. Shall the sword fall upon Babylon as punishment for its sinful practices where Israel was in captivity for seventy years? Shall it fall upon guilty Israel, for do not they deserve it? Though Babylon, Israel, and we deserve God's judgment, yet mystery of mysteries this, that the sword of God's awful and just punishment for Israel's and our sins fell upon this lovely Shepherd. We think of the touching lines of Anne Ross Cousin:

Jehovah bade his sword awake;
O Christ, it woke 'gainst thee!
Thy blood the flaming blade must slake,
Thy heart its sheath must be;
All for my sake my peace to make,
Now sleeps that sword for me.

The mystery deepens, for having considered God's command to the sword we now behold the one who is described as God's companion upon whom it fell. He is not only God's shepherd, he is "the man that is my fellow." There are several Old Testament words for "man." The word used here is GEBER (**See Definition 01397**) which means strong man. The Lord Jesus is seen here in his true manhood. He is the perfect man. While here in the days of his flesh he was a dependent man moving in absolute trust in his God, yet the word the Spirit of God uses here indicates he was the strong man, in the sense in which he was strong in character, strong in his moral excellence, strong in his devotion to do God's will, and certainly strong to undertake the great sin question and deal with it to God's satisfaction.

He is the man who is God's fellow. Here we have clear Old Testament evidence of the deity of Christ. The description, "my fellow," is rather a rare word in the Old Testament and only occurs outside of Zechariah in the book of Leviticus. It is from a primitive root meaning to associate AMIT (**See Definition 05997**) and occurs eleven times in the following passages in Leviticus, being usually rendered in the AV as "neighbour," or "another" (**Leviticus 6:2 18:20 19:11,15,17 24:19 25:14,15,17**). The Lord Jesus is God's Associate, nearest Kinsman, Friend and Confidant, in that God and he share the same interests and have fellowship in the same great purpose in salvation and redemption, but even more than this, the word implies they share the same nature. The use of the word in Leviticus does not seem to imply similarity of office or position, but rather nearness of relation or kindred. Christ is equal with God, so much so he could say in public ministry to the Jews, "I and my Father are one," (**John 10:30**) not merely one in purpose and mission, but one in essence. He was "set up from everlasting, from the beginning, or ever the earth was." (**Proverbs 8:23**) As God's Shepherd he was the One provided by his love to bear the sins of the people and to put them away forever. As God's Fellow we see what it cost God to give up his only Son, his co-equal, to the cross and the suffering of punishment for sin which was not his own. As a revelation of truth from an Old Testament point of view the inscrutable and eternal deity of the Messiah could not be stated in clearer and stronger language. In the description, "the man that is my fellow," we see manhood

and deity in one Person. One wonders whether Zechariah himself understood the import of this designation of the Messiah. The words may have been an enigma to him, but the prophet was writing by the inspiration of the Spirit of God. Now with the advantage of New Testament revelation in this age of grace, we know that when the Lord Jesus came into holy and sinless manhood there was indeed a Man who could be called "God's fellow." Do not overlook the fact that the Speaker who describes the Messiah is God hence the phrase "saith the Lord of hosts." This makes all the more important and valuable the truth contained in this verse.

The shepherd

The verse goes on to say, " … smite the shepherd." There is no doubt that the shepherd here is none other than the Good Shepherd who gave his life for the sheep (Jn 10). He has already been described as "my shepherd" by Jehovah. It is true that when God took up Cyrus the king of Persia to be his instrument on behalf of his people he called him, "my shepherd." (**Isaiah 44:28**) Cyrus, however, was a mere mortal man and, while it may have been an honor to be used by God, he could do no more than fulfil God's purpose at the time. He certainly could not be God's substitute for Israel's sins. Already in ch. 11 we have seen the Lord Jesus presented as the Shepherd rejected by the nation of Israel. In that passage he is contrasted with the foolish shepherd whom God will raise up to discipline his people. There it is interesting to note that the worthless shepherd was to be struck with a sword and wounded, but here in **Genesis 13:7** it is the Good Shepherd who is smitten by God's sword of just punishment for the sin of Israel. In ch. 13 we now see the contrast between the Lord Jesus and the false prophets of the Tribulation. They will have wounded themselves in their frenzy, but here our Lord's wounds are by God inflicted. God's leaders among his people and the kings over his people were intended by him to have shepherd hearts and care for his people, but most of them miserably failed in this. The Lord Jesus is the true shepherd of his people, whether of Israel or the Church. He will not fail Israel in the future. Indeed he never failed Israel in the past, especially at Calvary. He never fails his people today. God calls him in a special unique sense, "my shepherd," but the believer also can say with the Psalmist, "The Lord is my shepherd."

"Smite the shepherd," says God. God is not seen here smiting a foe that merits punishment or smiting a mere mortal, poor and frail man who deserves his judgment for sin, but smiting his Shepherd. He is the greatest Shepherd ever! At Calvary God smote the Shepherd who has all the beautiful qualities of shepherd character. How moving and touching this is. God had sent his Shepherd to Israel, but they did not recognize or want him. Oh the tragedy of the rejection and crucifixion by Israel of the One who longed to be and could have been their Shepherd. As a consequence of this we shall see in the remainder of this great verse how the nation has suffered to this day.

The sheep

"And the sheep shall be scattered: and I will turn mine hands upon the little ones." "The flock scattered" is not the early church, but the Jewish nation, for they are viewed in **Genesis 11:1-14** as "the flock of slaughter." The deserting of the Lord by the disciples was not a final fulfilment of this prophecy. (**Matthew 26:31**) What the disciples did in the hour of our Lord's greatest need prefigured the terrible scattering of the Jews. It was a sample on a small scale of that great dispersion of the Jews which took place after the crucifixion of Christ and intensified under Titus, when they were destroyed or scattered into all lands. In a number of Scriptures, the nation of Israel is viewed as sheep or a flock of sheep. (see **Psalms 78:52,70-72 79:13 80:1**) When their true Shepherd Messiah was here they were seen by him as sheep without a shepherd and this has been their state ever since their rejection of Christ. "The sheep shall be scattered," but

though scattered they are still the Lord's sheep and only await their being gathered together again by him. (**Isaiah 11:11**)

"And I will turn mine hand upon the little ones." Commentaries on Zechariah are divided as to the interpretation here. Are these words to be understood in a good sense or a bad sense? Does it mean that God will have mercy on the remnant of his people, or does it mean that he will cause them to experience his punishment? M. F. Unger, for instance, gives his reasons why the words are not to be interpreted in a good sense and takes the "little ones" to be "the lowly persecuted followers of the Saviour (both Jewish and Gentile believers) who were despised and accounted as insignificant by their Jewish and pagan non-believing contemporaries." In his view the phrase "the little ones" has no idea in it of being pitied or protected by God. On the other hand, C. L. Feinberg comments, "God in grace promises that his hand would be turned upon the little ones, a designation of tender affection. The Lord will intervene on their behalf; that is, for the sake of the poor of the flock, the remnant. The Lord will watch over his own." Those described here are the same as the "poor of the flock" in ch. 11, the faithful Jewish remnant. Turning the hand upon the little ones may mean either "over the little ones" or "upon the little ones." Often the term is used in the Old Testament in the sense of judgment. This point is to be admitted, but the immediate context here seems to favor God's hand being over them for their protection. God's hand has indeed fallen in judgment upon, and will yet fall more heavily upon, the nation that rejected Christ, but he will preserve a remnant for himself in the nation, just as he had a remnant that recognized the Lord as the Messiah and sought to follow him when he was here. It is true that the Lord protected his own, and especially the new believers who had trusted Christ in the early days after Pentecost, but this prophecy looks on to the time of the Tribulation when the Lord will have ready for himself a remnant among the Jews who will be waiting for their Messiah. It is interesting to note that Helen Spurrell in her translation from the original Hebrew renders the last sentence of **Zechariah 13:7** as: "Yet I will restore my help upon the little flock." The last two verses in the chapter explain the reference to "the little ones."

Matthew 1:16

(KJV)
And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

American Standard Version	The Webster Bible	Modern King James Version
King James Version	World English Bible	Revised Version
Third Millennium Bible	Weymouth New Testament	Tyndale
Basic English Bible	Holman Christian Standard	Jubilee Bible 2000
Common English Bible	Lexham English Bible	Wycliffe
Complete Jewish Bible	New American Standard Version	Young's Literal Translation
Douay-Rheims Catholic	New Century Version	New King James Version
Darby Translation	New International Version	Westcott & Hort Greek NT Critical Text
English Standard Version	New Revised Standard	New English Translation
Good News Translation	Revised Standard Version	New Living Bible
God's Word Translation	The Message Bible	
Nestle's Interlinear Bible (Critical Text)	**Green's Interlinear Bible (Textus Receptus)**	

Comments:

Note from the NET Bible

sn The pronoun *whom* is feminine gender in the Greek text, referring to Mary.
tc There are three significant variant readings at this point in the text. Some MSS and versional witnesses (Θ *ƒ* it) read, "Joseph, to whom the virgin Mary, being betrothed, bore Jesus, who is called Christ." This reading makes even more explicit than the feminine pronoun (see **sn** below) the virginal conception of Jesus and as such seems to be a motivated reading. **The Sinaitic Syriac ms alone indicates that Joseph was the father of Jesus ("Joseph, to whom was betrothed Mary the virgin, fathered Jesus who is called the Christ").** Although much discussed, this reading has not been found in any Greek witnesses. B. M. Metzger suggests that it was produced by a careless scribe who simply reproduced the set formula of the preceding lines in the genealogy (*TCGNT* 6). In all likelihood, the two competing variants were thus produced by intentional and unintentional scribal alterations respectively. The reading adopted in the translation has overwhelming support from a variety of witnesses (P א B C L W Γ [*ƒ*] 33 565 579 700 1241 1424 M co), and therefore should be regarded as authentic. For a detailed discussion of this textual problem, see *TCGNT* 2-6.

tn Or "Messiah"; both "Christ" (Greek) and "Messiah" (Hebrew and Aramaic) mean "one who has been anointed."
sn The term χριστός (christos) was originally an adjective ("anointed"), developing in the LXX (the Greek translation of the OT known as the Septuagint) into a substantive ("an anointed one"), then developing still further into a technical generic term ("the anointed one"). In the intertestamental period it developed further into a technical term referring to the hoped-for anointed one, that is, a specific individual. In the NT the development starts there (technical-specific), is so used in the gospels, and then develops in Paul's letters to mean virtually Jesus' last name.

The Annotated Bible by: Arno Gaebelein
See Matthew 1:21

W. Fisher Hunter
Footnote: (RSV) Matthew 1:16, reads, "Joseph, to whom was betrothed the virgin Mary was the father of Jesus who is called Christ."

> Footnote: (RSV) Matthew 1:16: Joseph's, not Mary's, descent is given here, as the Jews did not usually reckon descent through the mother. Joseph was the legal and presumed father, and it was this fact that conferred rights of inheritance, in this case, the fulfillment of the Messianic promises.

What The Bible Teaches: Author J. Heading
Verse 16: Thus, Joseph was safety reached, about 1,900 years after Abraham, about 1,000 years after David, and over 500 years after the end of the Babylonian captivity. The genealogy represents an extended divine miracle, showing God's purpose and triumph over Satan's attempts to block the coming of Messiah to His own people. The wording of **Matthew 1:16** is very precise and careful. Unlike all the preceding names it is not said that 'Joseph begat'; rather, Mary is introduced 'of whom was born Jesus'. The reader is thereby prepared for the account of the miracle in the following verses. Legally, but not physically, Joseph was the father of Jesus, and he is recognized as one of His parents in **Luke 2:41**, being called 'thy father' by Mary. **Luke 2:48** Again, Joseph was 'the husband of Mary'. The word aner means an adult male, implying 'husband' when the context demands it. It describes the later relationship of Joseph to Mary, and certainly not that appearing in **Matthew 1:18**.

Note the names and titles given to the Lord in the opening two chapters: Jesus, Christ, Emmanuel, King of the Jews, Governor, Nazarene. In John 1, the names and titles are even more numerous: Word, God, Light, the only begotten of the Father, Jesus Christ, Lamb of God, Son of God, Rabbi, Messias, the Christ, Jesus, Jesus of Nazareth, Son of Joseph, the King of Israel.

Matthew 1:21

(KJV)
And she shall bring forth a son, and thou shalt call his name **JESUS**: for he shall save his people from their sins.

American Standard Version	The Webster Bible	Modern King James Version
King James Version	World English Bible	Revised Version
Third Millennium Bible	Weymouth New Testament	

(ESV)
She will bear a son, and you shall call his name **Jesus**, for he will save his people from their sins."

Basic English Bible	Holman Christian Standard	Tyndale
Common English Bible	Lexham English Bible	Jubilee Bible 2000
Complete Jewish Bible	New American Standard Version	Wycliffe
Douay-Rheims Catholic	New Century Version	Young's Literal Translation
Darby Translation	New International Version	New King James Version
English Standard Version	New Revised Standard	Westcott & Hort Greek NT Critical Text
Good News Translation	Revised Standard Version	New English Translation
God's Word Translation	The Message Bible	
Nestle's Interlinear Bible (Critical Text)	**Green's Interlinear Bible (Textus Receptus)**	

All of the translations in the changed **JESUS** to **Jesus**

Comments:

The Annotated Bible by: Arno Gaebelein

The King and the Offer of the Kingdom.
Chapter i-xii. 1.

The King; His Genealogy and His Birth.
CHAPTER I.

1. Jesus Christ, the Son of David, the Son of Abraham. 1.
2. From Abraham to David. 2-6.
3. From David to the Captivity. 6-11.
4. From the Captivity to the Birth of Christ. 12-17.
5. The Birth of Jesus Christ. 18-25.

The first two words in the Greek (Biblos geneseos) "the book of generation" corresponds to the same term in the Book of Genesis (Gen. ii:4, etc.). The question of a genealogy is an important one with the Jew. The legal right to the throne of David must be first of all proven so that no doubt can be attached to His claim of being the promised King. Because it is the question of Kingship, "Son of David" precedes "Son of Abraham." An uninspired writer would have put "Son of Abraham" in the first place. As He is the promised King who comes to the nation Israel, the

fact that He is the Son of David is put into the foreground. But He is also the Son of Abraham through whom the promises of blessing to the Gentiles are to be fulfilled.

The genealogy of our Lord in Matthew differs from the one in Luke. The one in the Gospel of Luke (chapter iii proves that Mary, the mother of Jesus, is of David through the house of Nathan. The genealogy of Matthew shows Joseph, who was supposed to be the father of Jesus (Luke iii: 23), is a descendant of David through the line of Solomon. The descendants of Solomon have the legal right to the throne. But the last King of Judah, Jeconias, a son of Solomon, was so wicked that a curse was pronounced upon him and he was to be childless, "no man of his seed shall prosper, sitting upon the throne of David" (Jer. xxii:30). However, this curse did not affect the legal claim to the throne. But Jesus was not the son of David through Joseph, but through Mary the virgin, who came of David through the line of Nathan. No curse rested upon that line. As the supposed son of Joseph He inherited the legal title to the throne through Joseph, but being the son of David through Mary, the curse which rested upon Jeconias was not upon Him. The genealogy in Matthew shows, therefore, that Joseph, the supposed father of Jesus, is in point of law entitled to the throne, therefore Jesus is legally heir to the throne of David. If Mary, the mother of our Lord, had not been legally the wife of Joseph, a son of David, the Jews could have rejected the claims of Jesus to the throne. We see, then, that legally He was the son of Joseph with the full crown rights upon Him; in His true humanity, He is of Mary the virgin, also of David; then at the close of the chapter we read that He is the Son of God.

The genealogy tells the story of decadence. Corruption, ruin and hopelessness is written therein. As generation after generation is given, we follow the shameful history of Israel, a history of unbelief and judgment. At last all is dark and hopeless. Like Sarah's womb (the type of the nation) the nation is dead. But God can bring life from the dead. "When the fulness of time was come, God sent forth His Son, come of woman, come under the law" (Gal. iv:4). The genealogy has three divisions, each division has fourteen generations. David alone has the title, the King (verse 6). Solomon's name is not given as King, to show the promises made to David concerning a son to come from his loins (2 Sam. vii:8-16) were not fulfilled in Solomon.

Notice the four Gentile women in the genealogy of the King. Tamar (telling out the ravages of sin); Rahab (she was saved by faith); Ruth (under the curse of the law, but brought into relation with Israel); then the one of Uriah, that is Bath-Sheba (David's sin brought into remembrance). These four women tell out beforehand the story of the Gospel and how the promised King would also be the Saviour of the Gentiles.

The story of His birth concludes this chapter. The virgin birth is here fully revealed and this birth is given as the fulfilment of Isaiah vii:14. The two Gospels, which mention His birth, Matthew and Luke, show in the most perfect way that the Son of God, the eternal Word, became man, born of the virgin, a true human being, yet "that holy thing," absolutely without sin. His human nature proceeded directly from the Spirit of God. The early Jews never attacked the accounts of the birth of our Lord. Many, many years later wicked hands wrote a vulgar and blasphemous account of the birth of our Lord. Apostate Christendom has sided with the wicked denials of Jewish and Gentile infidels of the past. Can there be anything more blasphemous, more wicked, more immoral, than the teaching, so widespread to-day, that our Lord as to His human nature was not "conceived by the Holy Spirit"?

What The Bible Teaches: Author J. Heading

Verse 21: The son would be born in less than six months' time, for at least three months had passed already. **Luke 1:56** The fact that His name would be "Jesus-Saviour" had previously been announced to Mary. **Luke 1:31** This should be compared with the birth of John the Baptist, when both parents knew that his name would be John. **Luke1:13 Luke1:60-63** Very few cases are recorded in Scripture where a name was known long before the birth; see Josiah, **1Kings 13:2** Cyrus. **Isaiah 44:28 Isaiah 45:1** It should be pointed out that the use of capital letters for

the name Jesus **Matthew 1:21 Matthew 1:25 Luke1:31** (Authorized Version, Revised Version, but not New Translation) is a device of the translators not found in the Greek manuscripts (as also **Exodus 3:14 Matthew 27:37 Revelation 17:5 Revelation 19:16**).

No doubt Joseph, with many other Jews, was expecting Messiah to come to save His people, for the Jewish nation was suffering under the oppression of Rome. Many were looking “for redemption in Jerusalem”, **Luke2:38** namely redemption from the Roman yoke. This will be accomplished only at His second advent **Matthew 24:30** when the power of the fourth beast of Daniel 7 and the first beast of Revelation 13 will be finally broken so that Messiah can reign triumphantly.

The first advent was quite different; by means of the sacrifice of Himself He came to “save his people from their sins”. The collective future response of the people will be as in **Isaiah 53:4-9**, “with his stripes we are healed”. In the angel’s words is also contained the gospel for the individual, as announced by Peter and Paul in the Acts. **2:21 Acts 3:26 Acts 10:43 Acts 13:23 Acts 13:38** What a difference this Saviour presents when contrasted with the Saviour’s in the past whom God sent to deliver His people out of the hand of their enemies. **Nehemiah 9:27**

Matthew 1:25

*(KJV) First **Change***

And knew her not till she had brought forth her **firstborn son**: and he called his name JESUS.

Darby Translation	Douay Rheims Catholic Bible	World English Bible
Hebrew Names Version	Third Millennium Bible	Wycliffe
Jubilee Bible 2000	Tyndale	Young's Literal Translation
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	Modern King James Version	

Matthew 1:25 (ASV) and knew her not **till she had brought forth a son**: and he called his name JESUS.
Matthew 1:25 (BBE) And he had no connection with her **till she had given birth to a son**; and he gave him the name **Jesus**.
Matthew 1:25 (CEB) But he didn't have sexual relations with her **until she gave birth to a son**. Joseph called him **Jesus**.
Matthew 1:25 (CJB) but he did not have sexual relations with her **until she had given birth to a son**, and he named him Yeshua.
Matthew 1:25 (CSB) but did not know her intimately **until she gave birth to a son**. And he named Him **Jesus**.
Matthew 1:25 (ESV) but knew her not **until she had given birth to a son**. And he called his name **Jesus**.
Matthew 1:25 (GNT) But he had no sexual relations with her **before she gave birth to her son**. And Joseph named him **Jesus**.
Matthew 1:25 (GW) He did not have marital relations with her **before she gave birth to a son**. Joseph named the child **Jesus**.
Matthew 1:25 (LEB) and {did not have sexual relations with} her **until she gave birth to a son**. And he called his name **Jesus**.
Matthew 1:25 (MSG) But he did not consummate the marriage **until she had the baby**. He named the baby **Jesus**.
Matthew 1:25 (RV) and knew her not **till she had brought forth a son**; and he called his name JESUS.
Matthew 1:25 (NAS) but kept her a virgin until she gave birth to a Son; and he called His name **Jesus**.
Matthew 1:25 (NCV) but he did not have sexual relations with her **until she gave birth to the son**. And Joseph named him **Jesus**.
Matthew 1:25 (NIV) But he did not consummate their marriage **until she gave birth to a son**. And he gave him the name **Jesus**.
Matthew 1:25 (NLT) But he did not have sexual relations with her **until her son was born**. And Joseph named him **Jesus**.
Matthew 1:25 (NRS) but had no marital relations with her **until she had borne a son**; and he named him **Jesus**.
Matthew 1:25 (RSV) but knew her not **until she had borne a son**; and he called his name **Jesus**.
Matthew 1:25 (WNT) but did not live with her **until she had given birth to a son**. The child's name he called JESUS.

American Standard Version	English Standard Version	New Century Version
The Bible in Basic English	Good News Translation	New International Version
Common English Bible	God's Word Translation	New Living Translation
Complete Jewish Bible	Lexham English Bible	New Revised Standard
Holman Christian Standard	The Message Bible	Revised Standard Version
Westcott & Hort Greek NT Critical Text	Revised Version	Weymouth New Testament

Nestle's Interlinear Bible (Critical Text)	New American Standard Version	New English Translation

(KJV) ***Second Change***
And knew her not till she had brought forth her firstborn son: and he called his name **JESUS**.

American Standard Version	The Webster Bible	Modern King James Version
King James Version	World English Bible	
Third Millennium Bible	Weymouth New Testament	
Green's Interlinear Bible (Textus Receptus)	Revised Version	

(ESV)
but knew her not until she had given birth to a son. And he called his name **Jesus**.

The Bible in Basic English	New King James Version	New American Standard Version
Common English Bible	New Living Translation	New Century Version
Complete Jewish Bible	English Standard Version	New International Version
Holman Christian Standard	Good News Translation	Revised Standard Version
Westcott & Hort Greek NT Critical Text	God's Word Translation	Tyndale
Darby Translation	Lexham English Bible	Wycliffe
Hebrew Names Version	The Message Bible	Young's Literal Translation
Jubilee Bible 2000	New Revised Standard	New English Translation
Nestle's Interlinear Bible (Critical Text)	Douay Rheims Catholic Bible	

All of the translations in the table above changed **JESUS** to **Jesus**

Comments:

The Annotated Bible by: Arno Gaebelein
See Matthew 1:21

What The Bible Teaches: Author J. Heading
Verse 23: In **Isaiah 7:10-16**, that evil king Ahaz would not ask for a sign when invited by God to do so. This contrasts with the Pharisees who asked for a sign when none would be given to them by the Lord. **Matthew 16:1-4** A sign had to be miraculous, otherwise it would not stand out from ordinary events on the earth or in the heavens. "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel". This is exactly what the angel was describing to Joseph, and what was happening to his wife Mary. But if the miraculous can be toned down, then that is what some expositors wittingly or unwittingly seek to do. The Greek word for virgin *(parthenos)* definitely has this meaning, and the Septuagint for **Isaiah 7:14** uses this word. But in the Hebrew Old Testament things are different. The Hebrew word *bethula* (not used in **Isaiah 7:14**) is translated in the Authorized Version "maid" 7 times, "maiden" 5 times and "virgin" 38 times. The Hebrew word *almah* (used in **Isaiah 7:14**) is translated "damsel" once, "maid" twice, and "virgin" 4 times.

- The result of this is that some expositors and translators minimize the force of **Isaiah 7:14** and use the words "young woman" or similar variant. This would then cease to be a sign and a miracle.

- Ironside, in Expository Notes on the Prophet Isaiah, writes, “It is only unbelief that would try to nullify the force of this passage by reading in place of ‘virgin’ a ‘young woman’ and attempting to make that young woman to be the wife of the prophet, and the son born to be his son through her.

- It is perfectly true that the word rendered virgin might also be rendered maiden, but every maiden is presumably a virgin-if not, something is radically wrong-so that the prophecy here clearly and definitely declared that an unmarried virgin should become a mother and the child should be named God with us”

- Kelly, in An Exposition of the Book of Isaiah, examines the matter in detail. He writes, “It is well known that the Jews have made desperate efforts to evade this luminous testimony to the incarnation of their own prophet … In the present instance the context requires the sense of virgin with the utmost precision; for in a young married woman’s bearing a son there is no sign of wonder …”.

The name given to the Son, “Emmanuel-God with us”, is vital in the recognition of the full deity of Christ. Such an essential truth is denied and every relevant Scriptural quotation is twisted by heretics. It is important for all believers to know what quotations directly (and there are plenty of indirect ones too) support the holy doctrine of the equality of Father and Son in the Godhead. The following should be committed to memory: “My Father worketh hitherto, and I work … making himself equal with God”; **John 5:17-18** “I and my Father are one … thou, being a man, makest thyself God”. **John 10:30 John 10:33** In other words, the Jews knew the true implication of the Lord’s words. “Child Emmanuel” **Matthew 1:23 Isaiah 7:14** answers to “a child is born … The mighty God”; **Isaiah 9:6** “the Word was God”; **John 1:1** “My Lord and my God”; **John 20:28** “Christ came, who is over all, God blessed for ever”; **Romans 9:5** “That blessed hope … the great God and our Saviour Jesus Christ”; **Titus 2:13** “Unto the Son he saith, Thy throne, O God, is for ever and ever”; **Hebrews 1:8 Psalms 45:6** “His Son Jesus Christ. This is the true God, and eternal life”. **1John 5:20** Anything else is false teaching, corresponding to “another Jesus … another spirit … another gospel”. **2Corinthians 11:4** Heretics are quick to point out that in the Greek of **John 1:1** “the Word was with God, and the Word was God” *(ho logos en pros ton theon, kai theos en ho logos*), there is no definite article before the second occurrence of God, hence they translate it “the Word was a God”. That this is a false conclusion can be seen from **John 20:28**, where “My Lord and my God” is, in Greek, *Ho kurios mou kai ho theos mou,* namely with the definite article before God. Similarly in **Matthew 1:23** “God with us” is in Greek *Meth emon ho theos,* namely with the definite article before God.

It should be pointed out that, as Matthew’s Gospel begins with God present with His people, so it also ends with the words “I am with you alway”.

Verses 24-25: No question or argument arises in Joseph’s mind, as in Zacharias case. **Luke 1:18** The angel had given one command only, “fear not to take unto thee Mary thy wife”, and Joseph obeyed, “and took unto him his wife”. Namely, he took her to his home to live as husband and wife, but he “knew her not till she had brought forth her firstborn son”. This was not part of the angelic command, and shows Joseph’s spiritual sensitivity to the miraculous work of God. It is dangerous to draw conclusions that are not in the text. Some expositors state that because Jesus was the “firstborn”, therefore Mary had no further children, and that there were no marital relations between Joseph and Mary after this birth. This is to accommodate an ancient belief in the perpetual virginity of Mary, and requires that the four men who are called the Lord’s brethren **Matthew 12:47 Matthew 13:55 John 7:3John 7:5 John 7:10** were either

Joseph's sons by a former marriage or were near relatives. However, additions to Scripture should not be made merely to account for tradition.

The adjective "firstborn" is used of Mary's son in its normal physical sense. When an ordinary word is imported into Christian doctrine, its ordinary meaning is usually modified spiritually. In "firstborn" as applied to Christ in **Colossians 1:15**, there is no implication in any sense that the Lord came into existence in eternity past; rather He pre-existed before all creation which He Himself created.

Matthew 5:22

(KJV)

But I say unto you, That whosoever is angry with his brother **without a cause** shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

King James Version	New King James Version	World English Bible
Green's Interlinear Bible (Textus Receptus)	Third Millennium Bible	Young's Literal Translation
Hebrew Name Version	The Webster Bible	Modern King James Version
Revised Version		

(ESV)

But I say to you that everyone who is angry with his brother **omitted** will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, 'You fool!' will be liable to the hell of fire.

American Standard Version	**Darby Translation**	New American Standard Version
Basic English Bible	English Standard Version	New International Version
Common English Bible	Good News Translation	New Living Translation
Complete Jewish Bible	God's Word Translation	New Revised Standard
Holman Christian Standard	Jubilee Bible 2000	Douay-Rheims Catholic Bible
Weymouth New Testament	Lexham English Bible	Revised Standard Version
Wycliffe	The Message Bible	Tyndale
New English Translation	**Nestle's Interlinear Bible (Critical Text)**	Westcott & Hort Greek NT Critical Text

All of the translations in the table above omits **without a cause**

Comments:

Is there a problem with the modern translations? Remember that Jesus Christ got angry in Mark 3:5.

The Annotated Bible by: Arno Gaebelein

The Proclamation of the King Concerning His Kingdom.

CHAPTER V. 1.

1. The Characteristics of the heirs of the Kingdom. 1-16. 2.
2. The Confirmation of the Law and its Expansion. 17-48.

In chapters v-vii we have the full report of the so-called Sermon on the Mount. Mark and Luke give fragments of this discourse, but the complete discourse is found only in Matthew. The Sermon on the Mount is the proclamation of the King concerning His Kingdom, and may well be

called the "Magna Charta of the Kingdom of heaven." This discourse does not expound the Gospel of Grace, the way of salvation, the privileges and blessings of true Christianity. The teachers who say that the Sermon on the Mount is the Gospel are ignorant of what the Gospel is. We mention three wrong applications which are being made of this discourse.

1. The application to the unsaved, as if in this discourse the way to righteousness is shown, which man by his own effort is to attain. The discourse in the beginning speaks of saved persons, of disciples. The Lord does not address sinners. He taught His disciples. As the great unfolding of the salvation of God as revealed in the Epistle to the Romans is abandoned in Christendom, the false application of this discourse is increasingly followed. There is little preaching of the lost and helpless condition of man, the necessity of the new birth and the reception of eternal life. What is put in the place of the true Gospel is ethical teaching; and this has culminated in a Christian-socialistic attempt to save society. The Sermon on the Mount is taken as the program for this. But it condemns this spurious Gospel of works and evolution.

2. The second wrong application is the one which makes this discourse exclusively Christian and applies it to the Church. The magna charta of the Church is in the Epistles of Paul, to whom the full revelation of the Church was given. Christian position is not revealed in the Sermon on the Mount. The Sermon on the Mount is not given as the standard of Christian experience and walk.

3. The third false application is the one which makes this discourse exclusively Jewish. Some Christians refuse to consider these chapters as having any message or instruction for them at all. This is the other extreme and equally wrong. We repeat, the Sermon on the Mount is the proclamation of the King concerning His Kingdom. That Kingdom is not the church, nor is it a state of righteousness of the earth brought about through the agency of the church. It is the Kingdom as it will be set up by the King with the coming age. While in the Old Testament we have the outward manifestations of that earthly Kingdom revealed, we have here from the lips of the King the inner principles of that Kingdom. When the Lord Jesus Christ comes again the Old Testament predictions concerning the Kingdom will be literally fulfilled and the Kingdom itself will be a Kingdom of righteousness according to this proclamation. However, this does not exclude application to us, the heirs of the Kingdom.

The beatitudes give the character of the heirs who enter the Kingdom. They do not speak of what a person should be, or strive to be, but what they are. Only the Grace of God can produce such a character. The blessings are in possession of those, who have believed on the Son of God. And the Lord Jesus manifested all these characteristics in His humiliation. But these beatitudes have also a significance in connection with the future believing remnant of Israel, waiting amidst the great tribulations and under the severest persecutions at the end of the age for the return of the King. See Zephaniah and Isaiah lxvi:2; Micah vii: 1-7.

The Law is then taken up by the King in this proclamation. He is the Lawgiver and therefore He confirms, expands and supplements the Law. Here we are on Jewish ground. Believers in Christ have nothing to do with the law. We are dead to the law (Rom. vii:4; Gal. iii:24-25.) The better righteousness needed to enter the Kingdom is not man's own righteousness, but that which is by faith in Jesus Christ.

As He speaks with authority, He uncovers the heart of man and shows the depths of corruption and the hopelessness that the natural man could ever attain such a righteousness. The words of the King condemn every man and prove him lost. The condemnation of the natural man is written there.

What The Bible Teaches: Author J. Heading

Verse 22: But it is not only a question of the letter of the law, but of the spirit. The Lord analyses being “angry with his brother without a cause” referring, in the context, to one Jew against another- “his brother”. Some Greek manuscripts omit “without a cause” *(eike,* occurring six

times in the New Testament, usually translated “in vain”), the Revised Version relegates it to the margin, but New Translation retains it, translating it as “lightly”. The concepts behind “angry, Raca, fool” represent downward stages in the loss of self-control in one’s description of the character of another man. In effect, the man’s character is being murdered! Raca (a transliteration of *raka)* is a term expressing complete contempt, ascribing intellectual emptiness of mind; it is similar to James **2:20** “O vain man”, though there properly applied and a different Greek word is used. Old Testament examples are Judges **9:4 2Samuel 6:20**. “Thou fool” continues the downward trend. This is the word moros, describing a wicked, graceless, abandoned wretch, a worthless scoundrel in heart. The word is used 13 times in the New Testament, by Paul and by the Lord legitimately. In the Gospels, it occurs only elsewhere in Matthew regarding the man who built his house on the sand, Matthew **7:26** and the Pharisees. Matthew **23:17 Matthew 23:19** Old Testament examples are Abner 2Samuel **3:33** and Amnon, 2Samuel **13:13** though we do not say that these ascriptions were “without a cause”.

The words “judgment, council, hell fire” signify three degrees of punishment recognized among the Jews, increasing in severity. The “council” was the Jewish Sanhedrim which had authority to deal with crime. “Hell fire”, translating gehenna, was strictly a valley south of Jerusalem where the bodies of criminals who had been stoned were afterwards burnt. Hence the name was also used for the place of eternal punishment, the lake of fire. Revelation **20:15** The word should never be confused with the other Greek word hades, also translated “hell”, the regions containing departed spirits of the lost awaiting judgment, and of the faithful prior to the Lord’s ascension.

Barns Notes Matthew 5:22.

But I say unto you. Jesus being God as well as man, (John 1:1,) and, therefore, being the original Giver of the law, had a right to expound it, or change it as he pleased. Comp. Matthew 12:6, 8. He therefore spoke here and elsewhere as having authority, and not as the scribes. It may be added here, that no mere man ever spake as Jesus did, when explaining or enforcing the law. He did it as having a right to do and he that has a right to ordain and change laws the government of God must be himself Divine. **Is angry --without a cause.** Anger, or that feeling which we have when we are injured, and which prompts us to defend ourselves when in danger, is a natural feeling, given to us, (1,) as a natural expression of our disapprobation of a course of evil conduct; and, (2,) that we may defend ourselves when suddenly attacked. When excited against sin, it is lawful. God is 'angry with the wicked. Jesus looked on the hypocritical Pharisees with anger, Mark 3:5. So it is said Be ye angry, and sin not, Ephesians 4:26. This anger, or indignation against sin, is not what our Saviour speaks of here. That is anger without a cause; that is, unjustly, rashly, hastily, where no offence had been given or intended. In that case it is evil; and it is a violation of the sixth commandment, because he that hateth his brother is a murderer, 1 John 3:15. He has a feeling which would lead him to commit murder if it were fully acted out. **His brother**. By a brother here seems to be meant a neighbor, or perhaps any one with whom we may be associated. As all men are descended from one Father, and are all the creatures of the same God, so they are all brethren; and so, every man should be regarded and treated as a brother. **Raca**. This is a Syriac word, expressive of great contempt. It comes from a verb signifying to be empty, vain; and hence, as a word of contempt, denotes senseless, stupid, shallow-brains. Jesus teaches here, that to use such words is a violation of the sixth commandment. It is a violation of the spirit of that commandment, and, if indulged, may lead to a more open and dreadful infraction of that law. Children should learn that to use such words is highly offensive to God, for we must give an account of every idle word which we speak in the day of judgment. **In danger of the council**. The word translated council is, in the original, Sanhedrim, and there can be no doubt that he refers to the Jewish tribunal of that name. This

was instituted the time of the Maccabees, probably about 200 years before Christ. It was composed of seventy-two judges; the high priest was the president of this tribunal. The seventy-two members were made up of the chief priests and elders of the people, and the scribes. The chief priests were such as had discharged the office of the high priest, and those who were the heads of the twenty-four classes of priests, who were called in an honorary way high, or chief priests. See Matthew 2:4. The elders were the princes of the tribes, or heads of the family associations. It is not to be supposed that all the elders had a right to a seat here, but such only as were elected to the office. The scribes were learned men of the nation, elected to this tribunal, being neither of the rank of priests nor elders. This tribunal had cognizance of the great affairs of the nation. Till the time when Judea was subjected to the Romans, it had the power of life and death. It still retained the power of passing sentence, though the Roman magistrate held the right of execution. It usually sat Jerusalem, in a room near the temple. It was before this tribunal that our Saviour was tried. It was then assembled in the palace of the high priest, Matthew 26:3, 57; John 19:24. **Thou fool.** This term expressed more than want of wisdom. It was expressive of the highest guilt. It had been commonly used to denote those who were idolaters, (Deut. 22: 21;) and also one who is guilty of great crimes, Josh. 7:15; Psalms 14:1. **Hell fire.** The original of this is, the Gehenna of fire. The word Gehenna, commonly translated hell, is made up of two Hebrew words, and signifies the valley of Hinnom. This was a pleasant valley, near to Jerusalem, on the south, [or southeast] A small brook or torrent usually ran through this valley, and partly encompassed the city. This valley the idolatrous Israel it's devoted formerly to the horrid worship of Moloch, 2Kings 16:3; 2 Chronicles 18:3. In that worship, the ancient Jewish writers inform us that the of Moloch was of brass, adorned with a royal crown, having the head of a calf and his arms extended, as if to embrace anyone. When they offered children to him, they heated the statue within by great fire; and when it was burning, they put the miserable child into his arms, where it was soon consumed by the heat; and in order that the cries of the child might not be heard, they made a great noise with drums and other instruments about the These drums were called Toph; and hence a common name of the place was Tophet, Jerimiah 7:31,32.

After the return of the Jews from captivity, this place was held in such abhorrence, that, by the example of Josiah, (2 Kings 23:10,) it was made the place where to throw all the dead carcasses and filth of the city; and was not unfrequently the place of executions. It became, therefore, extremely offensive; the sight was terrific; the air was polluted and pestilential; and to preserve it in any manner pure, it was necessary to keep tires continually burning there. The extreme loathsomeness of the place; the filth and putrefaction; the corruption of the atmosphere, and the lurid fires blazing by day and night, made it one of the most appalling and terrific objects with which a Jew was acquainted. It was called the GEHENNA of fire; and was the image which our Saviour often employed to denote the future punishment of the wicked.

In this verse it denotes a degree of suffering higher than the punishment inflicted by the court of seventy, or the Sanhedrim; and the whole verse may therefore mean, “He that hates his brother, without a cause, is guilty of a violation of the sixth commandment, und shall be punished with a seventy similar to that inflicted by the court judgment. He that shall suffer his passions to transport him to still greater extravagances, and shall make him an object of derision and contempt, shall be exposed to still severer punishment, corresponding to that which the Sanhedrim, or council, inflicts. But he who shall load his brother with odious appellations and abusive language, shall incur the severest degree of punishment, represented by being burnt alive in the horrid and awful valley of Hinnom."

The amount, then, of this difficult and important verse is this: The Jews considered but one crime a violation of the sixth commandment, viz., actual murder, or willful, unlawful, taking life.

Jesus says that the commandment is much broader. It relates not only the external act, but to the feelings and words. He specifies three forms of such violation: (1) Unjust anger. (2) Anger accompanied with an expression of contempt. (3) Anger, with an expression not only of contempt, but wickedness. Among the Jews here were three degrees of condemnation: the "council," and the fire of Hinnom." Jesus says, likewise, there shall be grades of condemnation for the different ways of violating the sixth commandment. Not only murder shall be punished by God; but anger, and contempt, shall be regarded by him as a violation of the law, and punished according to the offence. As these offences were not actually cognizable before the Jewish tribunals, he must mean that they be punished hereafter. And all these expressions relate to degrees of punishment, proportionate to crime, in the future world-the world of justice and of woe.

Matthew 5:44

(KJV)
But I say unto you, Love your enemies, **bless them that curse you**, **do good to them that hate you,** and pray for them which **despitefully use you, and** persecute you;

Darby Translation	New King James Version	Young's Literal Translation
Hebrew Name Version	Third Millennium Bible	Modern King James Version
Jubilee Bible 2000	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
King James Version	The Webster Bible	
Modern King James Version	World English Bible	

(ESV)
But I say to you, Love your enemies **omits** and pray for those **who** persecute you,

Revised Version	English Standard Version	New American Standard Version
American Standard Version	Good News Translation	New International Version
Basic English Bible	God's Word Translation	New Living Translation
Common English Bible	Lexham English Bible	New Revised Standard
Complete Jewish Bible	The Message Bible	Douay-Rheims Catholic Bible
Holman Christian Standard	Wycliffe	Revised Standard Version
Weymouth New Testament	Westcott & Hort Greek NT Critical Text	**Nestle's Interlinear Bible (Critical Text)**
New English Translation		

All of the translations in the table above omits **bless them that curse you do good to them that hate you** and **despitefully use you, and**

Comments:

Note from NET Bible

tc Most MSS (D L W Δ Θ ƒ 33 565 579 700 1241 1424 M lat sy) read "bless those who curse you, do good to those who hate you, and pray for those who mistreat you," before "those who persecute you." But this is surely a motivated reading, importing the longer form of this aphorism from Luke 6:27-28. The shorter text is found in ℵ B ƒ sy sa bo mae, as well as several fathers.

What The Bible Teaches: Author J. Heading
Verse 44: The text of this verse should be noted. The words "bless them that curse you, do good to them that hate you" and "despitefully use you, and" occur in the Textus Receptus, but not in many other Greek texts. Hence they are omitted in the Revised Version, and they are bracketed in New Translation. The Greek verb agapao, used here for "love", is always to be distinguished from the other Greek word phileo. The former is either moral love, or Christian, divine and spiritual love revealed in the New Testament. The latter involves personal and tender affections. The former is recognized by its fruit. In our verse, the inner motivation must produce fruit even when dealing with enemies and those involved in persecution. No doubt, the good Samaritan manifested this kind of love to the man fallen amongst thieves. **Luke 10:25-37** In the gospel, divine motives towards sinners are far deeper and higher: "for God so loved the world";

John 3:16 “God commendeth his love toward us”; **Romans 5:8** “not that we loved God, but that he loved us”. **1John 4:10** Hence, we ought to love one another. **Matthew 5:11**

The Annotated Bible by: Arno Gaebelein
See Matthew 5:22

Matthew 6:9-13

(KJV)
9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.
10 Thy kingdom come. Thy will be done **in** earth, as it is in heaven.
11 Give us this day our daily bread.
12 And forgive us our debts, as* we forgive our debtors.
13 And lead us not into temptation, but deliver us from evil: **For thine is the kingdom, and the power, and the glory, for ever. Amen.**

Complete Jewish Bible	The Message Bible	The Webster Bible
Holman Christian Standard	New American Standard Version	World English Bible
Hebrew Names Version	New King James Version	Young's Literal Translation
Jubilee Bible 2000	Orthodox Jewish Bible	Modern King James Version
King James Version	Third Millennium Bible	
Green's Interlinear Bible (Textus Receptus)	Tyndale	

(ESV)
9 Pray then like this: "Our Father in heaven, hallowed be your name.
10 Your kingdom come, your will be done, **on** earth as it is in heaven.
11 Give us this day our daily bread,
12 and forgive us our debts, as we also have forgiven our debtors.
13 And lead us not into temptation, but deliver us from evil. **omitted**

American Standard Version	God's Word Translation	Revised Standard Version
Basic English Bible	Lexham English Bible	Weymouth New Testament
Common English Bible	New Century Version	Wycliffe
Darby Translation	New International Version	Revised Version
English Standard Version	New Living Translation	Westcott & Hort Greek NT Critical Text
Good News Translation	New Revised Standard	New English Translation
Douay-Rheims Catholic Bible	**Nestle's Interlinear Bible (Critical Text)**	

All of the translations in the table above omitted **For thine is the kingdom, and the power, and the glory, for ever. Amen.**

Comments:

What The Bible Teaches: Author J. Heading
Verse 9: The example prayer in Matthew **6:9-13** has been greatly misunderstood, taken hold of by the ritualists and made into a vain repetition. The thoughts expressed at any time in prayer suit the dispensation in which the prayer is made; they suit the point to which the mind and purpose of God have been unfolded. In reading these verses, we must examine the thoughts expressed, and ask, Are they relevant to the period before the cross, or after it? Are they expressive of the situation under law in the Old Testament, of the extended morality of the Sermon on the Mount, or of the period of grace after the cross and the Lord's ascension? The prayer was not given for men blindly to copy, but to take note of its structure, its simplicity, its length, its spirituality and its dispensational character.

Under different circumstances, the prayer appears again in Luke **11:2-4**, though their various Greek texts differ greatly from the Textus Receptus in that certain phrases are omitted (see

Revised Version). Moreover, in Luke the prayer was given in response to the disciples' question, "Lord, teach us to pray", not what to pray, but actually to pray.

In the prayer, we have thoughts God ward first--"thy"; then thoughts man ward--"us". We have the divine Person, Purpose, Provision, Pardon and Protection. Their mode of expression was bound up with the then present situation. Today, similar thoughts would be molded by the fact that the Lord's sacrifice has been accomplished, and that the Holy Spirit has been given.

In "Our Father", the heights of the knowledge of the Fatherhood of God as revealed in the Epistles had not yet been reached. The God of glory, providence, goodness and mercy-yes, but not the "Abba, Father" to whom the Spirit introduces us. Romans **8:15**

The phrase "which art in heaven" strictly plural, "the heavens" *(Hoen tois ouranois)* shows that the Father is above His own creation. 1Kings **8:27** Viewed from on earth, the description suggests a position of distance, outside the tabernacle and temple. Paul does not use the description, for we have been brought nigh, as seated in the heavenlies with Christ. Ephesians **2:6**

"Hallowed be thy name" (namely, "sanctified") implies that the Father is set apart from everything opposing His intrinsic character of perfection and goodness. He is apart from all the profanities of men. Thus this Name was not to be taken in vain; Exodus **20:7** the Son referred to Him as "Holy Father", John **17:11** while the heavenly praise is "Holy, holy, holy". Revelation **4:8** Today, only the Holy Spirit enables a believer to use this Name. Galatians **4:6 Romans 8:15**

Verse 10: "Thy kingdom come" refers to a prayerful desire that the rule of God should be established in the form that is in keeping with the character of the dispensation in which the petition is made. In particular it referred to the Lord's teaching that the kingdom was "at hand", until Matthew 13 when the kingdom was introduced in mystery because the King had been rejected by man's use of blasphemy. In Luke **17:20**, the Pharisees wanted to know "when the kingdom of God should come", but the kingdom was not as yet going to come in open display. Today, the kingdom is moral, Romans **14:17** this sphere of His authority being disliked by men who want to exercise their own authority. The Lord's people have the hope of His coming before their hearts, but we do not pray for the coming of His glorious kingdom, since the times are in God's hands. This future kingdom will come through judgment and power. Revelation **2:27** See Revelation **11:15**.

"Thy will be done in *(epi,* on) earth, as it is in heaven". In the third heaven, all moves in keeping with the divine will from the throne. In the physical heavens or skies, it is the same: "fire, and hail; snow, and vapor; stormy wind fulfilling his word". Psalms **148:8** When the Lord was here, His pathway was governed by His Father's will. Hebrews **10:7 John 5:30 Matthew 26:39** For Christians today, the will of God is an important concept; we must say "If the Lord will, we shall live, and do this, or that"; James **4:15** it affects service, as Paul said, "I will return again unto you, if God will". Acts **18:21** At a deeper level, "it is God which worketh in you both to will and to do of his good pleasure". Philippians **2:13 Hebrews 13:21, 1Peter 4:2** But men will not be subject to His will, until all that offend are removed; then God's will, will be done on earth.

Verse 11: "Give us this day our daily bread", or "give us today our needed bread" (New Translation). The previous expressions of God ward worship and desire now give place to a collective exercise of personal need. The needed bread for today had been known by God beforehand, Matthew **6:8** and would be added if the disciples' priorities were correct. Matthew **6:33** Recalling the manna in the wilderness, the psalmist said that He "had rained down manna

upon them to eat", Psalms **78:24** even when the people murmured. "Thou … satisfieth the desire of every living thing", Psalms **145:16** the heathen included. Acts **14:17** However, such bread is useful only for a season, "Your fathers did eat manna … and are dead"; John **6:49** spiritually, if a man eat of the Bread of life, he shall not die. John **6:50** If ordinary bread is required daily, how much more is spiritual food. Acts **17:11** Paul teaches that all food should be received "with thanksgiving". **1Timothy 4:3-4**

Verse 12: To "forgive us our debts, as we forgive our debtors" the corresponding petition in Luke **11:4** is "forgive us our sins; for we also forgive every one that is indebted to us". The disciple is seen as owing something to God on account of sins, but nothing can be given that would merit forgiveness. "Forgive us" is a plea to God not to hold sin against a man when this would lead to eternal judgment. In the Old Testament, David acknowledged his sin, and knew that "thou forgavest the iniquity of my sin"; sin was covered, and there was no imputation of sin. Psalms **32:1-5** He pleaded for washing and cleansing, with sin blotted out. Psalms **51:2 Psalms 51:7 Psalms 51:9** In the Gospels, actual prayer for forgiveness appears to be transitional, asked before the Lord died on the cross. Today we do not pray for forgiveness on the grounds that we also forgive others; this would amount to salvation by works. Now, we confess our sins, and He is faithful to forgive us our sins. 1John **1:9** The present order under grace reverses Matthew **6:12**, and this is completely overlooked by those who repeat this prayer indiscriminately; "forgiving one another, even as God for Christ's sake hath forgiven you". Ephesians **4:32 Colossians 3:13** Thus we forgive because we have been forgiven, not in order to be forgiven.

Verse 13: "Lead us not into temptation". The Greek word for "temptation" *(peirasmos)* has several shades of meaning. It may be a test or trial, sent or permitted by God; thus these trials proved the faith of Peter's readers. 1Peter **1:6-7** Abraham was tested when he had to offer up Isaac, Genesis **22:1 Hebrews 11:17** and his faith did not fail. In such cases, it would not be proper to pray "lead us not into temptation", for it was God's will that such testing should take place. Likewise the church at Smyrna was going to be tried (God using the devil to effect it), but they had to remain faithful unto death. Revelation **2:10** We suggest that the reference is to Matthew **4:1**, where the Lord was led by the Spirit to be tempted of the devil in the wilderness. He was victorious, but such temptation is outside the scope of the ordinary disciple to endure, so there is the prayer that it should never fall upon him.

In "Deliver us from evil", the definite article appears in the Greek, *apo tou ponerou,* "from the evil". This may refer

1. to the evil religion and wicked generation round about, or
2. to Satan as the evil or wicked one. 1John **2:13-14 1John 3:12 1John 5:18** The Lord prayed this for His people in John **17:15**.

Although the doxology ***"For thine is the kingdom, and the power, and the glory, forever. Amen"*** occurs in the Textus Receptus and the Authorized Version translation made from it, it does not appear in the Revised Version and New Translation and the Greek texts used for these translations. It appears to be a summary of 1Chronicles **29:11**, occurring in David's last great psalm of praise, "Thine, O Lord, is … the power, and the glory … thine is the kingdom"; this refers to His inheritance and intrinsic character. It stands in complete contrast to "a kingdom, power … and glory" given by God to Nebuchadnezzar, the king of the first beast-kingdom. Daniel **2:37**

Matthew 6:27

(KJV)
Which of you by taking thought can **add one cubit unto his stature?**

Basic English Bible	New King James Version	Wycliffe
Holman Christian Standard	Douay-Rheims Catholic	Modern King James Version
Darby Translation	Third Millennium Bible	Revised Version
Jubilee Bible 2000	**Tyndale**	**Green's Interlinear Bible (Textus Receptus)**
King James Version	The Webster Bible	**Nestle's Interlinear Bible (Critical Text)**
The Message Bible	Weymouth New Testament	Westcott & Hort Greek NT Critical Text

(ESV)
And which of you by being anxious can **add a single hour to his span of life?**

American Standard Version	Hebrew Names Version	New Revised Standard
Common English Bible	Lexham English Bible	Revised Standard Version
Complete Jewish Bible	New American Standard Version	World English Bible
English Standard Version	New Century Version	Young's Literal Translation
Good News Translation	New International Version	New English Translation
God's Word Translation	New Living Translation	

All of the translations in the changed **add one cubit unto his stature** to **add a single hour to his span of life**

Comments:

What The Bible Teaches: Author J. Heading
Verses 26-30: The Lord now provides some illustrations from nature. In the beginning, God created all living things, and arranged for their perpetuation. Constant provision was necessary for all included in Genesis 1. "He giveth to the beast his food, and to the young ravens which cry". **Psalms 147:9 Psalms 145:16 Job 38:41** For man things were different; because of the Fall, the ground was cursed, and man had to labour to acquire food. **Genesis 3:17-19** This daily toil for provision was the result of the governmental hand of God; it is still the same for believers today, though they can rise above the curse. We are therefore anxious about nothing, but prayer and thanksgiving rise unto God. **Philippians 4:6** We are better than the natural creation of birds and animals, since we are blood bought, something that cannot be said of any other moving creature.

In **Matthew 6:27**, "stature" *(helikia)* means a length of life, as well as physical height. We eat to live, but cannot go beyond our time which is in God's hands and of His ordering; He may intervene as in **2Kings 20:5-6**. We are utterly dependent upon Him; why act as if we were independent?

Similarly, the need for "raiment" is the result of the Fall. The superior clothing and coloring of flowers existed both before and after the Fall, flowers having no means with which to toil and spin. Their sub-microscopic perfection in design and structure implies that the hidden things show the glory of God as well as the infinite heavens. Yet men's work in beauty is poor when contrasted with God's, whether in buildings, metalwork or garments-all are rough and

structureless when viewed at a microscopic level. But the beauty in God's creation-as the texture of a petal, a crystal, or a butterfly's wing-remains unimpaired through a microscope. What man glories in is an abomination to God, but He finds pleasure in His own creation. **Revelation 4:11** The glory of Solomon was wonderful-we cannot match it; yet the Lord was greater than Solomon, **Matthew 12:42** as He was greater than the magnificence of Herod's temple. **Matthew 12:6**

The fact that the Lord said "lilies of the field" and "grass of the field" suggests that the Lord had wild flowers in view, such as might be seen in a cornfield. Rich colorful flowers *(krinon)* possessed stems which, with other grasses, would be dried and used to fire ovens instead of wood. The lesson is now more pointed: if God clothes His own property in the field, which man burns up, how much more will He provide for His own people who possess eternal life? Only faith can turn this lesson into practice; acting otherwise, the disciples are but "of little faith", the motives behind their activity implying that God does not provide. Similarly, they were "of little faith" when they cried as if He could not save them from the storm; **Matthew 8:26** Peter was "of little faith" when he started to sink into the waters; **Matthew 14:31** the apostles were "of little faith" when they doubted the Lord's ability to provide food. **Matthew 16:8** Indeed, the Lord had to say "Because of your unbelief" to some of the apostles. **Matthew 17:20**

Matthew 6:33

(KJV)
But seek ye first the kingdom **of God**, and his righteousness; and all these things shall be added unto you.

Common English Bible	Jubilee Bible 2000	Tyndale
Holman Christian Standard	New Century Version	The Webster Bible
Darby Translation	New King James Version	World English Bible
English Standard Version	New Living Translation	Wycliffe
King James Version	New Revised Standard	Young's Literal Translation
Good News Translation	Douay-Rheims Catholic Bible	**Green's Interlinear Bible (Textus Receptus)**
Hebrew Names Version	Third Millennium Bible	Modern King James Version

Matthew 6:33 (ASV) But seek ye first **his** kingdom, and his righteousness; and all these things shall be added unto you.

Matthew 6:33 (BBE) But let your first care be for **his** kingdom and his righteousness; and all these other things will be given to you in addition.

Matthew 6:33 (GW) But first, be concerned about **his** kingdom and what has his approval. Then all these things will be provided for you.

Matthew 6:33 (LEB) But seek first **his** kingdom and righteousness, and all these [things] will be added to you.

Matthew 6:33 (NAS) "But seek first **His** kingdom and His righteousness, and all these things will be added to you.

Matthew 6:33 (NIV) But seek first **his** kingdom and his righteousness, and all these things will be given to you as well.

Matthew 6:33 (RSV) But seek first **his** kingdom and his righteousness, and all these things shall be yours as well.

Matthew 6:33 (WNT) But make **His** Kingdom and righteousness your chief aim, and then these things shall all be given you in addition.

Matthew 6:33 (NET) But above all pursue **his** kingdom and righteousness, and all these things will be given to you as well.

American Standard Version	New American Standard Version	Revised Version
Basic English Bible	New International Version	**Nestle's Interlinear Bible (Critical Text)**
God's Word Translation	Revised Standard Version	New English Translation
Lexham English Bible	Weymouth New Testament	Westcott & Hort Greek NT Critical Text

All of the translations in the table above omits **of God** replaced with **his** or **His**

Comments:

Arno Gaebelein's: Notes from the Scofield Study Bible

The kingdom of God is to be distinguished from the kingdom of heaven Matthew 3:2, in five respects:

(1) The kingdom of God is universal, including all moral intelligences willingly subject to the will of God, whether angels, the Church, Of saints of past or future dispensations (Luke 13. 28, 29; Hebrews. 12. 22, 23), while the kingdom of heaven is Messianic, mediatorial and Davidic, and has for its object the establishment of the kingdom of God in the earth Matthew 3. 2, note; 1Corinthians 15. 24

(2) The kingdom of God is entered only by the new birth (John 3. 3, 5-7); the kingdom of heaven, during this age, is the sphere of a profession which may be real or false (Matthew 13:3, note; 25: 1, 11, 12).

(3) Since the kingdom of heaven is the earthly sphere of the universal kingdom of God, the two have almost all things in common. For this reason, many parables and other teachings are spoken of the kingdom of heaven in Matthew, and of the kingdom of God in Mark and Luke. It is the omissions which are significant. The parables of the wheat and tares, and of the net (Matthew 13. 24-30, 36-43, 47-50) are not spoken of the kingdom of God. In that kingdom there are neither tares nor bad fish. But the parable of the leaven (Matthew 13:33) is spoken of the kingdom of God also, for, alas, even the true doctrines of the kingdom are leavened with the errors of which the Pharisees, Sadducees, and the Herodians were the representatives. (See Matthew 13. 33, note.)

(4) The kingdom of God "comes not with outward show" (Luke 17. 20), but is chiefly that which is inward and spiritual (Romans 14:17); while the kingdom of heaven is organic, and is to be manifested in glory on the earth. (See "Kingdom (O.T.)," Zechariah 12: 8, note; (N.T.), Luke 1: 31-33, 1Corinthians 15: 24, note, Matthew 17: 2, note.)

(5) The kingdom of heaven merges into the kingdom of God when Christ, having "put all enemies under His feet, "shall have delivered up the kingdom to God, even the Father" (1Corinthians 15. 24-28). Cf. Matthew 3. 2, note.

What The Bible Teaches: Author J. Heading

Verses 31-34: The Lord concludes with implications and instructions for the disciples We are not to worry about these things as if we had two goals in life, each striving for mastery in our motives.

1. Because of God's providential provision in His creation "Therefore".
2. This is characteristic of the carelessness of the last times. **1Corinthians 15:32 Matthew 24:38**
3. Disciples must be distinct from the Gentile nations, and "unspotted from the world". **James 1:27**
4. The providential Father knows all the needs of His people.

Rather, "the kingdom of God, and his righteousness" must have first priority. Discipleship implies forsaking all that one has, **Luke 14:33** not necessarily abandoning personal possessions, but regarding them as God's property and using them for Him and not for self. Thus in **Acts 2:45 Acts 4:32-37** the early church in Jerusalem sold all personal possessions, establishing a real fellowship between all believers. God provided by sending relief from Antioch, **Acts 11:29** and stimulating exercise regarding the collection from the churches in Galatia, Macedonia and Corinth. **Romans 15:25-27 1Corinthians 16:1-3 2Corinthians 8-9** Discipleship may involve forsaking the opportunity of marriage, this being given to some men for special service. **Matthew 19:10-11** It may imply that one's employment must be forsaken if there is a call to service, or if its nature is inconsistent with that of the local church. It is to the separated "little flock" that the kingdom is given according to the Father's pleasure. **Luke 12:32**

Preparation? Yes, but no anxious care for tomorrow; the disciple's outlook should be "one step enough for me". Thus we should examine our motives in all aspects of employment and earning; there should be no double motives, "not with eye service, as men pleasers; but in singleness of heart, fearing God". **Colossians 3:22** The trouble of tomorrow can be met when it comes, by a steadfast faith in God, and by being established in the truth; faith and anxiety are opposites that feed the dual motives that the Lord is seeking here to break.

Matthew 7:14

(KJV)
Because strait is the gate, and **narrow** is the way, which leadeth unto life, and few there be that find it.

American Standard Version	New Century Version	Weymouth New Testament
Douay Rheims Catholic Bible	New King James Version	Wycliffe
Hebrew Names Version	New International Version	Young's Literal Translation
Jubilee Bible 2000	Orthodox Jewish Bible	**Darby Translation**
King James Version	**Third Millennium Bible**	Modern King James Version
Lexham English Bible	Tyndale	Revised Version
New American Standard Version	The Webster Bible	
Green's Interlinear Bible (Textus Receptus)	Westcott & Hort Greek NT Critical Text	
Nestle's Interlinear Bible (Critical Text)	World English Bible	

Matthew 7:14 (BBE) For narrow is the door and **hard** the road to life, and only a small number make discovery of it.

Matthew 7:14 (CEB) But the gate that leads to life is narrow and the road **difficult**, so few people find it.

Matthew 7:14 (CSB) How narrow is the gate and **difficult** the road that leads to life, and few find it.

Matthew 7:14 (ESV) For the gate is narrow and the way is **hard** that leads to life, and those who find it are few.

Matthew 7:14 (GNT) But the gate to life is narrow and the way that leads to it is **hard**, and there are few people who find it.

Matthew 7:14 (GW) But the narrow gate and the road that lead to life are full of **trouble**. Only a few people find the narrow gate.

Matthew 7:14 (MSG) The way to life - to God! - is **vigorous** and requires total attention.

Matthew 7:14 (NLT) But the gateway to life is very narrow and the road is **difficult**, and only a few ever find it.

Matthew 7:14 (RSV) For the gate is narrow and the way is **hard**, that leads to life, and those who find it are few.

Matthew 7:14 (NRS) For the gate is narrow and the road is **hard** that leads to life, and there are few who find it.

The Bible in Basic English	Good News Translation	New Revised Standard
Common English Bible	God's Word Translation	Revised Standard Version
Holman Christian Standard Bible	The Message Bible	New English Translation
English Standard Version	New Living Translation	

Comments:

Believers Bible Commentary: Author William MacDonald
The Narrow Way (7:13, 14)

The Lord now warns that the gate of Christian discipleship is narrow and the way is difficult." But those who faithfully follow His teachings find the abundant life. On the other hand, there is the wide gate- the life of self-indulgence and pleasure. The end of such a life is destruction. This is not a discussion of losing one's soul, but of a failure to live out the purpose of one's existence. These verses also have an application to the gospel by depicting the two roads and destinies of the human race. The wide gate and broad way lead to destruction (Prov. 16:25). The narrow gate and difficult way lead to life. Jesus is both the gate (John 10:9) and the way (John 14:6). But while this is a valid application of the passage, the interpretation is for believers. Jesus is saying that to follow Him would require faith, discipline, and endurance. But this difficult life is the only life worth living. If you choose the easy way, you will have plenty of company, but you will miss God's best for you.

By Their Fruits You Shall Know Them (Matthew 7:15-20)

7:15 Wherever the stern demands of true discipleship are taught, there are false prophets who advocate the wide gate and easy way. They water down the truth until, as C. H. Spurgeon said, "There is not enough left to make soup for a sick grasshopper." These men who profess to be speaking for God come in sheep's clothing, giving the appearance of being true believers. But inwardly they are ravenous wolves, i.e., they are vicious unbelievers who prey on the mature, the unstable, and the gullible.

7:16-18 Verses 16-18 deal with the detection of the false prophets: you will know them by their fruits. Their licentious lives and destructive teachings betray them. A tree or plant produces fruit according to its character. Thornbushes cannot bear grapes; thistles do not bear figs. A good tree bears good fruit and a bad tree bears bad fruit. This principle is true in the natural world and in the spiritual world. The life and teaching of those who claim to speak for God should be tested by the Word of God: "If they do not speak according to this word, it is because there is no light in them" (Isaiah 8:20).

7:19, 20 The destiny of the false prophets is to be thrown into the fire. The doom of false teachers and prophets is "swift destruction" (2Peter 2:1). They can be known by their fruits.

What The Bible Teaches: Author J. Heading
Verses 13-14: ***The "strait" gate and the "narrow" way are reversed to the "narrow" gate and the "straitened" way in the Revised Version translation.*** The adjective applied to "gate" is *stenos,* appearing only three times in the New Testament, here and in Luke **13:24**. This word means "narrow", and it describes the initial entrance to salvation and eternal life. It is narrow because God's method is unique, so distinct from the wide range of possibilities propagated by religious and heretical teachers. This "gate" is the beginning of the subsequent "way"; the gate is passed once, but the way is traversed throughout life. The gate is easily passed by and missed unless the seeking sinner is really exercised to find it. It is likened to "the eye of a needle" in Matthew **19:24**, the rich young ruler in the previous verses having sought the gate without finding it. The conditions of life to which he was attached prevented him from discerning the gate which the Lord placed before him. The Lord taught that entrance through the gate (or needle) was impossible by man's efforts, "but with God all things are possible". The relative "few" who find the gate are converts; they find the gate open by the grace of God. After that, the "way" is "narrow" (Authorized Version) or "straitened" (Revised Version). This word is the perfect passive participle of the verb *thlibo,* occurring 10 times in the New Testament; the corresponding

noun *thlipsis* (tribulation, affliction) occurs dozens of times. The verb means “to be pressed in”, like a valley hemmed in by mountain sides to the right and left, with no room to move sideways. It is translated “throng” in Mark **3:9** reminding us of the way the multitudes surrounded the Lord. On this way, disciples find fellowship with their Lord, who passed along such a straitened way Himself; along His way “he stedfastly set his face to go to Jerusalem” with the cross at the end. Luke **9:51** It is God’s grace and guidance that press His people into the confines of this way; “I being in the way, the Lord led me to the house of my master’s brethren”. Genesis **24:27**

The “wide gate” and the “broad way” stand by way of contrast. The word for “wide” *(platus)* suggests an unidimensional measure, while the word for “broad” *(euruchoros)* suggests a bi-dimensional measure, spacious in length and width. In other words, here is something easy for the multitudes to enter, and to swarm along in ease, but its end is “destruction” with no safety in numbers. The noun *apoleia* occurs 20 times in the New Testament, being translated by several words such as “waste”, “perdition” and “damnation”. It does not mean loss of existence, but ruin and loss of well-being. In Matthew’s Gospel, those on this broad way are: the generation of vipers, Matthew **3:7** “the children of the kingdom”, Matthew **8:12** those not receiving the apostles’ word, Matthew **10:14** Capernaum and the other cities, Matthew **11:21-24** the evil generation seeking a sign, Matthew **12:39** the tares in the field, Matthew **13:30** the bad fish, Matthew **13:48** the nation who fell upon the stone, Matthew **21:44** the hypocritical Pharisees, Matthew **23:33** the goats. Matthew **25:46**

Note: These words “strait” and “narrow” should not be confused with another word *sunecho* also translated “strait” or “straitened”. This verb means “to hold together” as a constraint. Luke **12:50** **Philippians 1:23**

Matthew 8:29

(KJV)
And, behold, they cried out, saying, What have we to do with thee, **Jesus**, thou Son of God? art thou come hither to torment us before the time?

Hebrew Name Version	Douay-Rheims Catholic Bible	Wycliffe
Jubilee Bible 2000	Third Millennium Bible	Young's Literal Translation
King James Version	The Webster Bible	Modern King James Version
New King James Version	World English Bible	**Green's Interlinear Bible (Textus Receptus)**
Darby Translation	Westcott & Hort Greek NT Critical Text	

(ESV)
And behold, they cried out, "What have you to do with us, **omitted** O Son of God? Have you come here to torment us before the time?"

American Standard Version	Lexham English Bible	Revised Standard Version
Basic English Bible	The Message Bible	Tyndale
Common English Bible	New American Standard Version	Weymouth New Testament
Complete Jewish Bible	New Century Version	Revised Version
Holman Christian Standard	New International Version	**Nestle's Interlinear Bible (Critical Text)**
English Standard Version	New Living Translation	
Good News Translation	New English Translation	
God's Word Translation	New Revised Standard	

All of the translations in the table above omits **Jesus**

Comments:

What The Bible Teaches: Author J. Heading

Verse 29: The confession of the demons contained the name "Jesus, thou Son of God", a confession greater than that implied in **Matthew 8:27**. Silence was enjoined upon the demons, **Mark 1:34** because they knew Him and believed. **James 2:19** The fact of His Sonship would be hidden until the time was ripe for its manifestation; the source of such revelation was vital, the Lord would not accept testimony from men or demons. By saying "What have we to do with thee?", they showed a complete estrangement from divine things; a great void existed. They feared present judgment "before the time", their end being "everlasting fire, prepared for the devil and his angels"; **Matthew 25:41** other angels are "reserved in everlasting chains under darkness unto the judgment of the great day". **Jude 1:6**

Matthew 9:13

(KJV)
But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners **to repentance**.

Green's Interlinear Bible (Textus Receptus)	Hebrew Names Version	The Webster Bible
King James Version	Jubilee Bible 2000	World English Bible
New King James Version	Third Millennium Bible	**Darby Translation**
Modern King James Version	Tyndale	

(ESV)
Go and learn what this means, 'I desire mercy, and not sacrifice.' For I came not to call the righteous, but sinners **omitted**."

American Standard Version	Complete Jewish Bible	Lexham English Bible
Basic English Bible	Holman Christian Standard	Douay-Rheims Catholic Bible
Common English Bible	New Revised Standard	Westcott & Hort Greek NT Critical Text
New International Version	**Nestle's Interlinear Bible (Critical Text)**	New English Translation
Revised Standard Version	English Standard Version	
Revised Version	New American Standard Version	

All of the translations in the table above **omitted** **to repentance**.

Comments:

Matthew 9:13 (ESV) Go and learn what this means, 'I desire mercy, and not sacrifice.' For I came not to call the righteous, but sinners."
Mark 2:17 (ESV) And when Jesus heard it, he said to them, "Those who are well have no need of a physician, but those who are sick. I came not to call the righteous, but sinners."
Luke 5:32 (ESV) I have not come to call the righteous but sinners to repentance."

What The Bible Teaches: Author J. Heading
Verses 12-13: Motives are all important; out of ignorant and hard hearts the Pharisees condemned the Lord by falsely assuming that they knew His motives. So the Lord explained in pictorial language and by an Old Testament quotation why He was in such a company. It was not for the fellowship of feasting, but because He saw men as sick while He was a physician. The Lord regarded sin as Isaiah **1:5-6** puts it: "the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores". ***Hence in that company His mission was "I am not come to call the righteous, but sinners to repentance".*** Of course, those who were righteous on their own accord formed an empty class of men. We read of the same class in Romans **2:7**, "to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life", but no man ever comes up to this standard, for "There is none righteous, no, not one". Romans **3:10** Hence, in the house of Matthew the Lord would call sinners to repentance, never being present to have a good time of feasting. ***Repentance is a practical turning of one's back on the past, facing forward instead unto the Lord. It is one of the ingredients of the gospel, though the full truth was available only after His death. Acts 20:21***

The Lord told the Pharisees to go and learn their own Old Testament, "I will have mercy and not sacrifice". Hosea **6:6** Here, the word for "will" is not the future auxiliary, but thelo, expressing

desire. A similar thought “to obey is better than sacrifice” appears in 1Samuel **15:22**. In the two Old Testament passages, the mercy and obedience are to be shown by men, such moral features transcending the formal offering of the Levitical sacrifices. But in the Lord’s quotation, He appears to apply the showing of mercy to Himself; He was showing mercy by being present with sinners at the feast, a far more valuable occupation than being engaged in the temple services at the altar.

Matthew 12:35

(KJV)
A good man out of the good treasure **of the heart** bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

Jubilee Bible 2000	New Living Translation	Modern King James Version
King James Version	Third Millennium Bible	**Green's Interlinear Bible (Textus Receptus)**
New Century Version	The Webster Bible	**Darby Translation**
New King James Version	Young's Literal Translation	

(ESV)
The good person out of his good treasure **omitted** brings forth good, and the evil person out of his evil treasure brings forth evil.

American Standard Version	Lexham English Bible	World English Bible
Basic English Bible	The Message Bible	Weymouth New Testament
Common English Bible	New American Standard Version	Wycliffe
Complete Jewish Bible	New International Version	Revised Version
Holman Christian Standard	New Revised Standard	Westcott & Hort Greek NT Critical Text
English Standard Version	Orthodox Jewish Bible	**Nestle's Interlinear Bible (Critical Text)**
Good News Translation	Douay-Rheims Catholic Bible	New English Translation
God's Word Translation	Revised Standard Version	
Hebrew Names Version	Tyndale	

All of the translations in the table above omits **of the heart**

Comments:

What The Bible Teaches: Author J. Heading

Verses 34-35: These words "generation of vipers" were still being spoken to the Pharisees; John the Baptist used this description in **Matthew 3:7**, and the Lord used it again in **Matthew 23:33**. They were as brute beasts ready to be destroyed, yet seeking to poison others through their teaching. The metaphor is changed, from a tree to the heart of man which reflects upon the very nature of his being. What the mouth speaks shows what exists in man's heart, it cannot be otherwise. A Christian will speak things worthy of his calling; an unbeliever will speak things consistent with his unbelief. "He that is of the earth is earthly, and speaketh of the earth". **John 3:31** The Lord expanded on this theme in **Matthew 15:11-20**. A man who has "evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" **Matthew 15:19** will speak of these things; another list is provided by Paul in **Galatians 5:19-21**. These things have great entertainment value, since they meet a response in the hearts of those seeking entertainment. On the other hand, the heart of a believer is filled with quite different treasures. Paul supplied a list in **Galatians 5:22-23**, calling them the "fruit of the Spirit". When he exhorts us to think on whatsoever is "true, honest, just, pure, lovely, of good report" in other believers, **Philippians 4:8** only a heart that has such treasures can respond. If, like the Pharisees, the heart contains hatred against the Lord, this will be manifested in speech that so often and easily takes the Lord's name in vain. If, like the apostle John, the heart contains love to the One who died on the cross, then this will be manifested in careful and reverent speech. One does not judge critically when one of necessity observes this difference in the speech of men around.

Matthew 12:47

(KJV)

Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

American Standard Version	Lexham English Bible	Third Millennium Bible
Common English Bible	New American Standard Version	Tyndale
Douay Rheims Catholic Bible	New Century Version	Weymouth New Testament
God's Word Translation	New International Version	World English Bible
Good News Translation	New Living Translation	Wycliffe
Hebrew Names Version	New Revised Standard	Young's Literal Translation
Holman Christian Standard Bible	Orthodox Jewish Bible	Revised Version
Jubilee Bible 2000	New King James Version	
King James Version	**Darby Translation**	
Modern King James Version	The Message Bible	
Green's Interlinear Bible (Textus Receptus)	The Webster Bible	

Matthew 12:47 entire verse omitted

English Standard Version	Westcott & Hort Greek NT Critical Text	Complete Jewish Bible
Revised Standard Version	**Nestle's Interlinear Bible (Critical Text)**	New English Translation

All of the translations in the table above omitted Mathew 12:47. The verse was left in **for Luke 8:19-21 and Mark 3:31-35.**

Comments:

The verse number exists ("Drs. Westcott and Hort's The New Testament in the Original Greek – a critical Greek text based primarily on Westcott & Hort Greek NT Critical Text"), **but the contents of the verse has been removed.**
12:47 [WH omits this verse.]

Believers Bible Commentary: Author William MacDonald
The mother and brothers of Jesus (12:46-50)
These verses describe a seemingly commonplace incident in which Jesus' family comes to speak to Him. Why had they come? Mark may give us a clue. Some of Jesus' friends decided He was out of His mind (Mark 3:21, 31-35), and perhaps His family came to take Him away quietly (see also John 7:5). When told that His mother and brothers were waiting outside to speak with Him, the Lord responded by asking, "Who is My mother and who are My brothers?" Then, pointing to His disciples, He said "Whoever does the will of My Father in heaven is My brother and sister and mother."

This startling announcement is pregnant with spiritual significance; it marks a distinct turning point in Jesus' dealing with Israel. Mary and her sons represented the nation of Israel, Jesus' blood relations. Up to now He had limited His ministry largely to the lost sheep of the house of Israel. But it was becoming clear that His own people would not have Him. Instead of bowing to their Messiah, the Pharisees had accused Him of being controlled by Satan. So now Jesus announces a new order of things. Henceforth, His ties with Israel would not be the controlling

factor In His outreach. Though His compassionate heart would continue to plead with His countrymen according to the flesh, chapter 12 signals an unmistakable break with Israel. The outcome is now clear Israel will not have Him, so He turn to those who will. Blood relationships will be superseded by spiritual considerations. Obedience to God will bring men and women, whether Jews or Gentiles, into vital relationship with Him.

Before leaving this incident, we should mention two points concerning the mother of Jesus. First, it is evident that Mary did not occupy any place of special privilege as far as access into His presence was concerned.

Second, the mention of Jesus' brothers strikes a blow at the teaching that Mary was a perpetual virgin. The implication is strong that these were actual sons of Mary and therefore half-brothers of our Lord. This view is strengthened by such other Scriptures as Psalms 69:8; Matthew 13:55; Mark 3:31, 32; 6:3; John 7:3, 5; Acts 1:14; 1Corinthians 9:5; Galatians 1:19.

What The Bible Teaches: Author J. Heading

Verses 46-47: Clearly, the Lord was inside a house, while His mother and brethren were outside. How different was His mother from His brethren. His mother had a vision in Luke **1:28**, so she knew the truth. But according to John **7:5** His brethren did not believe (at least prior to Acts **1:14**). Here we have representatives of two classes of people. No doubt they were seeking to persuade Him on a natural level to rest and to partake of some food, as in Mark **3:20-21**.
This was like the disciples who once said, “Master, eat”, John **4:31** failing to understand that His food was to do God’s will. John **4:34** An intermediary passed the message to Him, “thy mother and thy brethren stand without, desiring to speak with thee”. “Desiring” carries with it one of two distinct attitudes of heart:

1. Knowing something about His Person without faith, as was the case of His brethren. Compare this with Herod, who had desired to see Jesus for a long time. Luke **23:8** So today, religious aspirations are not necessarily faithful and spiritual ones.

2. A true desire to find Him and to learn of Him, as the Greeks said, “we would see Jesus”, John **12:21** and as David said, “One thing have I desired … to behold the beauty of the Lord”. Psalms **27:4**

Verses 48-50: The Lord’s answer reflected upon the fact that the Pharisees had placed themselves outside any relationship with Himself, and that the new order would be founded upon new relationships far removed from natural ones.

1. In this answer, there is no mention of a “father” amongst His disciples, only “mother” and “brethren”. In other words, He said nothing that would confuse others and distract from His Father in heaven. We do not attempt to spiritualize the two distinct words “mother, brethren”, since the Lord only quoted the news that the intermediary had brought. He visualized here that relationship with Himself is based upon hearing and doing the Word of God. Such is “the will of my Father”, namely receiving the seed and producing the fruit, **Matthew 13:8** or building a house on a rock, **Matthew 7:24** or hearing, believing and being baptized, **Acts 18:8** or being a doer of the Word and not a hearer only. **James 1:22** Yet there is a deeper sense in which He calls us “my brethren”; **Matthew 28:10 John 20:17 Hebrew 2:11-13** this corresponds to divine grace introducing us to the holy relationship “My Father, and your Father”.

Matthew 13:51

(KJV)

Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, **Lord**.

Darby Translation	New Century Version	World English Bible
Hebrew Name Version	New King James Version	Young's Literal Translation
Jubilee Bible 2000	Third Millennium Bible	Modern King James Version
King James Version	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
The Message Bible	The Webster Bible	

(ESV)

Omitted "Have you understood all these things?" They said to him, "Yes." **omitted**

Revised Version	English Standard Version	New International Version
American Standard Version	Good News Translation	New Living Translation
Basic English Bible	God's Word Translation	New Revised Standard
Common English Bible	Lexham English Bible	Douay-Rheims Catholic Bible
Complete Jewish Bible	Wycliffe	Revised Standard Version
Holman Christian Standard	**Nestle's Interlinear Bible (Critical Text)**	Westcott & Hort Greek NT Critical Text
Weymouth New Testament	New American Standard Version	New English Translation

All of the translations in the table above omits **Jesus saith unto them** and **Lord**

Comments:

What The Bible Teaches: Author J. Heading

5. *Understanding and Rejection* Matthew 13:51-58

Verse 51: Having explained only two of the seven parables, the Lord finally assessed the disciples' understanding. Being convinced that they did understand, they quickly answered, "Yea, Lord". This answer should be contrasted with that of the eunuch, "How can I, except some man should guide me?". **Acts 8:30-31** Both the disciples and the eunuch honestly assessed their own hearts, but it is easy to claim to understand, yet such men soon find it to be otherwise if they attempt to explain it to others or to put something into practice. Indeed **Matthew 13:10 Matthew 13:36** show that the disciples did not understand a parable until it was explained. Moreover, **Matthew 16:6-12** shows that they still did not know what leaven meant as a symbol. In fact, men remain in ignorance of divine truth until they are taught by the Spirit of God. **1Corinthians 2:8-14**

Matthew 15:8

(KJV)
This people **draweth nigh unto me with their mouth**, and honoureth me with their lips; but their heart is far from me.

Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	**Darby Translation**

(ESV)
"'This people **omitted** honors me with their lips, but their heart is far from me;

Revised Version	English Standard Version	New International Version
American Standard Version	Good News Translation	New Living Translation
Basic English Bible	God's Word Translation	New Revised Standard
Common English Bible	Lexham English Bible	Douay-Rheims Catholic Bible
Complete Jewish Bible	The Message Bible	Revised Standard Version
Holman Christian Standard	Wycliffe	**Nestle's Interlinear Bible (Critical Text)**
Weymouth New Testament	New English Translation	
Westcott & Hort Greek NT Critical Text	New American Standard Version	

All of the translations in the table above omits **draweth nigh unto me with their mouth**

Comments:

What The Bible Teaches: Author J. Heading
Verses 7-9: *Condemnation* 2. The title "hypocrites" *(hupokrites)* occurs 20 times in the New Testament, mainly in Matthew's Gospel, and always spoken by the Lord Himself, showing His introspection of the inner motives of men. The word meant a play-actor, and hence morally one acting in pretense, a man whose words and deeds were in opposition to his inner motives. The Lord quoted **Isaiah 29:13**, which can be regarded as a perfect definition of hypocrisy. The pharisaical **mouth and lips** would engage in the synagogue services, appearing to be justified before men, but known to be otherwise by God; what is outwardly esteemed by men is regarded by God as an abomination, **Luke 16:15** (this word being the same as that describing the image set up by the anti-Christ, **Matthew 24:15**). Compare the words spoken to God by the Pharisee in the parable; **Luke 18:11-12** there was no justification from God since the heart was far from Him. The context of **Isaiah 29:13** is important: because of men's activities, God had poured out "the spirit of deep sleep", having closed their eyes, and having covered the prophets. **Matthew 15:10** Any vision was to them as a sealed book; in **Isaiah 6:10** the prophet had to blind men, in **Matthew 13:15** the people blinded their own eyes, in **John 12:40** the Lord had blinded their eyes. Thus if there is no reception of divine teaching, then there is a vacuum left to be filled with men's teaching, and then there can be no acceptable worship, for this flows from true hearts filled with true doctrine. The mouth and lips cannot make up for what is lacking in the heart. Thus the strong meat mentioned in **Hebrews 5:14** leads to the sacrifice of praise in **Hebrews 13:15**. The water that the Lord would give should lead to worship in spirit and in truth. **John 4:14 John 4:24** But time and again God would not accept offerings that He regarded as vain. **Isaiah 1:11**

Matthew 16:2

(KJV)
He answered and said unto them, **When it is evening, ye say, It will be fair weather: for the sky is red.**

Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	**Darby Translation**
Revised Version	English Standard Version	New Living Translation
American Standard Version	Good News Translation	New Revised Standard
Basic English Bible	God's Word Translation	Douay-Rheims Catholic Bible
Common English Bible	Lexham English Bible	Revised Standard Version
Complete Jewish Bible	The Message Bible	**Nestle's Interlinear Bible (Critical Text)**
Holman Christian Standard	Wycliffe	New English Translation
Weymouth New Testament	New American Standard Version	New International Version

(WH) He answered and said unto them, **omitted**

Westcott & Hort Greek NT Critical Text		

All of the translations in the table above omits **When it is evening, ye say, It will be fair weather: for the sky is red.**

Comments:

What The Bible Teaches: Author J. Heading
Verses 2-3: The Lord drew a lesson from elementary observations in meteorology; the color of the sky in the evening and morning give an indication as to the kind of weather to expect in the following hours. Both are effects of a common fundamental cause. Here are signs in God's creation that foretell the immediate future. Today, the weather, the tides, the times of sunrise and sunset, phases of the moon, eclipses of the sun and moon, the positions of stars and planets to a lesser or greater extent, are predicted mostly with great precision (apart from the weather) well into the future. Present conditions are a pointer to the future because of the inevitability of God's natural laws embedded in His creation. They are hypocrites (and more so today with the growth of knowledge) who recognize these facts, and yet fail to "discern the signs of the times". These signs are the Old Testament prophecies that relate to the Lord's lifetime and to His future coming in judgment to establish His kingdom. They were being worked out in His life, and they will be further worked out in that future day. The future was clearly foretold, both by the Old Testament prophecies and by the Lord's present teaching. But these men were blind to these signs, and wanted something further of an astronomical nature.

Matthew 16:3

(KJV)
And in the morning, It will be foul weather to day: for the sky is red and lowring. **O ye hypocrites**, ye can discern the face of the sky; but can ye not discern the signs of the times?

Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	**Darby Translation**

(ESV)
And in the morning, 'It will be stormy today, for the sky is red and threatening.' **Omitted** You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times.

Revised Version	English Standard Version	New Living Translation
American Standard Version	Good News Translation	New Revised Standard
Basic English Bible	God's Word Translation	Douay-Rheims Catholic Bible
Common English Bible	Lexham English Bible	Revised Standard Version
Complete Jewish Bible	The Message Bible	**Nestle's Interlinear Bible (Critical Text)**
Holman Christian Standard	Wycliffe	New English Translation
Weymouth New Testament	New American Standard Version	
New International Version		

All of the translations in the table above omits **O ye hypocrites**

Omitted entire verse

Westcott & Hort Greek NT Critical Text		

Comments:

What The Bible Teaches: Author J. Heading

Verses 2-3: The Lord drew a lesson from elementary observations in meteorology; the color of the sky in the evening and morning give an indication as to the kind of weather to expect in the following hours. Both are effects of a common fundamental cause. Here are signs in God's creation that foretell the immediate future. Today, the weather, the tides, the times of sunrise and sunset, phases of the moon, eclipses of the sun and moon, the positions of stars and planets to a lesser or greater extent, are predicted mostly with great precision (apart from the weather) well into the future. Present conditions are a pointer to the future because of the inevitability of God's natural laws embedded in His creation. They are hypocrites (and more so today with the growth of knowledge) who recognize these facts, and yet fail to "discern the signs of the times". These signs are the Old Testament prophecies that relate to the Lord's lifetime and to His future coming in judgment to establish His kingdom. They were being worked out in His life, and they will be further worked out in that future day. The future was clearly foretold, both by the Old Testament prophecies and by the Lord's present teaching. But these men were blind to these signs, and wanted something further of an astronomical nature.

Matthew 16:16

(KJV)
And Simon Peter answered and said, **Thou art the Christ**, the Son of the living God.

American Standard Version	Douay-Rheims Catholic Bible	Young's Literal Translation
Darby Translation	Third Millennium Bible	Revised Version
Jubilee Bible 2000	Tyndale	Westcott & Hort Greek NT Critical Text
King James Version	The Webster Bible	
Nestle's Interlinear Bible (Critical Text)	Wycliffe	

Matthew 16:16 (ESV) Simon Peter replied, "**You are the Christ**, the Son of the living God."

Matthew 16:16 (NAS) Simon Peter answered, "**You are the Christ**, the Son of the living God."

Matthew 16:16 (NIV) Simon Peter answered, "**You are the Messiah**, the Son of the living God."

Matthew 16:16 (NKJV) Simon Peter answered and said, "**You are the Christ**, the Son of the living God."

Matthew 16:16 (NLT) Simon Peter answered, "**You are the Messiah**, the Son of the living God."

Matthew 16:16 (NRS) Simon Peter answered, "**You are the Messiah**, the Son of the living God."

Matthew 16:16 (RSV) Simon Peter replied, "**You are the Christ**, the Son of the living God."

Basic English Bible	Hebrew Name Version	New Revised Standard
Common English Bible	Lexham English Bible	Revised Standard Version
Complete Jewish Bible	The Message Bible	World English Bible
Holman Christian Standard	New American Standard Version	Weymouth New Testament
English Standard Version	New Century Version	Modern King James Version
Good News Translation	New International Version	**Green's Interlinear Bible (Textus Receptus)**
God's Word Translation	New King James Version	
New English Translation	New Living Translation	

All of the translations in the table above replaces **Thou art the Christ** with **You are the Christ.**

Comments:

W. Fisher Hunter
The translators of the Revised Standard Version have said that they deliberated for two whole years among themselves over the use of the archaic words "Thou," "Thine" and "Thee." Their final judgment of policy was that they would remove these ancient words from their Version, but with this reservation, they would use them only where Deity was directly addressed. Evidently, if we judge them by their own self-imposed rule, they did not believe Peter's confession of the Son of Man implies that He is divine for they changed the word "Thou" to "You." Notwithstanding that, the New Testament records an abundance of occasions of Christ being confessed and acknowledged as a divine person, yet we know of no instance in the Revised Standard Version

where the term Thou or Thee is used in connection with these. The conclusion we draw from this is that the translators do not believe that Jesus is God manifest in the flesh.

What The Bible Teaches: Author J. Heading
Verses 15-16: The second question asked by the Lord, "But whom say ye that I am?" was directed to the exercise and appreciation of His disciples. Note that it was addressed to them all, and not to Peter alone. Asking questions is a useful spiritual exercise, since answers are expected and they demonstrate the state of heart. Compare this with **Matthew 22:42**, "What think ye of Christ?" 1 Corinthians is full of questions asked by Paul; in many cases no answer is provided. The Corinthians had to assess their own answers honestly, and by this means the apostle was ensuring that lessons were being learnt.

Peter rose to the occasion, not only as spokesman, but from **Matthew 16:17-18** it appears that he alone had had this special revelation from the Father. **"Thou art the Christ, the Son of the living God" is one of the choicest confessions in the New Testament.** It contrasts with **Matthew 16:14** which represents the end of the leaven of men; here is the beginning of divine revelation. "Christ" declares the Lord to be the Messiah, the Anointed One, while Son expresses Deity and identification with the Father. **John 5:18 John 10:33** The use of the adjective "living" denotes the recognition of His eternal existence, one of the reasons why Peter later refused to contemplate the Lord's death. **Matthew 16:21-22** There are many testimonies to the Lord's Person found in the Gospels (see our comments on **Matthew 14:33**). In Matthew's Gospel, we find the confession "Son of God" made by the demons; **Matthew 8:29** "Son of David" made by the blind men, **Matthew 9:27 Matthew 20:30** "the Son of God" made by the apostles; **Matthew 14:33** "the Son of God" made by the centurion. **Matthew 27:54** In John 1, there were many initial confessions of His Person: "the Lamb of God, the Son of God" by John the Baptist; **John 1:29 John 1:34** "the Christ" by Andrew; **John 1:41** "the Son of God … the King of Israel" by Nathanael. **John 1:49** Further in John's Gospel, we find "Messias … Christ" by the woman of Samaria; **John 4:25** "the Saviour of the world" by the men of the city; **John 4:42** "that Christ, the Son of the living God" **by Peter**; **John 6:69** "the Christ, the Son of God" **by Martha**. **John 11:27** See also **Acts 8:37** (a verse omitted in some Greek manuscripts), and **Galatians 2:20**.

The title "Son" implies relationship with the Father. It is heresy to suggest that this title is only relative, referring to the incarnation and not to His eternal position in Deity. "Having … one son" **Mark 12:6** implies sonship before He came forth; the worlds were made by His Son; **Hebrew 1:2** the Son was addressed in Old Testament times before His incarnation, **Hebrew 1:8** the Son had glory with the Father "before the world was". **John 17:5** The word "begotten" does not imply generation when used to describe the relationship Son-Father; **Psalms 2:7 John 1:14 John 1:18 John 3:16** the old theologians of the fourth century employed the term "eternal generation" to avoid the concept of generation. Modern translations that give "You are my Son; today I have become your Father" **Psalms 2:7 Heb 1:5** should be rejected as heresy, and not worthy of use in detailed Bible study. Ordinary human words with ordinary physical meanings are pressed into use to describe Deity and other spiritual concepts, but their literal physical meanings must not be imported into these spiritual realms. Thus "begotten" relates to a state, not to an action; it refers to eternal existence and relationship, and not to derivation as in human relationships in a created physical world governed by physical, chemical and biological laws.

Matthew 16:20

(KJV)

Then charged he his disciples that they should tell no man that he was **Jesus** the Christ.

Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	**Darby Translation**
Douay-Rheims Catholic Bible	Wycliffe	

(ESV)

Then he strictly charged the disciples to tell no one that he was **omitted** the Christ.

Revised Version	Holman Christian Standard	New Living Translation
American Standard Version	Weymouth New Testament	New Revised Standard
Basic English Bible	English Standard Version	Revised Standard Version
Common English Bible	Good News Translation	The Message Bible
Complete Jewish Bible	God's Word Translation	Westcott & Hort Greek NT Critical Text
Lexham English Bible	New American Standard Version	New English Translation
Nestle's Interlinear Bible (Critical Text)	New International Version	

All of the translations in the table above omits **Jesus**

Comments:

What The Bible Teaches: Author J. Heading

Verse 20: Entry into the church would be by confessing that **Jesus is the Christ**, the Son of God. This important news regarding His Person was not to be publicized until the church was formed at Pentecost. There were, of course, others who knew this truth; Martha confessed, "thou art the Christ, the Son of God". **John 11:27** Later at His trial, the Lord was compelled by the provision of the law to answer the question, " … that thou tell us whether thou be the Christ, the Son of God". **Matthew 26:63** He merely answered "Thou hast said" and immediately referred to His coming in power and glory as the Son of man. It appears that the high priest Caiaphas was one of those who had been bound never to be loosed. This prohibition upon telling men about His Person should be compared with **Matthew 17:9**, where there is a further prohibition about telling men about the vision of His glory on the mount.

Matthew 17:21

(KJV)
Howbeit this kind goeth not out but by prayer and fasting.

American Standard Version	Jubilee Bible 2000	Third Millennium Bible
Douay_Rheims Catholic Bible	**King James Version**	Tyndale
God's Word Translation	New American Standard Version	Weymouth New Testament
Good News Translation	Orthodox Jewish Bible	World English Bible
Hebrew Names Version	**Darby Translation**	Wycliffe
Holman Christian Standard Bible	The Webster Bible	Young's Literal Translation
Modern King James Version	New King James Version	Modern King James Version
Green's Interlinear Bible (Textus Receptus)		

Matthew 17:21 entire verse omitted

Common English Bible	New International Version	The Message Bible
Lexham English Bible	New Living Translation	English Standard Version
New Century Version	New Revised Standard	Revised Version
Nestle's Interlinear Bible (Critical Text)	Westcott & Hort Greek NT Critical Text	
New English Translation	Revised Standard Version	

All of the translations in the table above omitted Mathew 17:21. The verse was left in for ***Mark 9:29***.

Comments:
The verse ***number*** *exists* ("Drs. Westcott and Hort's The New Testament in the Original Greek – a critical Greek text based primarily on Westcott & Hort Greek NT Critical Text")***, but the contents of the verse has been removed.***
17:21 [WH omits this verse.]

Believers Bible Commentary: Author William MacDonald
17:21 "This kind does not out except but by prayer and fasting." Is omitted in the RSV and most modern Bibles, because it is lacking in many early manuscripts. **However, it is found in the majority of the manuscripts and fits the context of an especially difficult problem.**

The Annotated Bible by: Arno Gaebelein

The Coming Glory; the Helpless Disciples and the Power of the King. The Tribute Money.

1) The Transfiguration. 1-13.
2) The helpless Disciples and the Power of the King. 14-21.
3) The second Announcement of His Death and Resurrection. 22-23.
4) The Tribute Money. 24-27.

At the close of the previous chapter the Lord announced His Coming in Glory. This means His personal and glorious Return. Some, He predicted, who were standing there would not taste death till they would see the Son of Man coming in His Kingdom. The transfiguration, which took place a week later, witnessed to the yet future coming of the Son of Man in the glory

of the Father to receive the Kingdom. Three of His disciples saw this startling occurrence. The transfiguration scene is typical of the second, visible and glorious coming of our Lord (2 Pet. i:16-21). The Man of humiliation is transfigured and thus a glimpse of His coming glory is given. Moses glorified represents the Saints of God who died; Elijah represents the Saints caught up to meet the Lord in the air (1 Thess. iv:16-18). The Saints come with Him in Glory (Col. iii:4; 1 Thess. iv:14). The three disciples seeing the transfiguration represent here the Jewish remnant awaiting the coming Kingdom. The desperate condition the Lord finds coming down is a little picture of the condition of the world under Satan's power. He will bring deliverance with His return. The tribute money brings out His glory. He is the omniscient One, who knows all and the omnipotent One, who commands the fish to take up a coin in the bottom of the sea and brings that fish to Peter's hook. He provided what was needed. "For me and thee" shows the most blessed identification of the Lord and the disciples. All is His and into the riches of Himself He brings His own.

What The Bible Teaches: Author J. Heading

Verses 20-21: The root cause of the apostles' impotence was "your unbelief". At the time when the Lord was with them, their faith was not steadfast, it was flickering, as when Peter walked on the water, Matthew **14:31** rather, faith should be "nothing wavering". James **1:6** It should be like "a grain of mustard seed", when mountains would be removed and nothing would be impossible; see Matthew **21:21 Luke 17:6**. The least particle of genuine faith could work wonders if not inhibited by other factors. No doubt the "mountain" may refer to the removal of pride, since this always has an inhibiting effect on spiritual achievement. Possessing "all faith" 1Corinthians **13:2** needs love if lasting results are to be achieved and if "mountains" are to be removed; yet faith that accomplishes exploits is a gift of God. 1Corinthians **12:9** Paul also wrote of "faith which worketh by love". Galatians **5:6** It must be pointed out that, in the church not all believers have this kind of faith which is a "gift". We all have that saving and living faith as those who are justified by faith, Romans **5:1** and this must be used in life and service, but the gift of faith that could work miracles was the privileged possession of only some in the early church. "Nothing shall be impossible unto you" did not mean that a reckless and wilful use of such gifts could be practiced; miracles could only be done according to the will of God and in the Lord's Name.

Moreover, preparation was necessary in the form of "prayer and fasting". This was no last-minute attempt to get the soul into a right state before God! We have discussed this when considering the Sermon on the Mount. Matthew **6:5-18** *Prayer is the continual contact of the heart with God; fasting is the continual lack of contact with the world. Even things normally regarded as necessary may have to be dispensed with if they hinder effective service. Matthew* ***19:29*** This, of course, has nothing to do with the so-called season of Lent, but Paul knew what fasting was, 2Corinthians **11:27** even remaining unmarried as an act equivalent to fasting. 1Corinthians **7:5-7** If any kind of fasting leads to a feeling of self-righteousness, then it is false. Luke **18:11-12**

Matthew 18:11

(KJV)

For the Son of man is come to save that which was lost.

American Standard Version	**King James Version**	Third Millennium Bible
Douay_Rheims Catholic Bible	New American Standard Version	Tyndale
Hebrew Names Version	Orthodox Jewish Bible	World English Bible
Holman Christian Standard Bible	**Darby Translation**	Wycliffe
Jubilee Bible 2000	The Webster Bible	Young's Literal Translation
Green's Interlinear Bible (Textus Receptus)	Modern King James Version	New King James Version

Matthew 18:11 entire verse omitted

Common English Bible	Lexham English Bible	Revised Standard Version
English Standard Version	New Century Version	The Message Bible
God's Word Translation	New International Version	Weymouth New Testament
Good News Translation	New Living Translation	Revised Version
Nestle's Interlinear Bible (Critical Text)	Westcott & Hort Greek NT Critical Text	
New English Translation	New Revised Standard	

All of the translations in the table above omitted Mathew 18:11. ***They left the verse in Luke 19:10***

Comments:

The verse **number** exists ("Drs. Westcott and Hort's The New Testament in the Original Greek – a critical Greek text based primarily on Westcott & Hort Greek NT Critical Text"), but the contents of the verse has been removed.

18:11 [WH omits this verse.]

Believers Bible Commentary: Author William MacDonald

18:11 While omitted in RSV and most other modern Bibles, **this verse about our Saviour's mission is a fitting climax to this section, and it has wide manuscript support.**

What The Bible Teaches: Author J. Heading

Verses 11-14: The statement *"For the Son of man is come to save that which was lost"* is **missing from some Greek manuscripts**; it is therefore omitted in the Revised Version, but not in New Translation The statement is, of course, perfectly true, and is found in Luke **19:10** referring to Zacchaeus having been sought and saved. A similar reference to a sheep having been lost and found occurs in the familiar parable in Luke **15:3-7**. The reason why an occasional addition is found in some manuscripts is not hard to ascertain. A reader of a manuscript in which the phrase did not occur would insert a marginal note to prompt the memory that a similar narrative appeared elsewhere. Years later, if the manuscript was then copied by another scribe, this reference might be taken to be part of the text itself, and hence incorporated into it. We make references in the margins of our Bibles today, but our handwriting is so distinct from the printed text that it is impossible to confuse what is a mere note with what is actual text. But in those early days, both the text and the note were handwritten, and unwitting confusion could and indeed did occur in several places. To recognize this fact is not to deny inspiration; rather, we seek out what inspiration has actually provided in the first place, and linguistically this must be left to experts. Unfortunately, some of the experts do not believe in

inspiration, and this presents problems when manuscript evidence is weighed up by unbelievers. In some cases, the believer without linguistic knowledge can weigh up matters for himself, when he knows that there is a disputed word, phrase or even verse (even complete passages in two cases, namely Mark **16:9-20, John 7:53-8:11**). We should ask, "Does the disputed word or phrase fit into the context?" It is the author's opinion that our verse 11 does not fit into the context. In Luke **15:4, Luke 19:10** the word "lost" appears because the one sheep and Zacchaeus were lost. But in Matthew **18:12-13**, the sheep was not lost; it had only gone "astray", which is quite another matter. In that case, the word "lost" in verse 11 seems out of place, suggesting that this verse was originally a marginal note that unfortunately later became incorporated in the text.
Matthew 18:12-13 are not referring to lost sinners in the context; the Lord referred to "one of these little ones", namely a humble believer who had been stumbled either by a man in the world or by another believer who refused to humble himself.

In grace, the Lord concentrates upon one sheep that has gone astray. This one sheep is not lost in a multitude, but is an individual upon whom the love of Christ is placed. And however far the sheep may have gone, and however great the difficulties (mountains) to be encountered, the Lord seeks, and rejoices when the sheep is found, namely brought back to the spiritual state that was his before he was stumbled. But the Lord said, "if … he find it", implying the sad possibility that the sheep may have no desire to be found.

Thus, the angel provides the protection; the Son of man provides the searching; the Father provides the will. The Father's will is that every believer should live a useful life, not that a believer should perish, namely become unsuitable for testimony and service. The same thought occurs in 1Corinthians **8:11**, "and through thy knowledge shall the weak brother perish, for whom Christ died". If a brother causes another to become unfruitful, then that brother has sinned against Christ. 1Corinthians **8:12** Is there any difference between that and sinning against the Holy Spirit? **Acts 5:3**

Matthew 19:9

(KJV)
And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: **and whoso marrieth her which is put away doth commit adultery.**

American Standard Version	**King James Version**	The Webster Bible
Basic English Bible	Lexham English Bible	World English Bible
Darby Translation	New King James Version	Wycliffe
Hebrew Name Version	Douay-Rheims Catholic Bible	Young's Literal Translation
Jubilee Bible 2000	Third Millennium Bible	
Modern King James Version	**Green's Interlinear Bible (Textus Receptus)**	
Revised Version	Tyndale	

(ESV)
And I say to you: whoever divorces his wife, except for sexual immorality, and marries another, commits adultery." **Omitted**

Common English Bible	English Standard Version	New International Version
Complete Jewish Bible	Good News Translation	New Living Translation
Holman Christian Standard	God's Word Translation	New Revised Standard
Weymouth New Testament	The Message Bible	Revised Standard Version
Nestle's Interlinear Bible (Critical Text)	New American Standard Version	Westcott & Hort Greek NT Critical Text
New English Translation		

All of the translations in the table above omits **and whoso marrieth her which is put away doth commit adultery.**

- **By removing the end of the verse, a provision for the innocent party has been made.** "and whoso marrieth her which is put away doth commit adultery."

Comments:

What The Bible Teaches: Author J. Heading

Verses 8-9: We too may have had difficulties in answering the Pharisees' question, but the Lord, of course, knew exactly why every command under the law had been given. By saying "from the beginning it was not so", He implied that His principles were based on what had preceded the details of the law. The commandments were based on the unalterable standards of God, and the one relating to adultery would not be altered as a standard. Failure because of the hardness of man's heart was no excuse, and such sin could never be justified. But the breaking of this commandment had so many after-effects, that the law regulated these after effects as an act of mercy, otherwise uncontrollable family difficulties would have arisen. Hence Moses "suffered you to put away your wives".

As in the Sermon on the Mount, the Lord's standards went beyond those required by the law. In verse 9 He based His declaration of standards, not on something that arose through the breaking of the law, but on absolute principles laid down by God in the beginning: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery

and whoso marrieth her which is put away doth commit adultery". Here, in remarrying, the husband who has been divorced commits adultery, and the new husband of the divorced wife commits adultery; the same appears in **Luke 16:18**. But in **Mark 10:12** the divorced wife commits adultery when she remarries; see also **Romans 7:3**.

In other words, in the remarriage, adultery is committed because one of the partners had been previously married, and both of the new partners are guilty of adultery.

"And I say unto you" can be translated "But I say unto you" (New Translation). Apart from the emphatic "I" *(ego)*, the structure of the argument is similar to that in the Sermon on the Mount, **Matthew 5:22 Matthew 5:28 Matthew 5:32 Matthew 5:39 Matthew 5:44** where a statement of the law has been made, followed by a higher assessment by the Lord. So, in our **Matthew 19:9** He was presenting a contrasting practice to that which Moses allowed in the law. In this higher assessment, the Lord went back to the beginning, where no divorce was allowed, else adultery is committed upon remarriage. Thus the excepting word "fornication" must be interpreted in the context as not conflicting with this assessment. Some would interpret fornication as unfaithfulness after marriage, but this would be adultery, and the two words cannot be interchangeable. The only meaning left is that unfaithfulness occurs before the formal contract of marriage takes place, namely during the period of espousal, when the word "wife" is still used. In our day, we would use the word "engagement" for the period prior to marriage. To "put away" under these circumstances would be to break off the intention to marry, and does not constitute divorce. The Lord did not substitute a replacement condition for divorce; rather He was removing any condition for divorce whatsoever. We have seen in **Matthew 1:19** that Joseph intended to go through with this procedure as regards his espoused wife Mary, until instructed by the Holy Spirit as to the genuine cause for her being with child. The Lord was not therefore laying down an entirely new procedure; rather He was condoning an existing procedure that was not contrary to "the beginning" of creation.

We recognize that, in practice, any particular situation may be much more complicated, with many side issues involved. These situations are becoming much more common in these days. There was to be no fellowship with a brother who was a fornicator, **1Corinthians 5:11** where the word is not used in any restricted context. "Fornicators … nor adulterers" shall not "inherit the kingdom of God" wrote Paul to the Corinthians. **1Corinthians 6:9** Yet he recognized that some of the Corinthians had been characterized by these sins; **1Corinthians 6:11** but when he was writing they had been washed, sanctified and justified. **1Corinthians 6:11** In other words, if these things were sins of the past, and not continuing into the present, then faith and fellowship were possible. In a sense, they were the product of their sinful environment, but the local church is quite a different environment, with a set of new spiritual principles for the conduct of life. During the Lord's ministry, He exercised considerable compassion on those who had fallen into these immoral ways. Thus publicans and harlots would enter the kingdom because they believed. **Matthew 21:31-32** The woman "which was a sinner" brought the alabaster box of ointment, and was forgiven because she loved much. **Luke 7:37 Luke 7:47** The woman who had had five husbands, the sixth not being her husband, made a great confession of faith, and became an evangelist in her city. **John 4:18 John 4:29** The woman taken in adultery was not accused by the Lord; rather, he said "go, and sin no more". **John 8:3 John 8:11** But elders who may have to deal with such cases, whether concerning those who seek fellowship in a local assembly and who had sinned before their conversion, or those who have sinned as believers and already in fellowship, cannot expect to find these particular cases dealt with in detail in the Scriptures. They must carefully and spiritually weigh the matter up before the Lord, endeavoring to assess the consequences of their decisions not only on those who cause the problem, but also on the local assembly: "Take heed … to all the flock". **Acts 20:28**

Matthew 19:16

(KJV)
And, behold, one came and said unto him, **Good Master**, what **good** thing shall I do, that I may have eternal life?

Hebrew Names Version	New King James Version	The Webster Bible
Jubilee Bible 2000	Third Millennium Bible	Wycliffe
King James Version	Tyndale	Modern King James Version
Green's Interlinear Bible (Textus Receptus)	Douay-Rheims Catholic Bible	**Darby translation**

(ESV)
And behold, a man came up to him, saying, "**Teacher**, what **good** deed must I do to have eternal life?"

American Standard Version	English Standard Version	Revised Standard Version
Common English Bible	Lexham English Bible	God's Word Translation
Holman Christian Standard	New American Standard Version	**Nestle's Interlinear Bible (Critical Text)**
New Living Translation	New International Version	**The Message Bible**
New Century Version	New International Reader's Version	Westcott & Hort Greek NT Critical Text
Revised Version	New Revised Standard	
New English Translation		

All of the translations in the table above they changed: Good Master, with Teacher.

Comments:

What The Bible Teaches: Author J. Heading
Verse 16: There are different kinds of rulers or officials in the Gospels: there were rulers in the synagogue, such as Jairus: Matthew **9:18** rulers in the Jewish Sanhedrin, such as Nicodemus; John **3:1** political "princes" or rulers amongst the Gentiles Matthew **20:25** According to Luke **18:18** this man was a "ruler" *(archon)*, and he was also "young". Matthew **19:22 Mark 10:17** says he came running, evidently to catch up with the Lord who had already left, and kneeled down to Jesus; the most elevated and rich amongst men can sometimes make haste to adopt a position of humility, though in this case to no avail.

The ruler said, **"Good Master"**, the word for Master being, as usual, Teacher *(didaskalos)*. Some Greek manuscripts omit the adjective "good" before "Master", and this is followed by the Revised Version and New Translation. However, it is retained in the corresponding verses in Mark **10:17 Luke 18:18**. Evidently this ruler believed in good works as a means to eternal life; having been brought up under the law and regulating his life by it, he could not know anything better. He seems to have known Leviticus **18:5** quoted in Galatians **3:12**, "The man that doeth them shall live in them", but not Habakkuk **2:4** quoted in Galatians **3:11**, "The just shall live by faith". Coming to the Teacher to improve his knowledge was a good thing, but the question he asked has a false ring about it. He knew the Lord was "good", and believed that his own works should be "good" to match the Lord Himself. But there is too much of self in the question: "I" is used twice. His attitude contrasts with that of the publican who said, "God be merciful to me a sinner", Luke **18:13** and with the despair of the Philippian jailor. Acts **16:29-30**

Matthew 19:17

(KJV)
And he said unto him, **Why callest thou me good?** there is none good but one, that is, **God**: but if thou wilt enter into life, keep the commandments.

Hebrew Names Version	New King James Version	The Webster Bible
Jubilee Bible 2000	Third Millennium Bible	World English Bible
King James Version	Tyndale	Young's Literal Translation
Green's Interlinear Bible (Textus Receptus)	Modern King James Version	**Darby Translation**
Revised Version		

(ESV)
And he said to him, "**Why do you ask me about what is good?** There is only one who is good. If you would enter life, keep the commandments."

American Standard Version	English Standard Version	Revised Standard Version
Common English Bible	Lexham English Bible	Weymouth New Testament
Holman Christian Standard	New American Standard Version	God's Word Translation
New Living Translation	New International Version	**Nestle's Interlinear Bible (Critical Text)**
New Century Version	New International Reader's Version	Westcott & Hort Greek NT Critical Text
New English Translation	New Revised Standard	

All of the translations in the table above they changed: **"Why callest thou me good?"** with **Why do you ask me about what is good?**

Comments:

Matthew 19:17 (ESV) And he said to him, "**Why do you ask me about what is good**? There is only one who is good. If you would enter life, keep the commandments."
Mark 10:18 (ESV) And Jesus said to him, "**Why do you call me good**? No one is good except **God** alone.
Luke 18:19 (ESV) And Jesus said to him, "**Why do you call me good**? No one is good except **God** alone.

What The Bible Teaches: Author J. Heading
Verses 17-19: The Lord's reply***, "Why callest thou me good? there is none good but one, that is, God"*** is repeated as such in Mark **10:18**. But in Matthew, where the Greek text omits "good" in the previous verse, a difference must be made in Matthew **19:17** so as to make sense. This revised Greek text is then translated "Why askest thou me concerning that which is good?" (Revised Version, New Translation). As if to say, "You know that already." But the statement in Mark **10:18** has a deeper implication, for "good" applied to the one God only, and yet it also applied to the Lord, being a guarded reference to His divine Person. The ruler could have deduced from this that He and the Father were one. But the ruler was lacking in revelation; he was granted no special knowledge as was Peter Matthew **16:16** and the blind man. John **9:37** Outwardly the Lord would not fully accept the title "good," since it was not addressed to Him on the grounds of faith; even today, the Lord's titles must be derived from a heartfelt faith, otherwise their use is only formal and traditional.

The Lord then expounded a vital principle of the law "if thou wilt enter into life, keep the commandments," a statement often overlooked by evangelists today. Paul elaborated on this in

Romans **2:6-10**: “Who will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life … glory, honor, and peace, to every man that worketh good.” However, sin prevented this, for no one came or comes up to this standard. “by the deeds of the law there shall no flesh be justified in his sight.” Romans **3:20** The standard is so high, that one is guilty of all even if one offends in one point only. James **2:10** The “commandment, which was ordained to life” led to death on account of sin. Romans **7:10**

The young ruler was puzzled, since he knew that outwardly he kept the commandments according to the letter. The Lord quoted the six commandments that are man ward in their application (to be contrasted with Matthew **22:37-39**, where the commandments both God ward and man ward are summarized from Deuteronomy **6:5 Leviticus 19:18**). It is interesting that the Lord altered the order of the commandments in Exodus **20:12-17**. The fifth commandment “Honor thy father and thy mother” was placed after the ninth, and the tenth “Thou shalt not covet …” was omitted, to be replaced by the summary “Thou shalt love thy neighbor as thyself.” These two were placed last, since it was here that the young man failed, and he did not know it.

Matthew 20:7

(KJV)
They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; **and whatsoever is right, that shall ye receive.**

Darby Translation	New King James Version	World English Bible
Hebrew Names Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**

(ESV)
They said to him, 'Because no one has hired us.' He said to them, 'You go into the vineyard too.' **omitted**

American Standard Version	Lexham English Bible	Revised Standard Version
Basic English Bible	The Message Bible	Weymouth New Testament
Common English Bible	New American Standard Version	Wycliffe
Complete Jewish Bible	New Century Version	Revised Version
Holman Christian Standard	New International Version	New English Translation
English Standard Version	New Living Translation	Westcott & Hort Greek NT Critical Text
Good News Translation	New Revised Standard	**Nestle's Interlinear Bible (Critical Text)**
God's Word Translation	Douay-Rheims Catholic	

All of the translations in the omitted **and whatsoever is right, that shall ye receive.**

Comments:

What The Bible Teaches: Author J. Heading
Verses 3-7: There were "twelve hours" in a day; **John 11:9** the period between sunrise and sunset was divided into twelve hourly intervals, so the precise subdivisions depended upon the season of the year. Without the means of defining the hours exactly, the word "about" is often used, so in this parable the word "about" is used of the third, sixth, ninth and eleventh hours. The third, sixth and ninth hours were also used to describe rougher subdivisions, while the eleventh hour described a last-minute event. Greater exactitude was not necessary for the Lord nor for the Spirit of inspiration.

On each occasion, the householder, realizing that more laborers were required, found men standing "idle" *(argos*). This word is compounded from a (a negative particle) and *ergon* (work), carrying the thought of being inactive or barren. These men were not idle in the sense of laziness; rather they were unemployed and waiting for employment, "Because no man hath hired us". We are not told why they had not been hired previously that day-they may have been working elsewhere for a short period, or seeking employment elsewhere in which case the householder would not have found them. At least they must have been equipped for the work to which they were sent. The same is true of Christians today; younger believers do not have a specific service, rather they are preparing themselves for the Lord's service, and awaiting the call from the Lord. Thus Matthias had to wait for over three years before his call in **Acts 1:26**, and Paul had to wait for nearly ten years before he received the call to apostolic service in **Acts 13:2-4** (during that period he was not called an apostle, neither had his name been changed from Saul to Paul). Although saved during Paul's first missionary journey, Timothy had to wait

until the beginning of the second journey before he was called. **Acts 16:1-3** Of course, in some cases the labourer may be occupied with idle pleasure, not being consecrated to the Lord; repentance must take place before he can be sent forth, but then there would have been only a little preparation of heart, life and mind for divine service.

These others were not told that they would receive “a penny”, only what was “right” *(dikaios,* just), repeated twice in **Matthew 20:4 Matthew 20:7**. In **Matthew 20:7**, some Greek texts omit the last clauses “and whatsoever is right, that shall ye receive”. The Revised Version omits them, and New Translation places them in brackets being unsure whether they are genuine.

Matthew 20:16

(KJV)
So the last shall be first, and the first last: **for many be called, but few chosen.**

Darby Translation	Orthodox Jewish Bible	The Webster Bible
Hebrew Names Version	Douay-Rheims Catholic Bible	World English Bible
Jubilee Bible 2000	Third Millennium Bible	Wycliffe
King James Version	Tyndale	Young's Literal Translation
New King James Version	Modern King James Version	**Green's Interlinear Bible (Textus Receptus)**

(ESV)
So the last will be first, and the first last." **omitted**

American Standard Version	Good News Translation	New American Standard Version
Basic English Bible	Holman Christian Standard	New Revised Standard
Common English Bible	God's Word Translation	New Living Translation
English Standard Version	Lexham English Bible	Revised Standard Version
Complete Jewish Bible	Revised Version	Weymouth New Testament
The Message Bible	New International Version	**Nestle's Interlinear Bible (Critical Text)**
Westcott & Hort Greek NT Critical Text	New English Translation	

All of the translations in the table above omitted **for many be called, but few chosen.**

Comments:

What The Bible Teaches: Author J. Heading

Verse 16: The Lord concluded with the same statement as preceded the parable, **Matthew 19:30** "the last shall be first, and the first last". Only those who take the false attitude towards reward will be last. The last clause, "many be called, but few chosen" is omitted in some Greek texts; the Revised Version omits it, but New Translation includes it. Many being called refers to the service of all believers, but the few being chosen refers, in the context, to those who have no ulterior motives and aspirations in their hearts. These thoughts also appear in **Matthew 22:14**.

Although this parable does not refer to the judgment seat of Christ, readers may care to have a few details about this important subject. There are four main references:

1. Assessment of motives for service, **1Corinthians 4:5** when "every man" will have praise of God.
2. Assessment of service, **1Corinthians 3:13** when "every man's work shall be made manifest" and when fire "shall try every man's work of what sort it is".
3. Assessment of motives of conduct, **Romans 14:10-12** when "every one of us shall give account of himself to God".
4. Assessment of conduct, **2Corinthians 5:9-10** when "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body".

It is important to note that every believer is concerned.

Matthew 20:20

(KJV)
Then came to him the mother of Zebedee's children with her sons, **worshipping** him, and desiring a certain thing of him.

American Standard Version	Third Millennium Bible	Modern King James Version
Bible in Basic English	Tyndale	Orthodox Jewish Bible
Jubilee Bible 2000	The Webster Bible	**Darby Translation**
King James Version	Revised Version	James Moffatt Translation

(ESV)
Then the mother of the sons of Zebedee came up to him with her sons, and **kneeling** before him she asked him for something.

Common English Bible	New American Standard Version	Weymouth New Testament
Complete Jewish Bible	New Century Version	Wycliffe
Holman Christian Standard Bible	New International Version	Young's Literal Translation
English Standard Version	New King James Version	**Green's Interlinear Bible (Textus Receptus)**
Good News Translation	New Living Translation	**Nestle's Interlinear Bible (Critical Text)**
God's Word Translation	New Revised Standard	Westcott & Hort Greek NT Critical Text
Hebrew Names Version	Douay Rheims Catholic Bible	New English Translation
Lexham English Bible	Revised Standard Version	
The Message Bible	World English Bible	

All of the translations in the table above changes "**worshipping**" to "**kneeling**".

Comments:

What The Bible Teaches: Author J. Heading
Verses 20-21: If the Lord was thinking of His sufferings leading to glory, 1Peter **1:11** then James and John were thinking of glory without suffering. They were thinking of being the first who would be first, but without becoming last in order to achieve it. It is not stated whether James and John enlisted their mother's help to achieve their goal, or whether it was her own idea for the advancement of her two sons. ***At least, a woman came, firstly worshipping and then asking.*** The fact of the Lord's status, glory and authority in His coming kingdom must have been well known to this woman; either she had heard this teaching from the lips of the Lord Himself, or she had received it from her sons. She was determined that her two sons should have the pre-eminence over the rest of the apostles. It is true that over comers will sit with the Lord in His throne, Revelation **3:21** but there is no promise of special pre-eminence since that would distract from the pre-eminence of the Lord. Later, after the institution of the breaking of bread, there was "a strife among them, which of them should be accounted the greatest". Luke **22:24** They had never learnt the lesson of what true greatness is.

Thus Peter had failed in the presence of glory on the mountain top, Matthew **17:4** while the other two on that mountain failed later in our verse at the thought of kingdom glory. In both cases, there was a distraction from the pre-eminence of the Lord.

Matthew 20:22

(KJV)
But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, **and to be baptized with the baptism that I am baptized with?** They say unto him, We are able.

Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	Modern King James Version
Darby Translation		

(ESV)
Jesus answered, "You do not know what you are asking. Are you able to drink the cup that I am to drink?" **omitted** They said to him, "We are able."

Revised Version	Weymouth New Testament	New International Version
American Standard Version	English Standard Version	New Living Translation
Basic English Bible	Good News Translation	New Revised Standard
Common English Bible	God's Word Translation	Douay-Rheims Catholic Bible
Complete Jewish Bible	Lexham English Bible	Revised Standard Version
Holman Christian Standard	The Message Bible	**Nestle's Interlinear Bible (Critical Text)**
Wycliffe	James Moffatt Translation	New English Translation
Westcott & Hort Greek NT Critical Text	New American Standard Version	

All of the translations in the table above omits **and to be baptized with the baptism that I am baptized with?**

Comments:

What The Bible Teaches: Author J. Heading

Verses 22-23: By using "Ye", the Lord made it clear that He knew that the two disciples were really behind this request. They knew not the nature of their desire, for the truth is: "If we suffer, we shall also reign with him". **2Timothy 2:12** So the Lord tested them about their preparedness and willingness to suffer, even as He would suffer. He asked them about His "cup" and His "baptism". Admittedly, the fulness of His cup and the depth of His baptism were to be unique; they could not participate to that extent. His sufferings were twofold, at the hands of men, and at the hands of God to effect our redemption. His question was therefore restricted to suffering at the hands of men. The Lord spoke of His cup in deeper measure when He prayed to His Father in the garden of Gethsemane; **Matthew 26:39** it was a cup that could not pass from Him because this was the Father's will. Relating to baptism, we sometimes sing "Baptized in death's dark waters" as referring to the Lord. The symbol of immersion was fitting to describe the depths into which the Lord went under the waters of suffering. It should be pointed out that the reference in **Romans 6:4**, "we are buried with him by baptism into death", does not refer to the suffering of believers at the hands of men, rather this baptism is the practical testimony of a believer that he reckons his old nature as crucified with Christ so that His resurrection life should be manifested instead.

By saying, “We are able”, these two disciples exhibited a self-confidence that went beyond their faith and experience. All the apostles suffered in **Acts 4:3**, while James was martyred in **Acts 12:1-2** by Herod. Peter considered that he could die with the Lord, **Matthew 26:35 John 13:37-38** but afterwards he forsook the Lord **Matthew 26:56** and then denied Him. **Matthew 26:69-75** However, later Peter wrote much about suffering in his first epistle, and referred to his own crucifixion in **2Peter 1:14** as the Lord had shown him. Yet glory was promised after suffering in the last part of our **Matthew 20:23**, the words in italics (Authorized Version) “it shall be given to them” do not appear in the Greek text. They have been inserted by the translators to make sense. Unfortunately, they have also altered the actual sense! The Authorized Version reads as if it will not be within the Lord’s capacity to exalt some of His people in glory. But commentators and New Translation (but not the Revised Version) render the last half of **Matthew 20:23** as: “to sit on my right hand, and on my left, is not mine to give, but to them for whom it is prepared of my Father”. In other words, the Lord will give these privileged positions to those of His people for whom it is prepared by His Father. The idea of just two such positions originated in the minds of James and John, and the Lord used this wording in His answer. For all will be able to sit with Him, though the twelve apostles will have special thrones in this position of nearness. **Revelation 3:21 Matthew 19:28** The Lord as the Lamb will be in the midst, **Revelation 5:6** and the description of movement and activity in heaven excludes the idea of permanent left and right positions for two special believers! It is noteworthy, however, that John was nearest to the Lord at the last supper in the upper room. **John 13:23-28**

Matthew 20:23

(KJV)
And he saith unto them, Ye shall drink indeed of my cup, **and be baptized with the baptism that I am baptized with:** but to sit on my right hand, and on my left, is not mine to give, but ***it shall be given to them*** for whom it is prepared of my Father.

Darby Translation	New King James Version	World English Bible
Hebrew Names Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**

Matthew 20:23 (ASV) He saith unto them, My cup indeed ye shall drink: **omitted** but to sit on my right hand, and on [my] left hand, is not mine to give; but [it is for them] for whom it hath been prepared of my Father.

Matthew 20:23 (ESV) He said to them, "You will drink my cup, **omitted** but to sit at my right hand and at my left is not mine to grant, but it is for those for whom it has been prepared by my Father."

Matthew 20:23 (NAS) He said to them, "My cup you shall drink; **omitted** but to sit on My right and on My left, this is not Mine to give, but it is for those for whom it has been prepared by My Father."

Matthew 20:23 (NIV) Jesus said to them, "You will indeed drink from my cup, **omitted** but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared by my Father."

Matthew 20:23 (NLT) Jesus told them, "You will indeed drink from my bitter cup. **omitted** But I have no right to say who will sit on my right or my left. My Father has prepared those places for the ones he has chosen."

Matthew 20:23 (RSV) He said to them, "You will drink my cup, **omitted** but to sit at my right hand and at my left is not mine to grant, but it is for those for whom it has been prepared by my Father."

Matthew 20:23 (NET) He told them, "You will drink my cup, **omitted** but to sit at my right and at my left is not mine to give. Rather, it is for those for whom it has been prepared by my Father."

American Standard Version	The Message Bible	Weymouth New Testament
Bible in Basic English	New American Standard Version	Wycliffe
Common English Bible	New Century Version	Revised Version
Complete Jewish Bible	New International Version	New English Translation
Holman Christian Standard Bible	New Living Translation	James Moffatt Translation
English Standard Version	New Revised Standard	**Nestle's Interlinear Bible (Critical Text)**
Good News Translation	Orthodox Jewish Bible	Westcott & Hort Greek NT Critical Text
God's Word Translation	Douay-Rheims Catholic Bible	
Lexham English Bible	Revised Standard Version	

All of the translations in the table above removed **and be baptized with the baptism that I am baptized with:**

Comments:

What The Bible Teaches: Author J. Heading

Verses 22-23: By using "Ye", the Lord made it clear that He knew that the two disciples were really behind this request. They knew not the nature of their desire, for the truth is: "If we suffer, we shall also reign with him". **2Timothy 2:12** So the Lord tested them about their preparedness and willingness to suffer, even as He would suffer. He asked them about His "cup" and His "baptism". Admittedly, the fulness of His cup and the depth of His baptism were to be unique; they could not participate to that extent. His sufferings were twofold, at the hands of men, and at the hands of God to effect our redemption. His question was therefore restricted to suffering at the hands of men. The Lord spoke of His cup in deeper measure when He prayed to His Father in the garden of Gethsemane; **Matthew 26:39** it was a cup that could not pass from Him because this was the Father's will. Relating to baptism, we sometimes sing "Baptized in death's dark waters" as referring to the Lord. The symbol of immersion was fitting to describe the depths into which the Lord went under the waters of suffering. It should be pointed out that the reference in **Romans 6:4**, "we are buried with him by baptism into death", does not refer to the suffering of believers at the hands of men, rather this baptism is the practical testimony of a believer that he reckons his old nature as crucified with Christ so that His resurrection life should be manifested instead.

By saying, "We are able", these two disciples exhibited a self-confidence that went beyond their faith and experience. All the apostles suffered in **Acts 4:3**, while James was martyred in **Acts 12:1-2** by Herod. Peter considered that he could die with the Lord, **Matthew 26:35 John 13:37-38** but afterwards he forsook the Lord **Matthew 26:56** and then denied Him. **Matthew 26:69-75** However, later Peter wrote much about suffering in his first epistle, and referred to his own crucifixion in **2Peter 1:14** as the Lord had shown him. Yet glory was promised after suffering in the last part of our **Matthew 20:23**, the words in italics (Authorized Version) "it shall be given to them" do not appear in the Greek text. They have been inserted by the translators to make sense. Unfortunately, they have also altered the actual sense! The Authorized Version reads as if it will not be within the Lord's capacity to exalt some of His people in glory. But commentators and New Translation (but not the Revised Version) render the last half of **Matthew 20:23** as: "to sit on my right hand, and on my left, is not mine to give, but to them for whom it is prepared of my Father". In other words, the Lord will give these privileged positions to those of His people for whom it is prepared by His Father. The idea of just two such positions originated in the minds of James and John, and the Lord used this wording in His answer. For all will be able to sit with Him, though the twelve apostles will have special thrones in this position of nearness. **Revelation 3:21 Matthew 19:28** The Lord as the Lamb will be in the midst, **Revelation 5:6** and the description of movement and activity in heaven excludes the idea of permanent left and right positions for two special believers! It is noteworthy, however, that John was nearest to the Lord at the last supper in the upper room. **John 13:23-28**

Matthew 21:44

(KJV)

And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

American Standard Version	New American Standard Version	Third Millennium Bible
Common English Bible	New Century Version	Tyndale
Douay Rheims Catholic Bible	New International Version	Weymouth New Testament
God's Word Translation	New Living Translation	World English Bible
Good News Translation	New Revised Standard	Wycliffe
Hebrew Names Version	Orthodox Jewish Bible	Young's Literal Translation
Holman Christian Standard Bible	The Message Bible	Revised Version
Jubilee Bible 2000	**Darby Translation**	Modern King James Version
King James Version	New King James Version	New English Translation
Green's Interlinear Bible (Textus Receptus)	English Standard Version	James Moffatt Translation
Lexham English Bible	The Webster Bible	

Matthew 21:44 entire verse omitted

Revised Standard Version	**Nestle's Interlinear Bible (Critical Text)**	Westcott & Hort Greek NT Critical Text

All of the translations in the table above omitted **Matthew 21:44. see Isaiah 8:14, Romans 9:32, 33; 1 Corinthians 1:23, Daniel 2:34, 35, 45 note.**

Comments:

Arno Gaebelein's: Notes from the Scofield Study Bible

Christ as the Stone is reveled in a threefold way:

1) To Israel Christ, coming not as a splendid monarch but in the form of a servant, is a stumbling-stone and rock of offence (Isaiah 8: 14, 15; Romans. 9: 32, 33; 1Corinthians 1: 23; 1Peter 2:8

2) To the church, Christ is the foundation-stone and the head of the corner (1Corinthians 3. 11; 2. 20-22; 1Peter 2. 4, 5)

3) To the Gentile world-powers (see "Gentiles," Luke 21: 24; Revelation 16; 19) He is to be the smiting-stone of destruction (Daniel 2. 34). Israel stumbled over Christ; the church is built upon Christ; Gentile world-dominion will be broken by Christ. (See "Armageddon," Revelation 16: 14; 19: 19.)

What The Bible Teaches: Author J. Heading

Verse 44: The conflict between man and the Stone eventuated in the Stone's exaltation in verse 42, but in the judgment of man in verse 44. None who enters into conflict with God can

ultimately survive; God will always be victorious. **Acts 9:39** Man first falls on the Stone in anger and envy, but the Stone then falls upon him in devouring judgment. In a different context, the nations first fell upon the Anointed of God, **Psalms 2:1-2** but later the Stone will break them into pieces. **Daniel 2:45** Moreover, as men are divided into Jews, Gentiles and the church of God, **1Corinthians 10:32** so the Stone is seen in relation to each of these classes. These distinctions are also found in **1Peter 2:5-10**, and in the Old Testament passages quoted.

The Jews: "whosoever shall fall on this stone shall be broken". This refers to the break-up of the Jewish nation as a result of their crucifixion of their Messiah. They stumbled over this Stone by unbelief, disobedience and hatred, quoted in **1Peter 2:8** from **Isaiah 8:14**, "a stone of stumbling, and a rock of offence". See **Romans 9:32-33**.

The Gentiles or nations: "on whomsoever it shall fall, it will grind him to powder". This is of very wide application, as the word "whomsoever" implies. There is a correspondence with the dream in **Daniel 2:34** and its interpretation in verse 45, as already pointed out. The Stone cut out without hands smote the image upon his feet of iron and clay, and broke them in pieces; the Stone then became a great mountain, filling the whole earth. But in **1Peter 2:7**, the apostle quoted **Psalms 118:22** in a different manner; the Stone disallowed and made head of the corner is seen in relation to the disobedient generally, namely those who obey not the gospel of the Lord Jesus Christ.

The church: "The stone which the builders rejected, the same is become the head of the corner". This headship refers to the new class of believers who afterwards brought forth the fruit of the vineyard. We contemplate the saints of the present day living in contact with their risen Head. **1Peter 2:6** (quoted from **Isaiah 28:16**) contains the same idea of preciousness to those who believe, "Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded". In Isaiah 28 the Stone is seen as a "sure foundation", whereas in Psalm 118 He is the top-most Stone. The Lord has both positions at once, a Foundation and a Head to His people.

Matthew 23:13

(KJV)

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

American Standard Version	Lexham English Bible	The Message Bible
Common English Bible	New American Standard Version	The Webster Bible
Douay Rheims Catholic Bible	New Century Version	Third Millennium Bible
God's Word Translation	New International Version	Tyndale
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Hebrew Names Version	New Revised Standard	World English Bible
Holman Christian Standard Bible	Orthodox Jewish Bible	Wycliffe
Jubilee Bible 2000	Revised Standard Version	Young's Literal Translation
King James Version	**Darby Translation**	Revised Version
Modern King James Version	New English Translation	English Standard Version
Green's Interlinear Bible (Textus Receptus)	**Nestle's Interlinear Bible (Critical Text)**	New King James Version
James Moffatt Translation		

Matthew 23:13 entire verse omitted

Westcott & Hort Greek NT Critical Text		

All of the translations in the table above omitted Mathew 23:13.

Comments:

The verse **number** exists ("Drs. Westcott and Hort's The New Testament in the Original Greek – a critical Greek text based primarily on Westcott & Hort Greek NT Critical Text"), but the contents of the verse has been removed.

23:13 [WH omits this verse.]

What The Bible Teaches: Author J. Heading

2. *The Seven Woes upon the Pharisees* 23:13-33

Verse 13: *The first woe.* The word *ouai* it an interjection, always translated in the NT as "woe" except in **Revelation 18:10,16,19** where it is rendered "Alas, alas that great city." Hence it is normally used as a sign of denunciation but in these last three occurrences as a sign of grief. The word appeals almost exclusively in Matthew, Luke and Revelation; it is used for the three "woes" in **Revelation 8:13** as another name for the last three trumpet judgments.

The word "hypocrites" *(hupokntii)* originally meant a stage-actor, so here it implies a religious actor where the externals and internals do not correspond. The word was used only by the Lord, and is recorded only by Matthew and Luke with a single occurrence in **Mark 7:6**. In **Matthew 23**, the word occurs with all eight woes, except the fourth in v 16. If v 14 is omitted as previously explained, then the word occurs six times in the chapter, the number of man.

In **Luke 20:20**. these men attempted to "feign themselves just men," this being the mark of a hypocrite. They sought to prevent men who were exercised towards the kingdom from entering

in, in just the same way as today men of non-evangelical persuasion spurn the evangelical doctrine of salvation through the sacrifice of Christ The lord said a similar thing in **Luke 11:52**, where the lawyers had taken away “the key of knowledge” so as to hinder men who were entering in. Entering in must be by wholesome doctrine. At that time, the key was that interpretation of the OT that perceived Christ in all the Scriptures: **Luke 24:27,44-46** by insisting on their own interpretation, the Pharisees effectively blocked any true understanding of the inspired OT Scriptures. Later, "the Pharisees which believed" sought to do the same thing in the churches in Jerusalem and Antioch. **Acts 15:1-5** No doubt this is an example of offending one of the little ones, but if they keep the truth from those who are exercised, then the Lord al so keeps the truth from men of Pharisaical intent, by ensuring that they remain blind and ignorant — “that they which see might be made blind” **John 9:39**

Matthew 23:14

(KJV)

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore, ye shall receive the greater damnation.

American Standard Version	New American Standard Version	World English Bible
Hebrew Names Version	Orthodox Jewish Bible	Wycliffe
Holman Christian Standard Bible	The Webster Bible	Young's Literal Translation
Jubilee Bible 2000	Third Millennium Bible	**Green's Interlinear Bible (Textus Receptus)**
King James Version	Tyndale	Modern King James Version
New King James Version	**Darby Translation**	

Matthew 23:14 entire verse omitted

Common English Bible	Lexham English Bible	Revised Standard Version
Douay_Rheims Catholic Bible	New Century Version	The Message Bible
English Standard Version	New International Version	Weymouth New Testament
God's Word Translation	New Living Translation	**Nestle's Interlinear Bible (Critical Text)**
Good News Translation	New Revised Standard	Westcott & Hort Greek NT Critical Text
Revised Version	New English Translation	
James Moffatt Translation		

All of the translations in the table above omitted Mathew 23:14. **This verse was included in *Mark 12:40 and Luke 20:47.***

Comments:

Believers Bible Commentary: Author William MacDonald

23:13 The first woe is directed against their obduracy and obstructionism. They refused to enter the kingdom themselves, and aggressively hindered others from entering. Strangely, religious leaders are often the most active opponents of the gospel of grace. They can be sweetly tolerant of everything but the good news of salvation. Natural man doesn't want to be the object of God's grace and doesn't want God to show grace to others.

23:14 The second woe lambastes their appropriating of widow's houses and covering it up by making long prayers. Some modern cults use a similar technique by getting elderly widows, sometimes undiscerning believers, to sign over their property to the "church." Such pretenders to piety will receive greater condemnation.

What The Bible Teaches: Author J. Heading

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In Luke **20:20**. these men attempted to "feign themselves just men," this being the mark of a hypocrite. They sought to prevent men who were exercised towards the kingdom from entering in, in just the same way as today men of non-evangelical persuasion spurn the evangelical doctrine of salvation through the sacrifice of Christ. The lord said a similar thing in Luke **11:52**, where the lawyers had taken away “the key of knowledge” so as to hinder men who were entering in. Entering in must be by wholesome doctrine. At that time, the key was that interpretation of the OT that perceived Christ in all the Scriptures: Luke **24:27**,**44-46** by insisting on their own interpretation, the Pharisees effectively blocked any true understanding of the inspired OT Scriptures. Later, “the Pharisees which believed “sought to do the same thing in the churches in Jerusalem and Antioch. Acts **15:1-5** No doubt this is an example of offending one of the little ones, but if they keep the truth from those who are exercised, then the Lord al so keeps the truth from men of Pharisaical intent, by ensuring that they remain blind and ignorant — “that they which see might be made blind” John **9:39**

Matthew 25:13

(KJV)
"...Ye know neither the day nor the hour **wherein the Son of man cometh**."

Hebrew Names Version	New Century Version	The Webster Bible
Jubilee Bible 2000	New King James Version	World English Bible
King James Version	Third Millennium Bible	Young's Literal Translation
Green's Interlinear Bible (Textus Receptus)	Tyndale	Modern King James Version
Darby Translation		

(ESV)
"Watch therefore, for you know neither the day nor the hour. " **omitted**

American Standard Version	Basic English Bible	God's Word Translation
Common English Bible	The Complete Jewish Bible	Lexham English Bible
Holman Christian Standard	English Standard Version	New American Standard Version
New Living Translation	Douay-Rheims Catholic Bible	New International Version
New Revised Standard	Weymouth New Testament	Wycliffe
Revised Standard Version	Revised Version	Westcott & Hort Greek NT Critical Text
Nestle's Interlinear Bible (Critical Text)	Good News Translation	James Moffatt Translation
New English Translation		

All of the translations in the table above they omitted **"*wherein the Son of man cometh*"**

Comments:

Believers Bible Commentary: Author William MacDonald
25:13 The lesson, Jesus said, was to watch, because the day and hour of His coming are unknown. Believers should live as if the Lord might come at any moment. Are our lamps trimmed and filled with oil?

What The Bible Teaches: Author J. Heading
Verse 13: The parable concludes with the implied lesson: "Watch therefore". As we have commented before, no one knows the day or the hour of His return, so it is dangerous to sleep as if His return is of no relevance. Some Greek texts (followed by the Revised Version and New Translation) omit the last words "wherein the Son of man cometh". The interpretation that we have given suggests that this omission is valid, for the Lord does not take the character as "Son of man" in relation to the church, so if the rapture is implied in verse 10 then this particular title is inappropriate.

Matthew 26:28

(KJV)
For this is my blood of the **new testament**, which is shed for many for the remission of sins.

Bible in Basic English	**King James Version**	Tyndale
God's Word Translation	Douay-Rheims Catholic Bible	The Webster Bible
Jubilee Bible 2000	Third Millennium Bible	Wycliffe
Revised Version		

(ESV)
for this is my blood of the **covenant**, which is poured out for many for the forgiveness of sins.

American Standard Version	The Message Bible	Weymouth New Testament
Common English Bible	New American Standard Version	Young's Literal Translation
Complete Jewish Bible	New Century Version	Modern King James Version
Holman Christian Standard Bible	New International Version	**Green's Interlinear Bible (Textus Receptus)**
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English Standard Version	New Living Translation	Westcott & Hort Greek NT Critical Text
Good News Translation	New Revised Standard	James Moffatt Translation
Hebrew Names Version	Revised Standard Version	New English Translation
Lexham English Bible	World English Bible	

All of the translations in the table above they changed **"new testament"** to **"covenant"**

Comments:

What The Bible Teaches: Author J. Heading
Verses 26-29: These verses describe what is called the "breaking of bread" in Acts **2:42 Acts 20:7**, and "the Lord's supper" in 1Corinthians **11:20**. This is also found in Mark **14:22-24 Luke 22:19-20 1Corinthians 11:23-26**. The reader should collate all these passages for a complete appreciation of the subject. It was instituted by the Lord in the Gospels; it was practiced by the disciples in the Acts; its doctrine was given by Paul in 1Corinthians **11**. As far as its name is concerned, the "breaking of bread" (**Acts 2:42**; a verb in Acts **20:7**) answers to what we do. The "Lord's supper" answers to when in a moral sense, for it was not a morning breakfast meal, but a night-time act, answering to the moral conditions around, from which believers are separated until the day dawn: "it was night"; John **13:30** "the night is far spent". Romans **13:12** The word "Lord's" (kuriakos) does not have a genitive possessive meaning, it is an adjective meaning "dominical, pertaining to the Lord". The same word appears in "the Lord's day", Revelation **1:10** and the word occurs only twice in the New Testament. As in the institution, all believers in a local assembly take, break and partake, for it manifests communion as a common act. The cup is "the communion of the blood of Christ" and the bread is "the communion of the body of Christ", 1Corinthians **10:16** though not all expositors understand these verses in 1Corinthians **10** as referring to the breaking of bread.

The Lord said in Luke **22:19** that the partaking of the emblems is "in remembrance of me", a phrase that does not appear in the accounts by Matthew and Mark. It is found in 1Corinthians **11:24**, suggesting that Luke obtained this phrase from Paul who had received it directly "of the

Lord" (verse 23). The simplicity of the act is completely lacking in ritual for many men who love to perpetuate a modernized form of the Old Testament ceremony. Thus they have invented transubstantiation (meaning, according to them but not according to the Scriptures, that the bread literally becomes the body of Christ whatever the eye may perceive). Such men seek to multiply the body of Christ upon a thousand altars so as to dupe the multitudes who are under the thumb of the priests, failing to see that the Lord's statement "this is my body" is akin to other metaphorical descriptions such as "that Rock was Christ", 1Corinthians **10:4** and "I am the door". John **10:9** Others invented consubstantiation, asserting that the bread and wine are still bread and wine, but that the body of Christ is present in the symbols at the same time. Calvin stated that the partaking of the symbols was an act of reception by faith of the sacrificial virtue of the work of Christ. The idea of a memorial was too low a point of view for the Reformers, yet that is just what the Scriptures imply. There is no question of reception of His actual body, else it would be a dead Christ with which we have to do. It is not a question of what we receive, but of what we give to God from the memorial of worship in our hearts as we contemplate the Lord's Person in His death in the past, and His glorious person in heaven above both now and eternally.

We should notice the two words "bread" and "bless" in Matthew **26:26** and in other passages. The Greek word artos means bread as a material, and a loaf when baked in a particular shape; such a loaf was flat and it was broken and not cut with a knife. In the New Testament the word is usually translated "bread" (over 60 times) but it is translated "loaf" in all accounts of the feeding of the 4,000 and the 5,000 where numerical amounts are concerned. However, in the accounts of the breaking of bread, the word "bread" is always used, but the Revised Version margin gives the alternative "loaf", which may appear to be preferable in some places in the light of 1Corinthians **10:17** where "we being many are one bread, and one body", suggestive of unity being demonstrated by one loaf.

The word "blessed" is *eulogeo,* meaning to speak well of the bread. The word is used in Matthew **14:19 Luke 9:16** (regarding the bread in the feeding of the 5,000), and in Luke **24:30** (for the bread after His resurrection). There is a second word "give thanks" *(eucharisteo)* used in John **6:11** (the feeding of the 5,000), Matthew **15:36** (the feeding of the 4,000), Luke **22:19** (for the bread), Matthew **26:27** (for the cup), and Acts **27:35** (for the food on the ship). Hence, in the feeding of the 5,000, the Lord both blessed (His thoughts directed to the bread) and He gave thanks (His thoughts directed to God). Both words are also used in relation to the institution of the breaking of bread.

The reference to the "blood of the new testament" is important, for it stands in contrast to the blood of the Passover lamb relating to the old covenant. In Jeremiah **31:31**, the promised new covenant was to be made with Judah and Israel; it was therefore a promise for the future, when unconditionally God's law would be written in their hearts, and when all would know God. However, no information was provided in Jeremiah 31 as to how this new covenant was to be inaugurated. Hebrews **9:15-10:18** shows that it is by blood (death), this being the basis for the putting into effect of a will, for "a testament is of force after men are dead". Hebrews **9:17** Only in the upper room did the Lord reveal that His blood enables the provisions of the new covenant to be put into effect this being future for Israel, but present for us, since His blood "is shed for many for the remission of sins".

In Matthew **26:29**, the Lord used the expression "this fruit of the vine" rather than "wine"; to the author the difference is not without its significance, for the former is what God produces through natural causes, the pure juice of the grape, while the latter is what man makes of the juice after treatment and fermentation. By saying "I will not drink henceforth … until that day when I drink it

new with you in my Father's kingdom", the Lord was only partially referring to His resurrection. Certainly, the opportunity for fellowship with His own over a meal was now past; the Lord's freedom was shortly to be taken away. In resurrection, He "did eat before them", Luke **24:43** while Peter recalled that the apostles "did eat and drink with him after he rose from the dead". Acts **10:41** But the Lord's words appear to go beyond this, containing a sense of unrevealed mystery. For the "Father's kingdom" is still future, Matthew **13:43** and there is also the future "marriage supper of the Lamb" Revelation **19:9** for the church in resurrection.

Matthew 27:35

(KJV)

And they crucified him, and parted his garments, casting lots: **that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.**

Jubilee Bible 2000	Third Millennium Bible	Young's Literal Translation
King James Version	Tyndale	Modern King James Version
New King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
Douay-Rheims Catholic	Wycliffe	**Darby Translation**
James Moffatt Translation		

(ESV)

And when they had crucified him, they divided his garments among them by casting lots. **omitted**

American Standard Version	New American Standard Version	Weymouth New Testament
Basic English Bible	New Century Version	Revised Version
Common English Bible	New International Version	Holman Christian Standard
Complete Jewish Bible	New Living Translation	Hebrew Names Version
English Standard Version	New Revised Standard	**Nestle's Interlinear Bible (Critical Text)**
Good News Translation	Orthodox Jewish Bible	Westcott & Hort Greek NT Critical Text
God's Word Translation	New English Translation	
Lexham English Bible	Revised Standard Version	
The Message Bible	World English Bible	

All of the translations in the table above omitted: **that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.**

Comments:

What The Bible Teaches: Author J. Heading

Verse 35: "And they crucified him" is rendered "And when they had crucified him" (Revised Version) and "And having crucified him" (New Translation). Grammatically, this is the aorist participle of the verb "crucify" *(stauroo*), and strictly is the subject of the following verb "parted"; no corresponding English words exactly match this very common Greek construction. A literal rendering might be, "the having crucified-Him ones parted His garments", though only by reading the Greek text and letting the mind become used to the grammar can a reader gain the flavor of the Greek construction.

This proper translation shows that the actual act of crucifixion is not dwelt on, so focusing attention (in the Acts and the Epistles) on God's side relating to the sufferings of Christ. Behind the historical deed, we think of sin that needed it, love that ordained it, malice that wrought it, and patience that endured it. Truly, "he humbled himself, and became obedient unto death, even the death of the cross". **Philippians 2:8** On the cross, He was "made a curse for us: for it is written, Cursed is every one that hangeth on a tree". **Galatians 3:13 De 21:22-23** Not that the Old Testament actually implied crucifixion! A man would be stoned to death; **Leviticus 20:2 Leviticus 24:14 Numbers 15:35** as an example to others his dead body might then be hung upon a tree for a few hours. Though the circumstances in the Lord's case were different, the quotation was very apt. The cross is therefore often referred to as a "tree". *(xulon,* **Acts 5:30 Acts 10:39 Acts 13:29 1Peter 2:24**)

A team of men consisting of a centurion and four soldiers was responsible for the crucifixion; **John 19:23** they regarded the Lord's clothes as a reward for their work. The "garments" *(himation)* were the outer garments, for which they cast lots. In **John 19:23** there was also the "coat" *(chiton*), an inner garment. (Dorcas made both kinds of garments in **Acts 9:39**) This one inner garment was not rent, but lots were cast as to which soldier should have it. In **Matthew 27:35**, the Authorized Version (following the TR) gives the quotation from **Psalms 22:18**, "that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots". Other Greek texts omit all these words in **Matthew 27:35**, and they do not appear in the Revised Version and New Translation. However, the quotation rightly appears in **John 19:24**, in which case the quotation in **Matthew 27:35** may have been a reader's marginal note taken from **John 19:24**, and a later copyist may then have unwittingly incorporated it into the text. **There is, of course, the other point of view, that the TR is correct, and the other manuscripts that omit the quotation are wrong.**

Matthew 27:37

(KJV)
And set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS**.

American Standard Version	The Message Bible	Third Millennium Bible
Basic English Bible	New American Standard Version	The Webster Bible
Complete Jewish Bible	New Century Version	World English Bible
Holman Christian Standard	New International Version	Weymouth New Testament
Hebrew Names Version	New King James Version	Modern King James Version
Jubilee Bible 2000	Orthodox Jewish Bible	Revised Version
King James Version	Douay-Rheims Catholic	James Moffatt Translation
Green's Interlinear Bible (Textus Receptus)	**Nestle's Interlinear Bible (Critical Text)**	

(ESV)
And over his head they put the charge against him, which read, "**This is Jesus, the King of the Jews**."

Common English Bible	God's Word Translation	Tyndale
Darby Translation	Lexham English Bible	Wycliffe
English Standard Version	New Revised Standard	Young's Literal Translation
Good News Translation	Revised Standard Version	Westcott & Hort Greek NT Critical Text
New English Translation	New Living Translation	

All of the translations in the changed **THIS IS JESUS THE KING OF THE JEWS** with **This is Jesus, the King of the Jews**

Comments:

What The Bible Teaches: Author J. Heading
Verse 37: The wording "This is Jesus the King of the Jews" was Pilate's own choice, in spite of objections from the chief priests. **John 19:21-22** They thought that this accusation read too much like fact, and wanted to substitute "I am the King of the Jews" in keeping with their accusation. **Luke 23:2** At last Pilate found himself in control again; resisting the Jews, he declared, "What I have written I have written".
The four Gospels give the wording of this title:

1) "This is Jesus the King of the Jews"; **Matthew 27:37**
2) "The King of the Jews"; **Mark 15:26**
3) "This is the King of the Jews"; **Luke 23:38**
4) "Jesus of Nazareth the King of the Jews". **John 19:19**

Totally, the wording must have been "This is Jesus of Nazareth the King of the Jews", written in Hebrew (for the Jews), Greek (for strangers from Greek speaking lands), and in Latin (for the Roman soldiers). Pilate thereby declared to all mankind the Roman rejection of divine authority. Conversely, the gospel had to be preached in "all the world" **Mark 16:15** and to "the uttermost part of the earth", **Acts 1:8** for if the Lord were lifted up, He declared "I will draw all men unto me", **John 12:32** whether for salvation or for judgment. Note that the Lord is declared to be both King of the Jews and "King of nations", (**Revelation 15:3**, New Translation) but not King of the church.

Matthew 27:48

(KJV)
"And straightway one of them ran, and took a spunge, and filled it with **vinegar**, and put it on a reed, and gave him to drink."

American Standard Version	Jubilee Bible 2000	Tyndale
Common English Bible	**King James Version**	Webster Bible
Complete Jewish Bible	New Century Version	World English Bible
Darby Translation	Douay-Rheims Catholic Bible	Wkcliffe
God's Word Translation	Revised Standard Version	Young's Literal Translation
Hebrew Names Version	Third Millennium Bible	**Revised Version**
Green's Interlinear Bible (Textus Receptus)	**Nestle's Interlinear Bible (Critical Text)**	James Moffatt Translation
Westcott & Hort Greek NT Critical Text	Modern King James Version	

(ESV)
"And one of them at once ran and took a sponge, filled it with **sour wine**, and put it on a reed and gave it to him to drink"

Holman Christian Standard Bible	The Message Bible	New Revised Standard
English Standard Version	New American Standard VersionBible	Orthodax Jewish Bible
Lexham English Bible	New King James Version	New English Translation
New International Version	New Living Translation	

All of the translations in the table above they changed **vinegar** to **sour wine**

Comments:

Interlinear Greek-English New Testament by Nestle and Marshall (The Eberhard Nestle's Testamentum Graece is used as the Greek basis along with Westcott & Hort Greek NT Critical Text for the New Testament.) and the **Westcott & Hort Greek NT Critical Text, all say vinegar.**

27:48 καὶ "And" εὐθέως "unto-straight" δραμὼν "having-had-circuited," εἷς "one" ἐξ "out" αὐτῶν "of-them," καὶ "and" λαβὼν "having-had-taken" σπόγγον "to-a-sponge," πλήσας "having-repleted" τε "also" ὄξους "of-a-vinegar" καὶ "and" περιθεὶς "having-had-placed-about" καλάμῳ "unto-a-reed," ἐπότιζεν "it-was-drinkeeing-to" αὐτόν. "to-it."

What The Bible Teaches: Author J. Heading
Verses 45-50: These verses cover the final period. A considerable part of the afternoon is covered in Matthew **27:45**, but Matthew is silent as to what was happening during these hours of darkness. The unseen work of redemption is passed over in silence in Matthew's record, and the Epistle writers have explained their understanding of the death of Christ, without mentioning the hours of darkness. Both verse 45 and Mark **15:33** give the figures "from the sixth hour … unto the ninth hour"; additionally, Mark **15:25** states that the Lord was crucified at the third hour. However, John **19:14** informs us that it was "about the sixth hour" when He was led away to be crucified. There is no inconsistency here. The day was divided into these periods;

people had no watches or clocks, and many times were therefore only approximate in assessment. The Spirit of inspiration did not seek to improve on human observation. Consequently, the word “about” would allow a deviation either way of one and-a-half hours (in our exact reckoning).

There had been light from heaven when the birth of the Saviour was announced, Luke **2:9-11** but there was darkness at His death when salvation was accomplished. Men were allowed no sight of the Lord suffering as the sin offering. This darkness was “over all the land” *(ge*), a word which means both land locally and all the earth; New Translation allows either word. It is therefore not possible to assess whether this darkness was confined to the area around Jerusalem, to the land of Judaea, or to the whole earth. God had interfered with the sun before; Joshua **10:12-14 2Kings 20:9-11** in which the whole of the earth would have been affected. So we would feel that the whole of the earth was affected at the crucifixion of the Lord, God’s greatest work, during which He interfered with the shining of the sun.

The “ninth hour” would be half way between noon and sunset. Of the seven sayings from the cross, only one has been related by Matthew and Mark, three by Luke and three by John. In historical order, these are:

1) “Father, forgive them; for they know not what they do”; Luke **23:34** in the immediate context, this referred to the Roman soldiers who nailed Him to the cross.

2) “Verily I say unto thee, Today shalt thou be with me in paradise”. Luke **23:43**

3) “Woman, behold thy son! … Behold thy mother!”. John **19:26-27**

4) “My God, my God, why hast thou forsaken me?”. Matthew **27:46 Mark 15:34**

5) “I thirst”. John **19:28**

6) “It is finished”. John **19:30**

7) “Father, into thy hands I commend my spirit”. Luke **23:46**

This great cry of dereliction given in Aramaic and translated as “My God, my God, why hast thou forsaken me?” appears in Psalms **22:1**. The Spirit of prophecy and inspiration enabled David over 1,000 years previously to hear the voice of the Saviour and to record it for posterity. As a human being, Asaph once gave expression to a similar thought, “Will the Lord cast off forever? and will he be favorable no more? Is his mercy clean gone forever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?”. Psalms **77:7-9** The Lord can therefore be “touched with the feeling of our infirmities”, Hebrews **4:15** since He passed through quite a deeper and different experience.

The Jewish bystanders reinterpreted the Aramaic “Eli” as “Elias”. The Aramaic words are inserted in the Greek text to explain why the people suddenly referred to Elias, since the Greek word Theos would provide no clue. Some expositors think that the people, awed by the darkness, really thought that the Lord was calling for Elijah (since they were expecting his return), but others think that this was willful mockery. (and Matthew **27:49** suggests this).

One man, rebuked by the others in Matthew **27:49**, showed a little mercy; John **19:28-30** gives further details. The “vinegar” *(oxos)* was a sour wine drunk by laborers and soldiers, obtained

from a vessel “full” for that purpose. John **19:29** Thirst was a suffering that accompanied crucifixion, and the Lord had said, “I thirst” in keeping with Psalms **69:21**.

In Matthew **27:50**, some have doubted whether the Lord’s final loud cry consisted of actual words. But the word-“again” suggests that it repeated what had just happened before; namely, He spoke. So we believe that this final cry was the sixth and seventh saying from the cross, after which He “yielded up the ghost” *(pneuma,* spirit). This was in keeping with His declaration, “I lay down my life … No man taketh it from me, but I lay it down of myself”. John **10:17-18** This was the final act in His voluntary sacrifice; the fact that He could yield up His spirit shows that He was different from all other men. Death by crucifixion usually overcame the victim after a much longer time, so that Pilate marveled that the Lord had died so quickly. Mark **15:44** Thus the Lord “gave himself”, a truth recorded six times in the New Testament: Galatians **1:4 Galatians 2:20 Ephesians 5:2 Ephesians 5:25 1Timothy 2:6 Titus 2:14**. Note that Matthew, who recorded the Lord’s words “my blood of the new testament, which is shed for many for the remission of sins”, Matthew **26:28** made no reference to the historical event when the Lord’s blood was shed at His death. John, who made no reference to “the blood of the new testament” in the upper room, gave details of the soldier, the spear, and that “blood and water” emerged from the Lord’s side. John **19:32-37** The two records are therefore complementary the one to the other.

After the Lord’s death, the four evangelists recorded only what happened to the Lord’s body. In quoting Psalms **16:10**, Peter (in Acts **2:27**) and Paul (partially in Acts **13:35**) have shown what happened to the Lord’s soul. For a brief time, He was found in hades, otherwise “paradise”, though He was not left there, and neither did His body see corruption, for all was reunited in resurrection on the third day, after which “Christ … dieth no more; death hath no more dominion over him”. Romans **6:9** Certainly He did not descend into the hades of Luke **16:23**.

Matthew 27:49

(KJV)
The rest said, Let be, let us see whether Elias will come to save him.

Common English Bible	**King James Version**	Tyndale
Complete Jewish Bible	Lexham English Bible	The Webster Bible
Holman Christian Standard	The Message Bible	World English Bible
Darby Translation	New American Standard Version	Weymouth New Testament
English Standard Version	New Century Version	Wycliffe
Good News Translation	New International Version	Young's Literal Translation
God's Word Translation	New King James Version	Modern King James Version
Hebrew Name Version	Third Millennium Bible	
Jubilee Bible 2000	Douay-Rheims Catholic Bible	
Nestle's Interlinear Bible (Critical Text)	**Green's Interlinear Bible (Textus Receptus)**	

Matthew 27:49 (Westcott & Hort) The rest said, Let be, let us see whether Elias will come to save him. **[[But another, having taken a spear, pierced his side and blood and water came out.]]**

Matthew 27:49 (James Moffatt) But the others said, "Stop, let us see if Elijah does come to save him!" **Seizing a lance, another pricked his side, and out came water and blood.**

Matthew 27:49 (The Kingdom Interlinear Bible) The rest said, Let be, let us see whether Elias will come to save him. **[But another, having taken a spear, pierced his side and blood and water came out.]**

Matthew 27:49 (New World Translation of the Holy Scriptures) But the rest of them said: 'Let him be! Let us see whether E·li'jah comes to save him.' **Another man took a spear and pierced his side, and blood and water came out.**

The New Testament portion was released in 1950, as **The New World Translation of the Christian Greek Scriptures**, with the complete Bible released in 1961; it is used and distributed by **Jehovah's Witnesses**.

Matthew 27:49 (The Bible in Living English) [48]And at once one of them ran and took a sponge, and filled it with vinegar and stuck it on a reed, and offered him the drink; [49] but the rest said "Let be and let us see if Elijah is coming to save him." [50] **And Jesus again gave a loud cry, and breathed his last;** [51] and lo, the curtain of the temple split from top to bottom into two parts, and the earth quaked, and the rocks split,

Matthew 27:49 (The Emphasized Bible) but the rest said—Stay! let us see whether Elijah is coming and will save him. **[[But another taking a spear pierced his side, and there came forth water and blood.]]**

Matthew 27:49 (Twentieth Century New Testament 1904) But the rest said: "Wait and let us see if Elijah is coming to save him." **However another man took a spear, and pierced his side; and water and blood flowed from it.**

Matthew 27:49 (ASV) And the rest said, Let be; let us see whether Elijah cometh to save him.

Footnote: Many ancient authorities add: **And another took a spear and pierced his side, and there come out water and blood. See John 19:34**

Matthew 27:49 (NLT) But the rest said, “Wait! Let’s see whether Elijah comes to save him.”
Footnote: Many ancient authorities add: **And another took a spear and pierced his side, and there come out water and blood. compare John 19:34**

Matthew 27:49 (RV) But the others said, "Wait, let us see whether Eli'jah will come to save him." **Footnote**: Many ancient authorities add: **And another took a spear and pierced his side, and there come out water and blood. See John 19:34**

Matthew 27:49 (RSV) But the others said, "Wait, let us see whether Eli'jah will come to save him." **Footnote**: Many ancient authorities insert: **And another took a spear and pierced his side, and there come out water and blood.**

Matthew 27:49 (NRS) But the others said, "Wait, let us see whether Elijah will come to save him." **Footnote**: Many ancient authorities insert: **And another took a spear and pierced his side, and there come out water and blood.**

Matthew 27:49 (NET) But the rest said, "Leave him alone! Let's see if Elijah will come to save him." **Footnote**: Many ancient authorities insert: **And another took a spear and pierced his side, and there come out water and blood. See NET Bible note below.**

Westcott & Hort Greek NT Critical Text	James Moffatt Translation	1881 Revised Version see footnotes
New World Translation of the Holy Scriptures	Twentieth Century New Testament 1904	Revised Standard Version see footnotes
American Standard Version see footnotes	New Living Translation see footnotes	New Revised Standard see footnotes
New English Translation see footnotes	The Kingdom Interlinear Bible	The Bible in Living English
The Emphasized Bible	Revised Version see margin	

(Westcott & Hort, New World Translation of the Holy Scriptures, The Emphasized Bible, James Moffatt Translation, Twentieth Century New Testament 1904, The Kingdom Interlinear Bible) translations in the table above **adds an additional section to the verse it came from John 19:34.**

- **The modern translations added the additional section to their marginal notes. See Arno C. Gaebelein's Note in Revelation 22:19 "False Teachers who add to the word of God.**
- **This would contradict with the sequence of events of, John 19.**

Comments:

Westcott & Hort Greek NT Critical Text

Grammatical & Color Coding's:

Green [has no gender component]

Black [neuter]

Blue [masculine]

Pink [feminine]

Blue-Pink [masculine-feminine]

Black-Blue [may be neuter, masculine, or masculine-feminine]

Black-Blue-Pink [may be any gender]

italic [the verb is in the Middle Voice]
underlined [the adjective or participle verb points to a plural subject]
[single brackets] [accepted in the primary reading]
[[double brackets]] [rejected in the primary reading]
bold [the Old Testament is being quoted]
apostrophes (') [the transliterated noun is plural]

Westcott & Hort Greek NT Critical Text

27:48 καὶ "And" εὐθέως "unto-straight" δραμὼν "having-had-circuited," εἷς "one" ἐξ "out" αὐτῶν "of-them," καὶ "and" λαβὼν "having-had-taken" σπόγγον "to-a-sponge," πλήσας "having-repleted" τε "also" ὄξους "of-a-vinegar" καὶ "and" περιθεὶς "having-had-placed-about" καλάμῳ "unto-a-reed," ἐπότιζεν "it-was-drinkeeing-to" αὐτόν. "to-it."

27:49 οἱ "The-ones" δὲ "moreover" λοιποὶ "remaindered" εἶπαν "they-said," Ἄφες "Thou-should-have-had-sent-off," ἴδωμεν "we-might-have-had-seen" εἰ "if" ἔρχεται "*it-cometh*," Ἠλείας "a-Heleias," σώσων "shall-having-saved"αὐτόν."to-it. "[[ἄλλος"[[Other"δὲ"moreover"λαβὼν"having-had-taken"λόγχην"to-a-lance"ἔνυξεν"it-dinted" αὐτοῦ "of-it" τὴν "to-the-one"πλευράν,"to-a-sideness"καὶ"and" ἐξῆλθεν"it-had-came-out,"ὕδωρ"a-water"καὶ"and"αἷμα.]] "a-blood.]]"

27:50 ὁ "The-one" δὲ "moreover" Ἰησοῦς "an-Iesous" πάλιν "unto-furthered"κράξας"having-clamored-to"φωνῇ"unto-a-sound"μεγάλῃ"unto-great"ἀφῆκεν"it-sent-off"τὸ"to-the-one"πνεῦμα. "to-a-currenting-to."

Webster's Dictionary definition: dint – archaic a blow; stroke

UBS [United Bible Societies Greek New Testament], [Nestle/Aland Greek New Testament] and [Westcott-Hort Greek New Testament] explain that single-bracketed entries "may be regarded as part of the text … but cannot be taken as completely certain." Double-bracketed passages, on the other hand, are "known not to be part of the original text".

Note from the NET Bible

> Early and significant witnesses, including the chief Alexandrian MSS (א B C L Γ 1010 and some versional witnesses) add a sentence at the end of this verse: "And another [soldier] took a spear and pierced him in the side, and water and blood flowed out." This comment finds such a strong parallel in John 19:34 that it was undoubtedly lifted from the Fourth Gospel by some early, well-meaning scribe and inserted into Matthew 27:49. The alternative—that this sentence was part of Matthew's *Ausgangstext*—has serious difficulties, as Metzger notes: "It might be thought that the words were omitted because they represent the piercing as preceding Jesus' death, whereas John makes it follow; but that difference would have only been a reason for moving the passage to a later position (perhaps at the close of ver. 50 or 54 or 56), or else there would have been some tampering with the passage in John, which is not the case. It is probable that the Johannine passage was written by some reader in the margin of Matthew from memory (there are several minor differences, such as the sequence of 'water and blood'), and a later copyist awkwardly introduced it into the text" (*TCGNT*, 59). Consequently, even though the support for the shorter reading (A D W Θ *ƒ* 33 565 579 700 1241 1424 M lat sy sa bo) is not as impressive, internal considerations on its behalf are compelling.

Westcott & Hort Greek NT Critical Text, **Is stating that the centurion took the life of the Lord Jesus Christ.**

> 1) **Matthew 27:48** And straightway one of them ran, and took a spunge, and filled it with vinegar, and put *it* on a reed, and gave him to drink.
>
> **2) Matthew 27:49** The rest said, Let be, let us see whether Elias will come to save him. **[[But another, having taken a spear, pierced his side and blood and water came out.]]**
>
> 3) **Matthew 27:50** Jesus, when he had cried again with a loud voice, yielded up the ghost.

The Lord Jesus states in **John 10:17-18** Therefore doth my Father love me, **because I lay down my life, that I might take it again. No man taketh it from me,** but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

What The Bible Teaches: Author J. Heading

Verses 45-50: These verses cover the final period. A considerable part of the afternoon is covered in **Matthew 27:45**, but Matthew is silent as to what was happening during these hours of darkness. The unseen work of redemption is passed over in silence in Matthew's record, and the Epistle writers have explained their understanding of the death of Christ, without mentioning the hours of darkness. Both verse 45 and **Mark 15:33** give the figures "from the sixth hour … unto the ninth hour"; additionally, **Mark 15:25** states that the Lord was crucified at the third hour. However, **John 19:14** informs us that it was "about the sixth hour" when He was led

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“Woman, behold thy son! … Behold thy mother!”. **John 19:26-27**

“My God, my God, why hast thou forsaken me?”. **Matthew 27:46 Mark 15:34**

“I thirst”. **John 19:28**

“It is finished”. **John 19:30**

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The Jewish bystanders reinterpreted the Aramaic “Eli” as “Elias”. The Aramaic words are inserted in the Greek text to explain why the people suddenly referred to Elias, since the Greek word Theos would provide no clue. Some expositors think that the people, awed by the darkness, really thought that the Lord was calling for Elijah (since they were expecting his return), but others think that this was willful mockery. (and **Matthew 27:49** suggests this).

One man, rebuked by the others in **Matthew 27:49**, showed a little mercy; **John 19:28-30** gives further details. The “vinegar” *(oxos)* was a sour wine drunk by laborers and soldiers, obtained from a vessel “full” for that purpose. **John 19:29** Thirst was a suffering that accompanied crucifixion, and the Lord had said, “I thirst” in keeping with **Psalms 69:21**.

In **Matthew 27:50**, some have doubted whether the Lord’s final loud cry consisted of actual words. But the word-“again” suggests that it repeated what had just happened before; namely, He spoke. So we believe that this final cry was the sixth and seventh saying from the cross, after which He “yielded up the ghost” *(pneuma,* spirit). This was in keeping with His declaration, “I lay down my life … No man taketh it from me, but I lay it down of myself”. **John 10:17-18** This was the final act in His voluntary sacrifice; the fact that He could yield up His spirit shows that He was different from all other men. Death by crucifixion usually overcame the victim after a much longer time, so that Pilate marvelled that the Lord had died so quickly. **Mark 15:44** Thus the Lord “gave himself”, a truth recorded six times in the New Testament: **Galatians 1:4 Galatians 2:20 Ephesians 5:2 Ephesians 5:25 1Timothy 2:6 Titus 2:14**. Note that Matthew, who recorded the Lord’s words “my blood of the new testament, which is shed for many for the remission of sins”, **Matthew 26:28** made no reference to the historical event when the Lord’s blood was shed at His death. John, who made no reference to “the blood of the new testament” in the upper room, gave details of the soldier, the spear, and that “blood and water” emerged from the Lord’s side. **John 19:32-37** The two records are therefore complementary the one to the other.

After the Lord’s death, the four evangelists recorded only what happened to the Lord’s body. In quoting **Psalms 16:10**, Peter (in **Acts 2:27**) and Paul (partially in **Acts 13:35**) have shown what happened to the Lord’s soul. For a brief time, He was found in hades, otherwise “paradise”, though He was not left there, and neither did His body see corruption, for all was reunited in resurrection on the third day, after which “Christ … dieth no more; death hath no more dominion over him”. **Romans 6:9** Certainly He did not descend into the hades of **Luke 16:23**.

Matthew 27:54

(KJV)
Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, **Truly this was the Son of God**.

American Standard Version	Lexham English Bible	Third Millennium Bible
Common English Bible	The Message Bible	Tyndale
Complete Jewish Bible	New American Standard Version	The Webster Bible
Holman Christian Standard	New Century Version	World English Bible
Darby Translation	Revised Version	Weymouth New Testament
English Standard Version	New International Version	Wycliffe
Good News Translation	New King James Version	Young's Literal Translation
God's Word Translation	New Living Translation	Modern King James Version
Hebrew Name Version	New Revised Standard	**Green's Interlinear Bible (Textus Receptus)**
Jubilee Bible 2000	Douay-Rheims Catholic Bible	**Nestle's Interlinear Bible (Critical Text)**
King James Version	Revised Standard Version	New English Translation

(REB)
When the Roman officer and those with him who were keeping watch over Yeshua saw the earthquake and what was happening, they were awestruck and said, "**He really was a son of God**."

Basic English Bible	Complete Jewish Bible	Revised English Bible
Westcott & Hort Greek NT Critical Text	James Moffatt Translation	

All of the translations in the table above omits **Truly this was the Son of God** with **He really was a son of God**

Comments:

W. Fisher Hunter
By changing the definite article "the" to the indefinite and by not capitalizing the word "son," the translators convey the idea that the Centurion was relegating Jesus to a heathen god class and status. The context clearly discloses that the Centurion's words are related to the phenomenal happenings at the time of crucifixion and that they are a divinely inspired confession of the sonship of Christ. The confession may also be looked upon as a rebuke and oral testimony against the Jews who delivered up Jesus to be crucified because He said he was the Son of God.

What The Bible Teaches: Author J. Heading
Verse 54: The unusual events caused fear in the Roman centurion and others who were watching (namely, the darkness, the Lord's sudden decease, and the earthquake). **Their confession was, "Truly this was the Son of God".** The centurion had heard the priests use this name, **John 19:7 Matthew 27:43** and also the Jewish passersby, **Matthew 27:40** so he came to believe that it was a true name. Whether this was a confession that led to salvation is not clear. In **Luke 23:47**, "he glorified God, saying, Certainly this was a righteous man", copying the testimony given at the trial by Pilate and his wife. **Matthew 27:19 Matthew 27:24** We heard an address once that stressed the word "was" in this confession, as if they were glad that He

was no longer alive. He still allowed a soldier under his charge to pierce the Lord's side with a spear!

Matthew 28:2

(KJV)
And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone **from the door**, and sat upon it.

Hebrew Names Version	New King James Version	World English Bible
Jubilee Bible 2000	Third Millennium Bible	Young's Literal Translation
King James Version	Tyndale	Modern King James Version
New Century Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
Darby Translation	James Moffatt Translation	

(ESV)
And behold, there was a great earthquake, for an angel of the Lord descended from heaven and came and rolled back the stone **omitted** and sat on it.

American Standard Version	Lexham English Bible	Revised Standard Version
Basic English Bible	The Message Bible	Weymouth New Testament
Common English Bible	New American Standard Version	Wycliffe
Complete Jewish Bible	New International Version	Revised Version
Holman Christian Standard	New Living Translation	New English Translation
English Standard Version	New Revised Standard	Westcott & Hort Greek NT Critical Text
Good News Translation	Douay-Rheims Catholic	**Nestle's Interlinear Bible (Critical Text)**
God's Word Translation		

All of the translations in the omitted **from the door**

Comments:

What The Bible Teaches: Author J. Heading
Verses 2-4: It was not the earthquake that caused the removal of the stone from the entrance to the tomb, but the angel who descended from heaven. The power behind the removal of the stone extended beyond the stone, and strong seismic waves radiated out from that epicenter, causing the "great earthquake". This was a foretaste of how the power of the resurrection of Christ was to spread around the world in the Gospel message, bringing salvation through the same power that raised Christ from the dead. **Ephesians 1:19-20** Earthquakes were to cause fear in the hearts of unbelievers. This happened at the Lord's death; **Matthew 27:51** here the Roman soldiers "did shake, and became as dead men" upon seeing the angel sitting on the stone, with a face like lightning. The Lord's people too can be fearful when confronted with terrifying circumstances, as Moses when he trembled on mount Sinai, **Hebrews 12:21** and the women who feared at the tomb, for the angel said to them "Fear ye not". **Matthew 28:5** The keeper of the prison in Philippi was also trembling with fear because of an earthquake and the associated opening of all the doors. **Acts 16:26-29**

In **Matthew 28:2-4**, the earthquake manifesting divine power over nature did not cause faith in the unbelievers who witnessed it. No comfort was offered them, and they sought fellowship with the chief priests. **Matthew 28:11** Similarly, divine intervention in Revelation 9 brought no repentance to those who suffered under it. **Revelation 9:21** The same may be said of Pharaoh during the plagues in Egypt. On the other hand, the rolling away of the stone was a sign from

heaven, inviting the women to see that a greater work had been accomplished in the raising of the body of the Lord. God allowed the seal to be broken, thwarting all the efforts of men in a moment, yet He knew that strange explanations would be invented and circulated both by the Jews and for the Jews. The faith of believers today must overcome when faced by supposedly rational explanations of men.

Usually, angels appeared on earth to be seen by men of faith. Thus Gideon saw an angel, **Judges 6:12** as did Manoah and his wife. **Judges 13:3 Judges 13:8-21** Additionally, there was angelic visitation to the Lord Himself. **Matthew 4:11 Luke 22:43** But for an angel radiating glory to be seen by unbelievers such as the Roman soldiers was very unusual. They explained to the priests what they had seen, but the priests disregarded the evidence of the miraculous, evidently thinking that a heavenly intervention was something that they could lie about.

In the Lord's transfiguration His face had shone as the sun, and His raiment had become white as the light. **Matthew 17:2** This was a character of Christ that was visible to the chosen three, and certainly is visible in heaven above. So the angel took character from the Lord; his face and raiment are described in a similar way. Moses' face shone when he came out from the presence of the Lord. **Exodus 34:29-30** Just before his death, Stephen's face was as the face of an angel, and as he looked upwards he saw the glory of God which evidently was transferred to him at the moment of crisis. **Acts 6:15 Acts 7:55** Our bodies too shall be fashioned like unto His body of glory **Philippians 3:21** as were the bodies of Moses and Elijah on the mountain top with the Lord.

Thus we have the physical manifestation, **Matthew 28:2** the angelic manifestation, **Matthew 28:2-7** and the divine manifestation. **Matthew 28:9-10** God has provided plenty of evidence for faith to accept the resurrection of Christ without any doubt.

Matthew 28:9

(KJV)
And **as they went to tell his disciples**, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

Darby Translation	New King James Version	World English Bible
Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
James Moffatt Translation		

(ESV)
And **omitted** behold, Jesus met them and said, "Greetings!" And they came up and took hold of his feet and worshiped him.

Revised Version	Weymouth New Testament	New American Standard Version
American Standard Version	English Standard Version	New International Version
Basic English Bible	Good News Translation	New Living Translation
Common English Bible	God's Word Translation	New Revised Standard
Complete Jewish Bible	Lexham English Bible	Douay-Rheims Catholic Bible
Holman Christian Standard	The Message Bible	Revised Standard Version
Wycliffe	**Nestle's Interlinear Bible (Critical Text)**	Westcott & Hort Greek NT Critical Text
New English Translation		

All of the translations in the table above omits **as they went to tell his disciples**

Comments:

What The Bible Teaches: Author J. Heading

Verses 8-10: Here, the emotions of "fear and great joy" were mingled. Greater joy would shortly be theirs, since they did not have to wait until the visit to Galilee before they saw the Lord; they would see Him almost immediately. The same can be said about the Lord's words in **Matthew 28:10**; they saw Him long before they all met again in Galilee. **Luke 24:33-48 John 20:19-29**

As the women departed their obedience brought a reward beyond anticipation; as we have noted, they would see the risen Lord long before He and they would meet in Galilee. We know that we will see Him on high for evermore, but there will be the sudden moment of grace when we see Him at His coming again. As the Lord met them, He said "All hail" *(chairete*), from a verb meaning to rejoice, used as a greeting; Judas **Matthew 26:49** and the soldiers **Matthew 27:29** used this mockingly when they addressed the Lord, while Gabriel used the word when he first addressed Mary. **Luke 1:28** As the women "held him by the feet", here was humility, wonder, love and faith mingled as an act of worship. This word "worshipped" *(proskuneo*), meaning to make obeisance, occurs many times in the New Testament, most frequently in Matthew, John and Revelation. Thus Satan wanted worship, **Matthew 4:9** and as the dragon he obtains it. **Revelation 13:4** The emperor-beast of the future will receive worship, **Revelation 13:4 Revelation 13:8 Revelation 13:12** as will his image. **Revelation 16:2John** even attempted to worship an angel, **Revelation 19:10** but was stopped immediately. In **John 4:21John 4:23-24**

the Father is worshipped, while in Revelation it is God as seated on the throne who is worshipped. **Revelation 4:10** The angels worship the Son. **Hebrews 1:6** In the Gospels, individuals worshipped the Lord Jesus, **Matthew 8:2 Matthew 9:18 Matthew 15:25 Matthew 20:20 John 9:38** and also small groups of men and women. **Matthew 2:11 Matthew 14:33 Matthew 28:9 Matthew 28:17 Luke 24:52** J. N. Darby, in his translation, has used the rendering “to do homage”, explaining his choice in his preface “for simple souls”; the word “worship” gives the wrong meaning in some cases where individuals worshipped the Lord without realizing that He was God. He has quoted **1Chronicles 29:20**, where they “worshipped the Lord, and the king”, observing that this “is simple blasphemy, if it (the word worshipped) be used in the modern sense”.

Thus the women engaged in the touch of worship; in **Luke 24:39** the touch was an invitation that faith should perceive Him as a body and not as a spirit; in **John 20:27**, the invitation to touch Him was that Thomas should “be not faithless, but believing”. In **John 20:17**, the Lord said to Mary, “Touch me not”, which was the true position of faith, for she recognized Him at His word “Mary”.

The Lord repeated to the women what the angel had said, “tell my brethren that they go into Galilee, and there shall they see me”, though they would see Him in the upper room later that evening. The description “my brethren” is one of grace, introducing them into the heavenly family. Elsewhere, He called His own by the names “my servant” in relation to Him as Lord; **John 12:26 John 18:36** “my disciples” in relation to Him as Master; **John 15:8** “my sheep” in relation to Him as Shepherd; **John 10:26-27** “my friends” in relation to Him as Man; **John 15:14** “my brethren” in relation to Him as Son. **Matthew 12:48 Matthew 28:10 John 20:17** Conversely, His people are privileged to call Him “my Lord”: Elizabeth before His birth; **Luke 1:43** Mary Magdalene at the sepulcher; **John 20:13** Thomas in the upper room; **John 20:28** David; **Psalms 110:1 Matthew 22:44 Mark 12:36 Luke 20:42 Acts 2:34** and Paul. **Philippians 3:8**

Mark 1:1

(KJV)
The beginning of the gospel of Jesus Christ, **the Son of God:**

American Standard Version	New American Standard Version	The Message Bible
Common English Bible	New Century Version	The Webster Bible
Douay Rheims Catholic Bible	New International Version	Third Millennium Bible
God's Word Translation	New Living Translation	Tyndale
Good News Translation	New Revised Standard	Weymouth New Testament
Holman Christian Standard Bible	Orthodox Jewish Bible	World English Bible
Jubilee Bible 2000	Revised Standard Version	Wycliffe
King James Version	**Darby Translation**	Young's Literal Translation
English Standard Version	Modern King James Version	Revised Version
Green's Interlinear Bible (Textus Receptus)	Westcott & Hort Greek NT Critical Text	New English Translation
Hebrew Names Version	New King James Version	

(GIB)
The beginning of the gospel of Jesus Christ. **omitted**

Nestle's Interlinear Bible (Critical Text)	Lexham English Bible	

All of the translations in the table above omitted **1 John 5:7.**

Comments:

What The Bible Teaches: Author H.S. Paisley

CHAPTER 1

I. The Person of the Servant Mark 1:1

Mark's thought provoking beginning to his Gospel makes no reference to the genealogy of the Lord, no mention of the miracle of His conception, and no allusion to His virgin birth. The visit of the wise men from the east to worship the King, and the years of His submission at Nazareth are passed over without comment. These omissions reveal the handiwork of the divine Spirit in the grand purpose and design of the Gospel. Mark is presenting Christ as the perfect Servant of Jehovah. In this connection a genealogy, details of birth and early life are of little importance to the portrait. It is essential for Matthew to trace the royal line of the Sovereign. The virgin birth and true manhood must be attested by Luke as he presents the Son of Man. John, setting forth the deity of the Word incarnate, begins with His pre-existence and eternal union with God. All these are important facts concerning Christ, but they were not requisites in writing of His Servanthood.

So Mark commences with the words, "The beginning of the Gospel of Jesus Christ, the Son of God."

The term “gospel” occurs more frequently in Mark than any other of the Gospels. The word Gospel is “good news” *(euangelion)* and refers here to the glad tidings concerning Jesus Christ Himself. The perfect Servant of Jehovah was also the Herald of the Gospel.

The “beginning” of this good news suggests its continuance, which is evident in the closing verse, where the disciples went forth into the world to preach the Word of the good news. This still goes on, and will to the end of the age. **Mark 16:20**

The theme and center of the “good news” is the Person of the Lord Jesus Christ. How significant is Mark’s description of Him. The good news is concerning Jesus Christ, the Son of God.

He is Jesus, which is His name as Man here upon the earth. This wondrous name is the Greek form of the Hebrew “Joshua,” meaning Jehovah the Saviour. The name declares the moral glory of His manhood. **Matthew 1:21**

He is Christ which is the Greek form of the Hebrew Messiah, or “The Anointed.” Through the glorified Christ God will fulfil the deliverance and destiny of Israel as predicted in many Old Testament prophecies as **Genesis 49:10 Psalms 110:1-7 Isaiah 9:1-7**. This precious title unfolds the official glory of God’s Vicegerent.

He is also the Son of God. In this Gospel of His lowliness as the Servant, the Holy Spirit guards the unique relationship of Jesus Christ as the Son of God. His Sonship is confirmed by His Father on two occasions, **Mark 1:11 9:7** confessed by demons on two occasions, **Mark 3:11 5:7** affirmed by Christ Himself **Mark 13:32 14:36,61,62** and acknowledged by the Roman centurion after His death upon the cross **Mark 15:39**. This peerless relationship of Sonship asserts His essential glory.

Notes:

Verse 1: Sonship and service are joined together by God. Only the Son of God could render perfect service. The redeeming grace experienced by believers on the Lord Jesus has made them sons of God. The enjoyment of this sonship should produce acceptable service to the Lord. Only those in this blessed position truly serve God. Faithful servants of God will be heralds of the Gospel of Christ.

Mark 1:2

(KJV)

As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Hebrew Names Version	Third Millennium Bible	World English Bible
Jubilee Bible 2000	Tyndale	Young's Literal Translation
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	Modern King James Version	Westcott & Hort Greek NT Critical Text
Darby Translation		

(ESV)

As it is written in Isaiah the prophet, "Behold, I send my messenger before your face, who will prepare your way,

American Standard Version	Lexham English Bible	Douay-Rheims Catholic Bible
Basic English Bible	The Message Bible	Revised Standard Version
Common English Bible	New American Standard Version	Weymouth New Testament
Complete Jewish Bible	New Century Version	Wycliffe
Holman Christian Standard	New International Version	Revised Version
English Standard Version	New Living Translation	**Nestle's Interlinear Bible (Critical Text)**
Good News Translation	New Revised Standard	New English Translation
God's Word Translation	Orthodox Jewish Bible	

All of the translations in the table above replaced **As it is written in the prophets** with **As it is written in Isaiah the prophet**.

Comments:

Found in Malachi 3:1.
Matthew 11:10 (ESV) This is he of whom it is written, "'Behold, I send my messenger before your face, who will prepare your way before you.'
Mark 1:2 (ESV) As it is written in Isaiah the prophet, "Behold, I send my messenger before your face, who will prepare your way,
Luke 7:27 (ESV) This is he of whom it is written, "'Behold, I send my messenger before your face, who will prepare your way before you.'

The verse in ("Drs. Westcott and Hort's The New Testament in the Original Greek – a critical Greek text based primarily on Westcott & Hort Greek NT Critical Text"), does not contain this saying: **As it is written in Isaiah the prophet**,

1:2 Καθὼς "Down-as" γέγραπται "it-had-come-to-be-scribed" ἐν "in" τῷ "unto-the-one" Ἡσαΐᾳ "unto-a-Hesaias" τῷ "unto-the-one" προφήτῃ "unto-a-declarer-before," ***Ἰδοὺ*** "***Thou-should-have-had-seen***," **ἀποστέλλω** "**I-setteth-off**" **τὸν** "**to-the-one**" **ἄγγελόν** "**to-a-messenger**" **μου** "**of-me**" **πρὸ** "**before**" **προσώπου** "**of-looked-toward**" **σου**, "**of-thee**," **ὃς** "**which**" **κατασκευάσει** "**it-shall-down-equip-to**" **τὴν** "**to-the-one**" **ὁδόν** "**to-a-way**" **σου**: "**of-thee**;"

What The Bible Teaches: Author H. Paisley

II. The Preparation of the Servant Mark **1:2-13**

1. *By His Herald* Mark 1:2-8

Verses 2-3*: There are only three occasions when Mark cites directly from the Old Testament; twice in these verses, and once in Mark 15:28*. Other quotations are the recorded words of the Lord Himself. The coming of the Messiah and His forerunner was the subject of divine prophecy, given hundreds of years before their fulfilment. ***The first of these quoted by Mark was written in the last Malachi 3:1*** and the second in the first of the prophetic books. Isaiah **40:3**

Malachi predicted John as the messenger to announce the advent of the Messenger. Jehovah speaks: "I will send my messenger, and he shall prepare the way before me". The Holy Spirit changes the "me" to "thy face". Thus Jehovah of the Old Testament is Jesus of the New Testament. Again Mark quotes from Isaiah: "The voice of him that crieth in the wilderness. Prepare ye the way of the Lord, make straight in the desert a highway for our God". The glorious truth of the deity of Jehovah's perfect Servant is again attested. This is the foundation of His perfect service, His sin atoning sacrifice and final exaltation. Mark unites the two prophecies, but names only Isaiah. There is no inaccuracy in his design. Isaiah being the chief exponent of the Servanthood of Christ filled the thoughts of Mark as he wrote his Gospel. The Servant of Jehovah is mentioned twenty-seven times in the latter part of Isaiah, which has been called, "The Book of Consolation".

Mark quotes from the introduction to this section of Isaiah which includes four great songs, known as "The Songs of Jehovah's Servant". Isaiah **40:3** presents the herald, John the Baptist, calling upon Israel to prepare for the advent of the Shepherd Sovereign. The Servant is the subject of the songs that follow. It is interesting to see that the divine features of the Servant in these songs are fully developed in the Gospel by Mark. The limits of the songs are as follows:

First Song: Isaiah **42:1-9** Content: The Servant's relationship to God, His teaching of the Truth, the meekness of His manner, and the scope of His mission.

Second Song: Isaiah **49:1-13** Content: The Servant as the Prophet of God and the severe opposition to His ministry by the nation.

Third Song: Isaiah **50:4-11** Content: The Servant's communion, His steadfastness, His sufferings at men's hands, and His final vindication by God.

Fourth Song: Isaiah **52:13-53:12** Content: The vicarious death of the Servant and His ultimate exaltation.

It is remarkable to see the correlation between these songs and the theme of Mark's writings. It indicates that the author of the Scriptures was the Holy Spirit Himself. 2Peter **1:20-21**

Notes

The Deity of the Lord is asserted three times in the first three verses.

It is a curious feature in Mark to note the enclosing of one statement with another, as in Mark **1:2-3**, and one miracle with another. Mark **5:21-43**

Mark 1:14

(KJV)
Now after that John was put in prison, Jesus came into Galilee, preaching the gospel **of the kingdom** of God,

Darby Translation	Douay-Rheims Catholic Bible	Young's Literal Translation
Hebrew Name Version	Third Millennium Bible	Modern King James Version
King James Version	Tyndale	Wycliffe
New King James Version	The Webster Bible	
Green's Interlinear Bible (Textus Receptus)	World English Bible	

(ESV)
Now after John was arrested, Jesus came into Galilee, proclaiming the gospel **omitted** of God,

The Message Bible	Holman Christian Standard	New International Version
Revised Version	Weymouth New Testament	New Living Translation
American Standard Version	English Standard Version	New Revised Standard
Basic English Bible	Good News Translation	Revised Standard Version
Common English Bible	God's Word Translation	**Nestle's Interlinear Bible (Critical Text)**
Complete Jewish Bible	Jubilee Bible 2000	Westcott & Hort Greek NT Critical Text
Lexham English Bible	New American Standard Version	New English Translation

All of the translations in the table above omits **of the kingdom**

Comments:

Believers Bible Commentary: Author William MacDonald

II. THE SERVANT'S EARLY GALILEAN MINISTRY (1:14-3:12)
The Servant Begins His Ministry (1:14, 15)

Mark skips over the Lord's Judean ministry (see John 1:1-4:54) and begins wlth the great Galilean ministry, a period of one year and nine months (1:14-9:50) Then he deals briefly with the latter part of the Perean ministry (10:1-10:45) before moving on to the last week in Jerusalem.

Jesus came to Galilee, preaching the good news of the kingdom of God. His specific message was that:
1. The time was fulfilled. According to the prophetic time-table, a date had been fixed for the public appearing of the King. It had now arrived.
2. The kingdom of God was at hand; the King was present and was making a bona fide offer of the kingdom to the nation of Israel. The kingdom was at hand in the sense that the King had appeared on the scene.
3. Men were called on to repent and believe in the gospel. In order to be eligible to enter the kingdom, they had to do an about-face regarding sin, and believe the good news concerning the Lord Jesus.

What The Bible Teaches: Author H. Paisley

III. The preaching of the Servant Mark 1:14-3:6

1. *The Initial Preaching* Mark 1:14,15

Verse 14: The time, place and theme of the preaching of Jesus is indicated. The ministry of the Servant in Galilee commenced following the arrest of John the Baptist by Herod. The reason and result of John's imprisonment are fully stated in **Mark 6:14-29**. Prior to the coming of Jesus into Galilee He had performed miracles and ministered in Judea and Samaria for several months. **John 1:19-4:45** These are omitted by Mark, which underlines that his purpose was not to give a complete chronological summary of the life of Jesus.

The ending of the public testimony of John the Baptist signaled the beginning of the Servant ministry of Jesus in Galilee. The words "Jesus came … . preaching the gospel" indicate the predominant feature of His ministry. He emphasized the source of His message: it was the gospel from God.

Mark 1:31

(KJV)
And he came and took her by the hand, and lifted her up; and **immediately** the fever left her, and she ministered unto them.

Darby Translation	Third Millennium Bible	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	Wycliffe	
Douay-Rheims Catholic Bible	Young's Literal Translation	

(ESV)
And he came and took her by the hand and lifted her up, and **omitted** the fever left her, and she began to serve them.

World English Bible	Hebrew Name Version	New International Version
Revised Version	English Standard Version	New Living Translation
American Standard Version	Good News Translation	New Revised Standard
Basic English Bible	God's Word Translation	Revised Standard Version
Common English Bible	Jubilee Bible 2000	Tyndale
Complete Jewish Bible	Lexham English Bible	**Nestle's Interlinear Bible (Critical Text)**
Holman Christian Standard	The Message Bible	Westcott & Hort Greek NT Critical Text
Weymouth New Testament	New American Standard Version	New English Translation

All of the translations in the table above omits **immediately**

Comments:

Believers Bible Commentary: Author William MacDonald
1:31 Without a word, Jesus took her by the hand and helped her to her feet. She was cured **immediately**. Ordinarily a fever leaves a person in a weakened condition. In this case, the Lord not only cured the fever but gave immediate strength to serve. And she served them. J. R. Miller says:

Every sick person who is restored, whether in an ordinary or extraordinary way, should hasten to consecrate to the service of God the life that is given back.

A great many persons are always sighing for opportunities to minister to Christ, imagining some fine and splendid service which they would like to render. Meantime they let slip past their hands the very things in which Christ wants them to serve Him. True ministry to Christ is doing first of all and well one's daily duties.

It is noticeable that in each of the healing miracles, the Saviour's procedure is different. This reminds us that no two conversions are exactly alike. Everyone must be dealt with on an individual basis.

That Peter had a mother-in-law shows that the idea of a celibate priesthood was foreign

to that day. It is a tradition of men which finds no support in the Word of God and which breeds a host of evils.

What The Bible Teaches: Author H. Paisley

Verse 31: The ear of the Servant was open to the appeal of the household on behalf of the one who was taken with a great fever. **Luke 4:38** Mark graphically details the actions of the Servant. He came near, he took her by the hand, lifted her up, and the fever left her **immediately**. A miracle revealing the compassion of His heart and the tenderness of His hand, had taken place. The cure was perfect, leaving no aftermath of weakness, for the woman was well enough to minister to them.

The Annotated Bible by: Arno Gaebelein

PART 11. THE SERVANT'S WORK; NOT TO BE MINISTERED UNTO, BUT TO MINISTER. Chapter 1:14-X:52.

Chapter 1:14-45.

The Ministry in Galilee after John's Imprisonment.

L The Servant in Galilee preaching the Gospel of the Kingdom. Verses 14-15. Matthew IV:12-17; Luke IV:14-15.
2. The Calling of fellow servants. Verses 16-20. Matthew IV: 18-22; Luke V:l-11.
3. The Servant in Capernaum. Verses 21-28; Luke IV: 31-37.
4. Peter's Mother-in-law raised up. Verses 29-31. Matthew VIII:14-15; Luke IV:38-39.
5. The Servant heals many and casts out demons. Verses 32-34. Luke IV:31-37; Matthew VIII:16-18; Luke IV:40-41.
6. The Servant in prayer. Verse 35.
7. The Interruption and the renewed service. Verges 36-39. Luke IV:42-44.
8. The Leper healed. Verses 40-45. Matthew V1II:l-4; Luke VA2-16.

Peter's Mother-in-law raised up. Verses 29-31.
This miracle is found in the Gospel of Matthew in a different setting. For the dispensational setting see "The Gospel of Matthew," chapter viii. The place given to this miracle here is equally significant. The first healing of disease in the Gospel of Mark follows the casting out of the demon, the defeat of Satan's power. This order will be followed when He comes again, not as the lowly Servant, but as the mighty King. Then Satan will be bound first and the greatest spiritual and physical blessings will come to this poor world at last. Concerning the healing of Peter's wife's mother, Matthew tells us "He touched her hand;" Luke "He stood over her and rebuked the fever." Mark's testimony by the Holy Spirit is "He took her by the hand and lifted her up." How beautiful! It reveals the tenderness, the loving sympathy of the blessed One. With what gentleness He must have lifted her up so as to avoid another pang of pain in her feverish body; but immediately she was healed. And He is still the same.

Mark 2:17

(KJV)
When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners **to repentance**.

Green's Interlinear Bible (Textus Receptus)	Hebrew Names Version	Tyndale
King James Version	Jubilee Bible 2000	The Webster Bible
New King James Version	Third Millennium Bible	World English Bible
Modern King James Version	**Darby Translation**	

(ESV)
And when Jesus heard it, he said to them, "Those who are well have no need of a physician, but those who are sick. I came not to call the righteous, but sinners **omitted**."

American Standard Version	Complete Jewish Bible	Lexham English Bible
Basic English Bible	Holman Christian Standard	Douay-Rheims Catholic Bible
Common English Bible	New Revised Standard	Westcott & Hort Greek NT Critical Text
New International Version	Revised Version	New English Translation
Revised Standard Version	English Standard Version	New Living Translation
Nestle's Interlinear Bible (Critical Text)	New American Standard Version	

All of the translations in the table above **omitted to repentance**.

Comments:

Matthew 9:13 (ESV) Go and learn what this means, 'I desire mercy, and not sacrifice.' For I came not to call the righteous, but sinners."
Mark 2:17 (ESV) And when Jesus heard it, he said to them, "Those who are well have no need of a physician, but those who are sick. I came not to call the righteous, but sinners."
Luke 5:32 (ESV) I have not come to call the righteous but sinners to repentance."
See Matthew 9:13

What The Bible Teaches: Author H. Paisley
Verse 17: The Lord answered their criticism by using a well-known proverb: "They that are whole have no need of the physician, but they that are sick". He then added a statement which summarized His mission to the world, and justified His conduct and attitude to sinners: ***"I came not to call the righteous, but sinners".*** Those, who assume themselves righteous, as these Pharisees, place themselves beyond the skill of the great Physician.

Mark 3:15

(KJV)
And to have power to **heal sicknesses, and to** cast out devils:

Darby Translation	Douay-Rheims Catholic Bible	Wycliffe
Hebrew Names Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	

Mark 3:15 (ASV) and to have authority **omitted** to cast out demons:

Mark 3:15 (ESV) and have authority **omitted** to cast out demons.

Mark 3:15 (NAS) and to have authority **omitted** to cast out the demons.

Mark 3:15 (NIV) and to have authority **omitted** to drive out demons.

Mark 3:15 (NLT) giving them authority **omitted** to cast out demons.

Mark 3:15 (RSV) and have authority **omitted** to cast out demons:

Mark 3:15 (NET) and have authority **omitted** to cast out demons.

American Standard Version	God's Word Translation	Revised Standard Version
Complete Jewish Bible	English Standard Version	**Nestle's Interlinear Bible (Critical Text)**
New Revised Standard	Lexham English Bible	Westcott & Hort Greek NT Critical Text
Revised Version	Weymouth New Testament	New English Translation
Basic English Bible	Holman Christian Standard	New Century Version
Common English Bible	New American Standard Version	The Message Bible
Good News Translation	New International Version	New Living Translation

All of the translations in the table above removed **heal sicknesses, and to**

Comments:

What The Bible Teaches: Author H. Paisley
Verse 15: They also had delegated authority to heal sickness and to cast out demons, so that they might have credibility and power in the message they would carry to Israel. Mark **16:17-18**

Mark 3:29

(KJV)

But he that shall blaspheme against the Holy **Ghost** hath never forgiveness, but is in danger of eternal **damnation**:

King James Version	**Green's Interlinear Bible (Textus Receptus)**	Modern King James Version
Third Millennium Bible	The Webster Bible	**Darby Translation**
New King James Version	Tyndale	

(ESV)

but whoever blasphemes against the Holy **Spirit** never has forgiveness, but is guilty of an **eternal sin**"

American Standard Version	God's Word Translation	New International Version
Complete Jewish Bible	Hebrew Names Version	Revised Standard Version
New Revised Standard	Douay-Rheims Catholic Bible	**Nestle's Interlinear Bible (Critical Text)**
World English Bible	English Standard Version	Westcott & Hort Greek NT Critical Text
Revised Version	Lexham English Bible	New English Translation
Basic English Bible	Weymouth New Testament	New Century Version
Common English Bible	Holman Christian Standard	The Message Bible
Jubilee Bible 2000	Wycliffe	Young's Literal Translation
Good News Translation	New American Standard Version	New Living Translation

All of the translations in the table above changes "**damnation**" to "**eternal sin**."

Comments:

The word damnation is found 48 times of which 41 times it is translated judgment. It carries the thought of a trial, followed by separation and punishment. Eternal sin is not found KJV Bible. It is found once in the ESV and it is this verse.

What The Bible Teaches: Author H. Paisley

Verses 28-30: He now issued a most solemn warning, prefaced by the phrase "Verily I say unto you". This is an affirmative clause used only by Jesus, appearing exclusively in the Gospel narrative, and occurring thirteen times in Mark. By the gracious words that all sins shall be forgiven unto the sons of men, and blasphemies wherewith they shall blaspheme, Jesus declared that through the grace of God provision to meet the vilest was available. All kinds and classes may obtain the forgiveness of sins. However He draws an exception in one case, which He described as "eternal sin"; for this there can be no forgiveness. What is the nature of this terrible sin? It is the sin of maliciously attributing the exorcism of demons to Satanic power, thus misrepresenting the reality of the power of the Holy Spirit by which this work had been accomplished. The sin had become aggravated in the case of these scribes for they "kept on saying, He hath an unclean spirit". They were denominating the Holy Spirit "Satan". Continuing in this state of mind excludes from pardon, entangling in guilt from which there is no deliverance.

Notes

The nature of the unpardonable sin is such that it is unlikely to be committed in this age. The circumstances in which it occurred were unique to the presence of Christ on earth, when He

went about healing all that were oppressed of the devil, for the Holy Spirit wrought through Him in unusual power. The substituting of Satan for the Holy Spirit was the essence of this eternal sin. It is debatable whether this could now take place.

Mark 6:11

(KJV)
And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. **Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.**

Hebrew Names Version	Third Millennium Bible	World English Bible
Jubilee Bible 2000	Tyndale	Young's Literal Translation
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	Modern King James Version	**Darby Translation**

(ESV)
And if any place will not receive you and they will not listen to you, when you leave, shake off the dust that is on your feet as a testimony against them." **omitted**

American Standard Version	Holman Christian Standard	New Revised Standard
Basic English Bible	God's Word Translation	New Living Translation
Common English Bible	Lexham English Bible	Revised Standard Version
English Standard Version	New Century Version	Weymouth New Testament
Complete Jewish Bible	New International Version	**Nestle's Interlinear Bible (Critical Text)**
The Message Bible	Douay-Rheims Catholic Bible	Westcott & Hort Greek NT Critical Text
Orthodox Jewish Bible	New American Standard Version	New English Translation
Good News Translation	Revised Version	

All of the translations in the table above omitted **Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.**

Comments:

What The Bible Teaches: Author H. Paisley
Verses 8-11: The unusual instructions given by the Lord were unique for this mission alone, and not for any future occasion.

Because of the urgency and shortness of their journey, they were to travel with minimum burden. Each disciple was allowed one staff, but no scrip for carrying provisions, no bread, no money in their purse, nor extra tunic.

The confidence and trust of the Twelve was to be in God, who would provide food and shelter through the warm hospitality which marked the Jewish households. They must be careful that their first abode would be the base of their service in any community, and not to seek more attractive lodgings. By this procedure there was an avoidance of offence to a household by leaving for better surroundings.

They could expect some places to refuse their message and presence. If such circumstances arose He gave them their plan of procedure. They were to leave that place, and shake the dust off from under their feet. This was for a public testimony against them. The shaking off the dust was a symbol of dissociation. The rejectors would then be responsible to God for their treatment of the message of the gospel, and the faithful servants who had visited them. Paul and

Barnabas shook the dust from their feet later, when the citizens of Antioch in Pisidia had rejected the gospel of the grace of God. Acts **13:51**

Mark 6:16

(KJV)
But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen **from the dead**.

Basic English Bible	New International Version	The Webster Bible
Darby Translation	New King James Version	World English Bible
Hebrew Names Version	New Living Translation	Wycliffe
Jubilee Bible 2000	Douay-Rheims Catholic Bible	Young's Literal Translation
King James Version	Orthodox Jewish Bible	Modern King James Version
The Message Bible	Third Millennium Bible	**Green's Interlinear Bible (Textus Receptus)**
New Century Version	Tyndale	

(ESV)
But when Herod heard of it, he said, "John, whom I beheaded, has been raised." **omitted**

American Standard Version	Good News Translation	Revised Standard Version
Common English Bible	God's Word Translation	Weymouth New Testament
Complete Jewish Bible	Lexham English Bible	Revised Version
Holman Christian Standard	New American Standard Version	New English Translation
English Standard Version	New Revised Standard	**Nestle's Interlinear Bible (Critical Text)**
Westcott & Hort Greek NT Critical Text		

All of the translations in the table above omitted **from the dead**.

Comments:

What The Bible Teaches: Author H. Paisley
Verses 15-16: Various views were current in the land as to the identity of Christ. Some said that He was Elijah, or one of the prophets. Herod, however, insisted that it was John the Baptist, whom he had beheaded, risen from the dead. This was a remarkable confession of one who was a Sadducee for they said that there was no resurrection and denied the existence of angel or spirit. **Acts 23:8**

The statement revealed the fact that while he had silenced the preacher, he was unable to silence the voice of conscience.

Mark 7:8

(KJV)
For laying aside the commandment of God, ye hold the tradition of men, **as the washing of pots and cups: and many other such like things ye do.**

Darby Translation	Third Millennium Bible	Modern King James Version
Hebrew Name Version	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
Jubilee Bible 2000	The Webster Bible	
King James Version	World English Bible	
New King James Version	Wycliffe	
Douay-Rheims Catholic Bible	Young's Literal Translation	

(ESV)
You leave the commandment of God and hold to the tradition of men." **omitted**

Revised Version	Weymouth New Testament	New American Standard Version
American Standard Version	English Standard Version	New International Version
Basic English Bible	Good News Translation	New Living Translation
Common English Bible	God's Word Translation	New Revised Standard
Complete Jewish Bible	Lexham English Bible	Revised Standard Version
Holman Christian Standard	The Message Bible	**Nestle's Interlinear Bible (Critical Text)**
Westcott & Hort Greek NT Critical Text	New English Translation	

All of the translations in the table above omits **as the washing of pots and cups: and many other such like things ye do.**

Comments:

What The Bible Teaches: Author H. Paisley

Verses 6-9: The reply, of the Lord carried a stern rebuke. He quoted and applied one of the solemn prophecies of Isaiah: "This people honoureth me with their lips, but their heart is far from me". **Isaiah 29:13** The hypocrisy that marked the men of Isaiah's times was repeated in these Pharisees and scribes, and the Lord called them hypocrites. This is the only time that Mark uses the word hypocrites. The very essence is shown to be an outward profession with the lip of great devotion to God, and yet the heart to be without worship or true holiness of thought. Like the people in Isaiah's day, they also had replaced the truth of God's Word with the tradition of men.

Mark 7:16

(KJV)
If any man have ears to hear, let him hear.

American Standard Version	**King James Version**	Third Millennium Bible
Douay_Rheims Catholic Bible	New American Standard Version	Tyndale
God's Word Translation	Orthodox Jewish Bible	World English Bible
Hebrew Names Version	**Darby Translation**	Wycliffe
Holman Christian Standard Bible	The Webster Bible	Young's Literal Translation
Jubilee Bible 2000	**Green's Interlinear Bible (Textus Receptus)**	Modern King James Version
New King James Version	New English Translation	

Mark 7:16 entire verse omitted

Common English Bible	New Century Version	Revised Standard Version
English Standard Version	New International Version	The Message Bible
Good News Translation	New Living Translation	Weymouth New Testament
Lexham English Bible	New Revised Standard	**Nestle's Interlinear Bible (Critical Text)**
Westcott & Hort Greek NT Critical Text	Revised Version	

All of the translations in the table above omitted Mark 7:16. **The verse was included in *Matthew 15:10.***

Comments:

The verse **number** exists ("Drs. Westcott and Hort's The New Testament in the Original Greek – a critical Greek text based primarily on Westcott & Hort Greek NT Critical Text"), but the contents of the verse has been removed.
7:16 [WH omits this verse.]

Believers Bible Commentary: Author William MacDonald
7:14-16 Beginning at verse 14, the Lord made the revolutionary pronouncement that it was not what goes into a man's mouth that defiles him (such as food eaten with unwashed hands) but what comes out of man (such as traditions that set aside God's Word)

What The Bible Teaches: Author H. Paisley

b. ***The Teaching of the Servant concerning Moral Defilement*** Mark 7:14-23

Verses 14-16: The teaching of the Lord is in two parts: in His address to the crowd, He states the general principle of moral defilement, while in the private address in the house to His disciples He develops the principle more fully. Mark ***7:17-23*** In these verses He traces the source of real defilement. It is not from without. A man is not defiled morally by what he eats, even if his hands have not been washed. Defilement is from within. One could observe ceremonial cleansing, but have a defiled heart. Jesus taught plainly that evil comes from within and not from without.
Verses 17-18: In the privacy of the house, His disciples desired an explanation of His address to the crowd outside. He chided them for not having a better understanding of His ministry. They were slow learners in the school of discipleship.

Verse 19: The Lord therefore enlarged upon His earlier teaching and emphasized the fact that nothing eaten can defile a man morally. Food cannot enter into the heart, but into the stomach to be eliminated by the natural function of the body.

Verses 20-23: The thing that comes out of a man is the defilement. Wickedness arises from within, and proceeds from the heart of man. The first thing mentioned is the key to the other twelve items in the dreadful catalogue of evil things. “Evil thoughts” are the indication of a man’s heart. The thought life is therefore vital to moral character. “For as he (a man) thinketh in his heart, so is he.” **Proverbs 23:7** It is of great importance to have right thoughts. Paul also stressed this when writing to the Philippians: “… whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely … think on these things.” **Philippians 4:8** The defilement of the human heart is an evidence of the reality of the fallen state of the whole Adamic family. The stream of human nature is polluted by sin. The Lord discloses in a terrible catalogue twelve wicked things which originate in man’s heart. They are not the result of taking something into our mouth with unwashed hands, but are already in the heart in seed form, and are in danger of developing into various acts of impurity. This plain and searching ministry of Christ was a severe rebuke to the religious leaders who heard Him, but it is needed in every age, and never more so than today. This final ministry of the Servant in Galilee was a fitting prelude to His further ministry in Tyre and Sidon among Gentiles.

Notes

In light of the foregoing, David’s prayer should be prayed by every disciple: “Search me, O God, and know my heart; prove me, and know my thoughts; And see if there be any grievous way in me; and lead me in the way everlasting.” (**Psalms 139:23,24** New Translation)

In contrast to all others Christ was the embodiment of absolute purity of heart. Of no other person could it even be stated that he was without spot. In the person of the Lord Jesus Christ is a concentration of all the wondrous features of dignity, majesty, perfection, and glory. He was unblemished in character, untainted in conduct, unimpeachable in consistency, because He was impeccable in His nature. In the human heart is sin, but in Him there was and is no sin.

Mark 9:24

(KJV)
And straightway the father of the child cried out, and said **with tears, Lord**, I believe; help thou mine unbelief.

Darby Translation	Third Millennium Bible	Wycliffe
Hebrew Name Version	Tyndale	Young's Literal Translation
Jubilee Bible 2000	The Webster Bible	Modern King James Version
King James Version	World English Bible	
New King James Version	**Green's Interlinear Bible (Textus Receptus)**	

(ESV)
Immediately the father of the child cried out and said, **omitted** "I believe; help my unbelief!"

Revised Version	Weymouth New Testament	New International Version
American Standard Version	The Message Bible	New Living Translation
Basic English Bible	English Standard Version	New Revised Standard
Common English Bible	Good News Translation	Douay-Rheims Catholic Bible
Complete Jewish Bible	God's Word Translation	Revised Standard Version
Holman Christian Standard	Lexham English Bible	Westcott & Hort Greek NT Critical Text
Nestle's Interlinear Bible (Critical Text)	New American Standard Version	New English Translation

All of the translations in the table above omits **with tears, Lord**

Comments:

What The Bible Teaches: Author H. Paisley
Verse 24: The response was immediate and sincere. With tears flowing down his cheeks the father expressed his faith, "Lord, I believe", but he also added "Help thou mine unbelief". He felt his need, as all Christians, for the strengthening of faith by the One who is its object.

Mark 9:29

(KJV)
And he said unto them, This kind can come forth by nothing, but by prayer **and fasting.**

Holman Christian Standard	New King James Version	World English Bible
Darby Translation	Orthodox Jewish Bible	Wycliffe
Hebrew Names Version	Douay-Rheims Catholic Bible	Young's Literal Translation
Jubilee Bible 2000	Third Millennium Bible	Modern King James Version
King James Version	Tyndale	**Revised Version**
Green's Interlinear Bible (Textus Receptus)	The Webster Bible	

(ESV)
And he said to them, "This kind cannot be driven out by anything but prayer." **omitted**

American Standard Version	Good News Translation	New Living Translation
Basic English Bible	God's Word Translation	Revised Standard Version
Common English Bible	Lexham English Bible	Weymouth New Testament
English Standard Version	New Century Version	**Nestle's Interlinear Bible (Critical Text)**
Complete Jewish Bible	New International Version	Westcott & Hort Greek NT Critical Text
The Message Bible	New American Standard Version	New English Translation
Revised English Bible	New Revised Standard	

All of the translations in the table above omitted **and fasting**

Comments:

Believers Bible Commentary: Author William MacDonald
9:28, 29 Later when our Lord was alone with His disciples in the house, they asked Him privately why they hadn't been able to do it. He replied that certain miracles require prayer and fasting. Which of us is not faced at times in our Christian service with a sense of defeat and frustration? We have labored tirelessly and conscientiously, yet there has been no evidence of the Spirit of God working in power. We too hear the Saviour's words reminding us, "This kind… etc.

What The Bible Teaches: Author H. Paisley
Verses 28-29: This expression "coming into a house" is very common in Mark's writing. There are six separate occasions when the Lord entered into the house of an unnamed person. A careful connecting of these will show that in each case He gave private instruction concerning His works or words for the education of His servants. **Mark 3:19 7:17,24 9:28,33 10:10** The matters spoken "in the house" were for His disciples alone. He would teach them the secrets of the kingdom,

The question of the disciples on this occasion was "Why could not we cast him out?" The reply was definite: "This kind can come forth by nothing, but by prayer." The explanation of their inability was neglect of prayer and lack of faith. They, like us, may have depended on past successes, instead of depending alone on God. **Mark 6:7,13** The early church, when feeling human weakness and Satanic power, found grace in their prayers of faith. **Acts 4:24-33** And the

greatest need of the churches of God today is for a revival of prayer and dependence upon God for real power in testimony.

Notes

Verse 29: In the original text there is no reference to fasting. The added words “and fasting” are omitted in the oldest manuscripts.

Mark 9:42

(KJV)
And whosoever shall offend one of these little ones that believe **in me**, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

King James Version	New King James Version	World English Bible
Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Revised Version	The Webster Bible	Modern King James Version
American Standard Version	**Darby Translation**	New American Standard Version
Basic English Bible	English Standard Version	New International Version
Common English Bible	Good News Translation	New Living Translation
Complete Jewish Bible	God's Word Translation	New Revised Standard
Holman Christian Standard	Jubilee Bible 2000	Douay-Rheims Catholic Bible
Wycliffe	Lexham English Bible	Revised Standard Version
Green's Interlinear Bible (Textus Receptus)	The Message Bible	Tyndale
Nestle's Interlinear Bible (Critical Text)	Modern King James Version	New English Translation

(WNT)
"And whoever shall occasion the fall of one of these little ones who believe **omitted**, he would be better off if, with a millstone round his neck, he were lying at the bottom of the sea.

Weymouth New Testament	Westcott & Hort Greek NT Critical Text	

All of the translations in the table above omits **in me**

Comments:

Believers Bible Commentary: Author William MacDonald
9:42Constantly the Lord's servant must consider what effect his words and actions will have on others. It is possible to stumble a fellow believer, causing lifelong spiritual damage. It would be better to be drowned with a millstone around one's neck than to cause a little one to stray from the path of holiness and truth.

What The Bible Teaches: Author H. Paisley
c. *The Danger of Hell Fire* Mark 9:42-48

These verses contain some of the most solemn words ever spoken by the faithful Servant. Every servant must be faithful in warning of the eternal reality of hell.

Verse 42: The Lord gave serious warning to any who turn away from believing in Him. The severity of the punishment is indicated in His words: "it is better … that a millstone were hanged about his neck, and he were cast into the sea". This was the manner adopted for punishment by drowning.

Mark 9:44

(KJV)

Where their worm dieth not, and the fire is not quenched.

American Standard Version	**King James Version**	Third Millennium Bible
Douay_Rheims Catholic Bible	New American Standard Version	Tyndale
Hebrew Names Version	Orthodox Jewish Bible	World English Bible
Holman Christian Standard Bible	**Darby Translation**	Wycliffe
Jubilee Bible 2000	The Webster Bible	Young's Literal Translation
Green's Interlinear Bible (Textus Receptus)	Modern King James Version	New King James Version

Mark 9:44 entire verse omitted

Common English Bible	Lexham English Bible	Revised Standard Version
English Standard Version	New Century Version	The Message Bible
God's Word Translation	New International Version	Weymouth New Testament
Good News Translation	New Living Translation	Revised Version
Nestle's Interlinear Bible (Critical Text)	Westcott & Hort Greek NT Critical Text	
New English Translation	New Revised Standard	

All of the translations in the table above omitted Mark 9:44. **The verse was included in *Mark 9:48; Luke 9:49, 50. Quote from Isaiah 66:24.***

Comments:

The verse **number** exists ("Drs. Westcott and Hort's The New Testament in the Original Greek – a critical Greek text based primarily on Westcott & Hort Greek NT Critical Text"), but the contents of the verse has been removed.
9:44 [WH omits this verse.]

Believers Bible Commentary: Author William MacDonald
9:44-48 The Lord repeatedly speaks of hell as a place where their worm does not die and the fire is not is not quenched. It is tremendously solemn. If we really believed it, we would not live for things but for never-dying souls. "Give me a passion for souls, O Lord!" Fortunately, it is never morally necessary to amputate a hand or foot or to cut out an eye. Jesus did not suggest that we should practice such extremes. All He it would be better to sacrifice the of these organs than to be dragged hell by their abuse.

What The Bible Teaches: Author H. Paisley
c. *The Danger of Hell Fire* Mark 9:42-48

These verses contain some of the most solemn words ever spoken by the faithful Servant. Every servant must be faithful in warning of the eternal reality of hell.

Verse 42: The Lord gave serious warning to any who turn away from believing in Him. The severity of the punishment is indicated in His words: "it is better … that a millstone were hanged about his neck, and he were cast into the sea". This was the manner adopted for punishment by drowning.

Verse 43: He then speaks of the possibility of one being led into sin by the hand or foot or eye. Whatever tempts one to turn away from Christ must be removed, as a surgeon amputates a gangrenous limb. The argument of the Lord is plain. It is better to enter into life and into God's kingdom without earthly things that would hinder, than to remain in unbelief, and finally be cast into hell, into the fire that never shall be quenched. The word used for hell here is not hades, the place of disembodied spirits, Luke **16:23** or *tartaros,* the place where sinful angels are reserved for judgment, 2Peter **2:4** but *gehenna.* Our Lord Jesus used this solemn word eleven times out of its twelve occurrences in the New Testament. James **3:6** being the one exception, *Gehenna,* or the valley of Hinnom, was a place south of Jerusalem. It was a place of pagan worship where children were offered in fire to appease the heathen god Molech. 2Chronicles **28:3,**
2Chronicles 33:6 The good king Josiah turned the place into the city dump-heap, where fires burned day and night to consume the worm-infested garbage.

Jesus used this place as an illustration of the place of future eternal punishment. ***Three times He stated that the fire never shall be quenched, referring to hell's external torment; "where their worm dieth not" could refer to the unending remorse of the damned in their internal anguish.*** The lake of fire is to be greatly feared, to be faithfully preached, and solemnly believed. It is a fundamental doctrine. Those who deny it are outside of the kingdom now, and should be outside of any local church, and will finally be outside of heaven for all eternity.

Gehenna is the final eternal place of torment where both soul and body of every unbeliever shall be punished in conscious existence with everlasting fire. Let all be warned for "Whosoever was not found written in the book of life was cast into the lake of fire". Revelation **20:11-15**

Mark 9:46

(KJV)

Where their worm dieth not, and the fire is not quenched.

American Standard Version	**King James Version**	Third Millennium Bible
Douay_Rheims Catholic Bible	New American Standard Version	Tyndale
Hebrew Names Version	Orthodox Jewish Bible	World English Bible
Holman Christian Standard Bible	**Darby Translation**	Wycliffe
Jubilee Bible 2000	The Webster Bible	Young's Literal Translation
Green's Interlinear Bible (Textus Receptus)	Modern King James Version	New King James Version

Mark 9:46 entire verse omitted

Common English Bible	Lexham English Bible	Revised Standard Version
English Standard Version	New Century Version	The Message Bible
God's Word Translation	New International Version	Weymouth New Testament
Good News Translation	New Living Translation	Revised Version
Nestle's Interlinear Bible (Critical Text)	Westcott & Hort Greek NT Critical Text	
New English Translation	New Revised Standard	

All of the translations in the table above omitted Mark 9:46. **The verse was included in *Mark 9:48; Luke 9:49, 50. Quote from Isaiah 66:24.***

Comments:

The verse **number** exists ("Drs. Westcott and Hort's The New Testament in the Original Greek – a critical Greek text based primarily on Westcott & Hort Greek NT Critical Text"), but the contents of the verse has been removed.
9:46 [WH omits this verse.]

Believers Bible Commentary: Author William MacDonald

9:44-48 The Lord repeatedly speaks of hell as a place where their worm does not die and the fire is not is not quenched. It is tremendously solemn. If we really believed it, we would not live for things but for never-dying souls. "Give me a passion for souls, O Lord!" Fortunately, it is never morally necessary to amputate a hand or foot or to cut out an eye. Jesus did not suggest that we should practice such extremes. All He it would be better to sacrifice the of these organs than to be dragged hell by their abuse.

What The Bible Teaches: Author H. Paisley

c. *The Danger of Hell Fire* Mark 9:42-48

These verses contain some of the most solemn words ever spoken by the faithful Servant. Every servant must be faithful in warning of the eternal reality of hell.

Verse 42: The Lord gave serious warning to any who turn away from believing in Him. The severity of the punishment is indicated in His words: "it is better … that a millstone were hanged about his neck, and he were cast into the sea". This was the manner adopted for punishment by drowning.

Verse 43: He then speaks of the possibility of one being led into sin by the hand or foot or eye. Whatever tempts one to turn away from Christ must be removed, as a surgeon amputates a gangrenous limb. The argument of the Lord is plain. It is better to enter into life and into God's kingdom without earthly things that would hinder, than to remain in unbelief, and finally be cast into hell, into the fire that never shall be quenched. The word used for hell here is not hades, the place of disembodied spirits, Luke **16:23** or *tartaros,* the place where sinful angels are reserved for judgment, 2Peter **2:4** but *gehenna.* Our Lord Jesus used this solemn word eleven times out of its twelve occurrences in the New Testament. James **3:6** being the one exception, *Gehenna,* or the valley of Hinnom, was a place south of Jerusalem. It was a place of pagan worship where children were offered in fire to appease the heathen god Molech. 2Chronicles **28:3**
2Chronicles 33:6 The good king Josiah turned the place into the city dump-heap, where fires burned day and night to consume the worm-infested garbage.

Jesus used this place as an illustration of the place of future eternal punishment. ***Three times He stated that the fire never shall be quenched, referring to hell's external torment; "where their worm dieth not" could refer to the unending remorse of the damned in their internal anguish.*** The lake of fire is to be greatly feared, to be faithfully preached, and solemnly believed. It is a fundamental doctrine. Those who deny it are outside of the kingdom now, and should be outside of any local church, and will finally be outside of heaven for all eternity.

Gehenna is the final eternal place of torment where both soul and body of every unbeliever shall be punished in conscious existence with everlasting fire. Let all be warned for "Whosoever was not found written in the book of life was cast into the lake of fire". Revelation **20:11-15**

Mark 9:49

(KJV)
For every one shall be salted with fire, **and every sacrifice shall be salted with salt.**

Darby Translation	New King James Version	World English Bible
Good News Translation	Douay-Rheims Catholic Bible	Wycliffe
Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**

(ESV)
For everyone will be salted with fire. **omitted**

Revised Version	Weymouth New Testament	New International Version
American Standard Version	English Standard Version	New Living Translation
Basic English Bible	God's Word Translation	New Revised Standard
Common English Bible	Lexham English Bible	Revised Standard Version
Complete Jewish Bible	The Message Bible	**Nestle's Interlinear Bible (Critical Text)**
Holman Christian Standard	New American Standard Version	Westcott & Hort Greek NT Critical Text
New English Translation		

All of the translations in the table above omits **and every sacrifice shall be salted with salt.**

Comments:

What The Bible Teaches: Author H. Paisley
d. *The Distinctiveness of Salt* Mark 9:49,50

These two verses have been spoken of as the most difficult in the New Testament.

Verse 49: Everyone shall be salted with fire. This problem statement has been given at least twelve suggested explanations. The first word "for" and the last word "fire" in the clause link the verse with the previous context of **Mark 9:43-48**. This would refer the meaning to the unbeliever who is finally cast into hell-fire, being salted with fire. The preservation of the bodies and souls of those who perish in the lake of fire seems to be the teaching of the verse.

The second clause (omitted in the Revised Version) could refer to believers, who offer their bodies a living sacrifice. They are thus preserved from the corruption in the world, even as the meal-offering was seasoned with salt. **Leviticus 2:13** The conversation of the believer should be full of grace, yet seasoned with salt. **Colossians 4:6**

Mark 10:17-24

(KJV)

And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?
And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.
Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother.
And he answered and said unto him, Master, all these have I observed from my youth.
Then Jesus beholding him loved him, and said unto him,One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.
And he was sad at that saying, and went away grieved: for he had great possessions.
And Jesus looked round about, and saith unto his disciples, How hardly shall they **that have riches** enter into the kingdom of God!
And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that **trust in riches** to enter into the kingdom of God!

American Standard Version	New King James Version	World English Bible
Darby Translation	Third Millennium Bible	Weymouth New Testament
Hebrew Names Version	Tyndale	Young's Literal Translation
King James Version	The Webster Bible	Wycliffe
Revised Version	**Green's Interlinear Bible (Textus Receptus)**	**Nestle's Interlinear Bible (Critical Text)**
Modern King James Version		

(ESV)

And as he was setting out on his journey, a man ran up and knelt before him and asked him, "Good Teacher, what must I do to inherit eternal life?"
And Jesus said to him, "Why do you call me good? No one is good except God alone.
You know the commandments: 'Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother.'"
And he said to him, "Teacher, all these I have kept from my youth."
And Jesus, looking at him, loved him, and said to him, "You lack one thing: go, sell all that you have and give to the poor, and you will have treasure in heaven; and come, follow me."
Disheartened by the saying, he went away sorrowful, for he had great possessions.
And he was sad at that saying, and went away grieved: for he had great possessions.
And the disciples were amazed at his words. But Jesus said to them again, "Children, how difficult it is to enter the kingdom of God!

Bible in Basic English	Lexham English Bible	New Revised Standard
Common English Bible	The Message Bible	Douay-Rheims Catholic Bible
Holman Christian Standard	New American Standard Version	Revised Standard Version
English Standard Version	New Century Version	Westcott & Hort Greek NT Critical Text
Good News Translation	New International Version	New English Translation
God's Word Translation	New Living Translation	

All of the translations in the table above changes in verses 23 and 24 by removing the word **that have riches** and **that trust in riches.**

Matthew 19:16-23 and Luke 18:18-24 are correct.

Comments:

In Mark 10:17-24, we find a man who is rich, and is trusting in his riches for his security and happiness. The Lord Jesus makes it known that He can supply all the security and happiness he needs, apart from his earthly riches, if only he trusts Him, confessing Him as Lord. So, the Lord Jesus tells the man to sell all that he has and take Him empty handed, which would be an open confession that Jesus could meet all of his need. The man failed the test and went away grieved. Why? Because he had great possessions. He wasn't willing to trust Christ for everything. That is emphasized in the KJV with these words; How hard is it **for them that trust in riches** to enter into the kingdom of God!" But that will never do. Keep the rich part out of it please. Let's just say, quote "*How difficult it is to enter the kingdom of God!* And remove them that trust in riches out of the story. (R.E.S.)

What The Bible Teaches: Author H. Paisley
c. ***The Servant and Eternal Life*** Mark 10:17-31

Verse 17: Mark's is the Gospel of action. This is apparent in the account of this man who came running and kneeling before the Servant in deep respect. It took place at the very time when Jesus was setting out on His way to Jerusalem. This eager enquirer desired to know the terms on which he could inherit eternal life. This man was young, wealthy and influential, being a ruler. Matthew **19:20-22 Luke 18:18** With all his earthly security he felt insecure for the life to come. His question, "Good Master, what shall I do to inherit eternal life?" indicated his thought that he must do something to obtain an entrance into the kingdom.

Verse 18: The answer of Jesus has been misunderstood. He sought to show this man that no one is good, absolutely perfect, but God alone. The Lord Jesus was God. This was a challenge to the ruler to perceive that Jesus was the Messiah of Israel and the Son of God.
Verse 19: The Lord quoted five commandments from the second table of the Law. Exodus **20:12-16 Deuteronomy 5:16-20** These all have to do with conduct in human relations. The final command "Defraud not", occurring only in Mark, was substituted by the Servant in the place of the tenth commandment. This precept is found in relationship to the matter of paying the wages of a hired servant. Deuteronomy **24:14**
Verse 20: The young man stated that he had kept all these from his youth. He had taken the responsibility of obedience to the commandments, as a son of the law, at his Bar Mitzvah, at the age of twelve. Luke **2:42-47**
Verse 21: Jesus beholding him loved him. He saw into his heart and knew that one thing was lacking. In faithfulness to his soul Jesus declared that God demanded unrivalled Lordship in his life. He therefore commanded him to sell all that he had and distribute it to the poor. This would remove the god of his life which was worldly possessions. Then he was to follow the perfect Servant in a path of poverty and reproach. This way to eternal life is by turning from all trust in earthly things to childlike faith and confidence in Christ alone. The Lord does not make this demand from all His disciples. He was dealing here with a special and unusual case. The great principle taught is that all who would be in His kingdom must part with anything which would hinder entrance.
Verse 22: This earnest enquirer failed the great test. He became sad and went away in sorrow for he had great possessions. The sad spiritual history of many is seen in this incident. Those who go away from the Saviour can never find true happiness in this life. It is possible to be loved by Christ and yet lost forever.
Verses 23-27: Jesus now told His disciples that it was a hard matter for the rich to enter God's kingdom. This statement surprised them as in Israel riches were counted a mark of divine favour, which seemed an added help in entering the kingdom. Jesus repeated the same truth again, and addressed them as children. This was significant. It is the sole occasion in this Gospel that He called them children. The use of such a form of address in this context revealed their immaturity in spiritual perception.
The Lord then used graphic hyperbole to illustrate the insuperable difficulty of entering the kingdom when burdened with earthly riches. It is easier for the camel, the largest animal known in Palestine, to go through the eye of a common needle, the smallest opening known, than for one who trusts in riches to enter the kingdom of God. The word used by Mark for the needle is *raphis*, the ordinary domestic needle. The idea that the "needle's eye" was the name of a small gate in the city wall should not be entertained, as such a name was unknown until centuries later. The disciples carried His words to their logical conclusion and said, "Who then can be saved?" To this the Lord replied that salvation is impossible with men, but God is able. All things have been made possible by divine grace. No man can obtain his own salvation by any work or merit, but God is able and willing to save to the uttermost.

Mark 10:21

(KJV)
Then Jesus beholding him loved him, and said unto him,One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, **take up the cross**, and follow me.

Darby Translation	New King James Version	World English Bible
Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**

(ESV)
And Jesus, looking at him, loved him, and said to him, "You lack one thing: go, sell all that you have and give to the poor, and you will have treasure in heaven; and come, **omitted** follow me."

Revised Version	English Standard Version	New International Version
American Standard Version	Good News Translation	New Living Translation
Basic English Bible	God's Word Translation	New Revised Standard
Common English Bible	Lexham English Bible	Douay-Rheims Catholic Bible
Complete Jewish Bible	The Message Bible	Revised Standard Version
Holman Christian Standard	Wycliffe	**Nestle's Interlinear Bible (Critical Text)**
Weymouth New Testament	New American Standard Version	Westcott & Hort Greek NT Critical Text
New English Translation		

All of the translations in the table above omits **take up the cross**,

Comments:

Believers Bible Commentary: Author William MacDonald
But did he really love his neighbor as himself? If so let him prove it by selling all his property and giving the money to the poor. Oh, that was another story He went away sorrowful for he had great possessions.

The Lord Jesus did not mean that this man could have been saved by selling his possessions and giving the proceeds to charity. There is only one way of salvation - that is faith in the Lord. But in order to be saved a man must acknowledge that he is sinner, falling short of God's holy requirements. The Lord took the man back to the Ten Commandments to produce conviction of sin. The rich man's unwillingness to share his possessions showed that he did not love his neighbor as himself. He should have said, "Lord, if that's what is required then I'm a sinner. I cannot save myself by my own efforts. Therefore, I ask You to save me by Your grace he loved his property too much. He was unwilling to give it up. He refused break.

When Jesus told the man sell all, He was not giving this as the way of Salvation. He was showing the man that he had broken the law of God and therefore needed to be saved. If he had responded to the Saviour's instruction, he would have been given the way of salvation.

But there is a problem here. Are we who are believers supposed to love our neighbor as ourselves? Does Jesus say to us, "Sell whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross and follow Me"? Each one must answer for himself, but before doing he should consider the following inescapable facts:
1. Thousands of people die daily of starvation.
2. More than half the world has heard the good news.

3. Our material possessions can be used now alleviate spiritual physical human need.
4. The example of Christ teaches us that should become poor that others might be made rich (2Corinthians 8:9).
5. The shortness of life and imminence the of the Lord's coming teach us to put our money to work for Him now. After He comes it will be too late.

What The Bible Teaches: Author H. Paisley

Verse 21: Jesus beholding him loved him. He saw into his heart and knew that one thing was lacking. In faithfulness to his soul Jesus declared that God demanded unrivalled Lordship in his life. He therefore commanded him to sell all that he had and distribute it to the poor. This would remove the god of his life which was worldly possessions. Then he was to follow the perfect Servant in a path of poverty and reproach. This way to eternal life is by turning from all trust in earthly things to childlike faith and confidence in Christ alone. The Lord does not make this demand from all His disciples. He was dealing here with a special and unusual case. The great principle taught is that all who would be in His kingdom must part with anything which would hinder entrance.

Mark 10:24

(KJV)
And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it **for them that trust in riches** to enter into the kingdom of God!

American Standard Version	Douay-Rheims Catholic Bible	Wycliffe
Darby Translation	Third Millennium Bible	Young's Literal Translation
Hebrew Names Version	Tyndale	Modern King James Version
Jubilee Bible 2000	The Webster Bible	Revised Version
King James Version	World English Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	Weymouth New Testament	

(ESV)
And the disciples were amazed at his words. But Jesus said to them again, "Children, how difficult it is **omitted** to enter the kingdom of God!

Basic English Bible	God's Word Translation	New Living Translation
Common English Bible	Lexham English Bible	New Revised Standard
Complete Jewish Bible	The Message Bible	Orthodox Jewish Bible
Holman Christian Standard	New American Standard Version	Revised Standard Version
English Standard Version	New Century Version	New English Translation
Good News Translation	New International Version	**Nestle's Interlinear Bible (Critical Text)**
Westcott & Hort Greek NT Critical Text		

All of the translations in the table above omits **that cometh in the name of the Lord:**

Comments:

What The Bible Teaches: Author H. Paisley
Verses 23-27: Jesus now told His disciples that it was a hard matter for the rich to enter God's kingdom. This statement surprised them as in Israel riches were counted a mark of divine favour, which seemed an added help in entering the kingdom. Jesus repeated the same truth again, and addressed them as children. This was significant. It is the sole occasion in this Gospel that He called them children. The use of such a form of address in this context revealed their immaturity in spiritual perception.

The Lord then used graphic hyperbole to illustrate the insuperable difficulty of entering the kingdom when burdened with earthly riches. It is easier for the camel, the largest animal known in Palestine, to go through the eye of a common needle, the smallest opening known, than for one who trusts in riches to enter the kingdom of God. The word used by Mark for the needle is rhaphis, the ordinary domestic needle. The idea that the "needle's eye" was the name of a small gate in the city wall should not be entertained, as such a name was unknown until centuries later. The disciples carried His words to their logical conclusion and said, "Who then can be saved?" To this the Lord replied that salvation is impossible with men, but God is able. All things have been made possible by divine grace. No man can obtain his own salvation by any work or merit, but God is able and willing to save to the uttermost.

Mark 11:10

(KJV)
Blessed be the kingdom of our father David, **that cometh in the name of the Lord:** Hosanna in the highest.

Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	**Darby Translation**

(ESV)
Blessed is the coming kingdom of our father David! **Omitted** Hosanna in the highest!"

Revised Version	English Standard Version	New International Version
American Standard Version	Good News Translation	New Living Translation
Basic English Bible	God's Word Translation	New Revised Standard
Common English Bible	Lexham English Bible	Douay-Rheims Catholic Bible
Complete Jewish Bible	The Message Bible	Revised Standard Version
Holman Christian Standard	Wycliffe	**Nestle's Interlinear Bible (Critical Text)**
Weymouth New Testament	New English Translation	
Westcott & Hort Greek NT Critical Text	New American Standard Version	

All of the translations in the table above omits **that cometh in the name of the Lord:**

Comments:

Believers Bible Commentary: Author William MacDonald
11:9,10 The people cried:

1. "Hosanna" – which meant originally "Save, we pray" but which later became an exclamation of praise. Perhaps the people meant "Save, we pray from our Roman pressors!"
2. "Blessed is He who comes in the name of the LORD" clear recognition that Jesus was the promised Messiah (Psalms 118:26).
3. "Blessed is the kingdom of our Father David that comes in the name of the Lord!"- they thought that the kingdom was about to be set with Christ sitting on the throne of David.
4. "Hosanna in the highest!" a call to praise the Lord in the highest heavens, or for Him to save from the highest heavens.

11:11Once in Jerusalem Jesus went into the temple- not inside the sanctuary but into the temple courts. Presumably it was the house of God, but He was not at home this temple because the priests and people refused to give Him His rightful place. So, when He looked around briefly, the Saviour withdrew to Bethany with the twelve disciples. It was Sunday evening.

What The Bible Teaches: Author H. Paisley
Verses 9-10: The unusual arrangement of these verses is suggestive of antiphonal singing by two companies. Those who led the procession and those who followed in the rear. The words are taken from **Psalms 118:25-26**.

“Hosanna” literally means “Save us now” followed by “Hosanna in the highest”, which means: “Save us, Thou who livest in Heaven”.
The singers, however, did not perceive in Him the Messiah who must suffer before the glories of the kingdom could be established. To them it was a Passover celebration, though it appeared to the Pharisees that the world had gone after Him. **John 12:19**

Mark 11:26

(KJV)

But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

American Standard Version	**King James Version**	Third Millennium Bible
Douay_Rheims Catholic Bible	New American Standard Version	World English Bible
Hebrew Names Version	Orthodox Jewish Bible	Wycliffe
Holman Christian Standard Bible	**Darby Translation**	Young's Literal Translation
Jubilee Bible 2000	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
Modern King James Version	New King James Version	

Mark 11:26 entire verse omitted

Common English Bible	New Century Version	The Message Bible
English Standard Version	New International Version	Tyndale
God's Word Translation	New Living Translation	Weymouth New Testament
Good News Translation	New Revised Standard	**Nestle's Interlinear Bible (Critical Text)**
Lexham English Bible	Revised Standard Version	Revised Version
Westcott & Hort Greek NT Critical Text	New English Translation	

All of the translations in the table above omitted Mark 11:26. **This verse was included in *Matthew 11:15.***

Comments:

The verse **number** exists ("Drs. Westcott and Hort's, The New Testament in the Original Greek – a critical Greek text based primarily on Westcott & Hort Greek NT Critical Text"), but the contents of the verse has been removed.

11:26 [WH omits this verse.]

Believers Bible Commentary: Author William MacDonald

11:25, 26 But one of the basic requirements for answered prayer is a forgiving spirit. If we nurse a harsh, vindictive attitude toward others, we cannot expect God to hear and answer us. We must forgive if we are to be forgiven. This does not refer to the judicial forgiveness of sins at the time of conversion; that is strictly a matter of grace through faith. This refers to God's parental dealings with His children. An unforgiving spirit in a believer breaks fellowship with the Father in heaven and hinders the flow of blessing.

What The Bible Teaches: Author H. Paisley

Verse 26: This verse is omitted in the most reliable manuscripts. It is usually considered to be an insert from Matthew **6:15**, where it is in the rightful context.

Mark 12:32

(KJV)
And the scribe said unto him, Well, Master, thou hast said the truth: for **there is one God**; and there is none other but he:

Common English Bible	New Living Translation	Young's Literal Translation
Jubilee Bible 2000	Orthodox Jewish Bible	Revised English Bible
King James Version	Third Millennium Bible	Modern King James Version
The Message Bible	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
New International Version	The Webster Bible	**Darby Translation**
New King James Version	Wycliffe	

(ESV)
And the scribe said to him, "You are right, Teacher. You have truly said that **he is one**, and there is no other besides him.

American Standard Version	Good News Translation	New American Standard Version
Basic English Bible	Holman Christian Standard	New Revised Standard
World English Bible	God's Word Translation	Revised Standard Version
English Standard Version	Lexham English Bible	Weymouth New Testament
Complete Jewish Bible	New Century Version	Westcott & Hort Greek NT Critical Text
Revised Version	Douay-Rheims Catholic Bible	
Nestle's Interlinear Bible (Critical Text)	New English Translation	

All of the translations in the table above replaced **there is one God** with **he is one**

Comments:

What The Bible Teaches: Author H. Paisley

Verses 32-34: This answer impressed the scribe and he addressed the Lord as the excellent Teacher. The scribe added to Jesus' statement a true assessment of devotion to God and one's neighbor as being of greater value than all burnt offerings and peace sacrifices.

When Jesus saw his wise response, He gave him a commendation followed by a challenge. "Thou art not far from the kingdom of God". He was on the right path and now near to entering the kingdom by faith. There is no further record given of him ever entering. How sad if like Agrippa he was almost persuaded, yet finally lost. **Acts 26:28**

From that point no further questions were asked of the Lord by His enemies. He had silenced every opponent. He had also exposed their hostility and error. The greater than Solomon was amongst them, yet they knew Him not.

Mark 13:14

(KJV)
But when ye shall see the abomination of desolation, **spoken of by Daniel the prophet,** standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:

Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	**Darby Translation**

(ESV)
"But when you see the abomination of desolation **omitted** standing where he ought not to be (let the reader understand), then let those who are in Judea flee to the mountains.

Revised Version	English Standard Version	New Living Translation
American Standard Version	Good News Translation	New Revised Standard
Basic English Bible	God's Word Translation	Douay-Rheims Catholic Bible
Common English Bible	Lexham English Bible	Revised Standard Version
Complete Jewish Bible	The Message Bible	**Nestle's Interlinear Bible (Critical Text)**
Holman Christian Standard	Wycliffe	New English Translation
Weymouth New Testament	New American Standard Version	
Westcott & Hort Greek NT Critical Text	New International Version	

All of the translations in the table above omits **spoken of by Daniel the prophet,**

Comments:

What The Bible Teaches: Author H. Paisley
b. *The Great Tribulation* Mark 13:14-23

Verse 14: This solemn section deals with details of the Great Tribulation. It is described by Jeremiah as "the time of Jacob's trouble" **Jeremiah 30:7** and by Daniel as "a time of trouble, such as never was, since there was a nation". **Daniel 12:1** The signal of the beginning of this period is the abomination of desolation or sacrilege that shocks. This awful abomination is first mentioned by Daniel and on three separate occasions: **Daniel 9:27 Daniel 11:31 Daniel 12:11**.

The original has reference to the desecration of the temple by the Syrian invader, Antiochus Epiphanes in 167 B.C. To this Daniel refers in **Daniel 11:31**. This evil man erected an altar to the pagan god Zeus on the site of the altar of burnt offerings, and sacrificed swine upon it. This event in the past foreshadows the more serious abomination that will be the cause of desolation in the future. Mark altered the neuter "it" to "he" (Revised Version) and applies it to the evil person who will stand where he has no right to be found. This person is the "Man of Sin". **2Thessalonians 2:3-4** He is described as sitting in the temple, proclaiming himself to be God. This requires the rebuilding of the temple in which the detestable abomination will be enacted. **Revelation 11:1** This abomination of desolation is specially linked with Daniel's prophecy of the 70th week of years. Antichrist will make a covenant with the Jewish people for a seven-year period, but in the middle of the period he will break his covenant, cause all temple sacrifices to cease, desecrate the holy place, and finally proclaim himself to be God Almighty. **Matthew**

24:15 2Thessalonians 2:3-4 Revelation 11:2 When this takes place it will be the world-wide signal that the Great Tribulation has commenced. All who fail to bow to the beast will suffer the severity of his wrath, and therefore should make haste to flee to the mountains.

Mark 13:33

(KJV)
Take ye heed, watch **and pray**: for ye know not when the time is.

American Standard Version	New King James Version	Wycliffe
Basic English Bible	Douay-Rheims Catholic Bible	Young's Literal Translation
Darby Translation	Third Millennium Bible	Modern King James Version
Hebrew Name Version	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
Jubilee Bible 2000	The Webster Bible	
King James Version	World English Bible	
Revised Version	Weymouth New Testament	

(ESV)
Be on guard, keep awake. **Omitted** For you do not know when the time will come.

Common English Bible	Good News Translation	New International Version
Complete Jewish Bible	God's Word Translation	New Living Translation
Holman Christian Standard	Lexham English Bible	New Revised Standard
English Standard Version	The Message Bible	Revised Standard Version
Nestle's Interlinear Bible (Critical Text)	New American Standard Version	Westcott & Hort Greek NT Critical Text
New English Translation		

All of the translations in the table above omits **and pray**

Comments:

What The Bible Teaches: Author H. Paisley
Verses 33-37: Vigilance is incumbent upon all the servants of Christ in all the age, hence the use of the verb "watch" four times in this short section: "**Watch and pray**"; He "commanded the porter to watch"; "Watch … for ye know not when the master … cometh": "I say unto all, Watch". **Mark 13:33-35 Mark 13:37**

The reference to the four watches of the night is according to the Roman division of the night. It suggests the whole period of His absence: **Romans 13:11-12**

1. in the even He was taken up as the glorified Shepherd at His ascension; **Luke 24:50-51**
2. at midnight His hands are lifted up as the tender Sympathizer; **Matthew 14:22**
3. at cockcrowing He will catch up His blood bought Church as the coming Saviour; **Revelation 22:16**
4. in the morning He will set up His Messianic Kingdom as the supreme Sovereign. **Zechariah 14:4**

His people in every part of the night should be watching and waiting. The imminence of His return is impressive truth for all saints. Jesus said, "What I say unto you (Great Tribulation saints) I say unto all (Church age saints), Watch."

Notes

35. The Lord as Master of the House

Four aspects of the coming of Christ in the four Gospels.

1. In Matthew the King is coming to reign **Matthew 25:34**
2. In Mark the Master of the house is coming to regulate **Mark 13:35**
3. In Luke the Nobleman is coming to reward **Luke 19:12**
4. In John the Bridegroom is coming to receive **John 14:3**.

Mark 14:68

(KJV)
But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; **and the cock crew.**

King James Version	New King James Version	World English Bible
Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Wycliffe	The Webster Bible	Modern King James Version
Revised Version	**Darby Translation**	New American Standard Version
American Standard Version	English Standard Version	New Living Translation
Basic English Bible	Good News Translation	New Revised Standard
Common English Bible	God's Word Translation	Douay-Rheims Catholic Bible
Complete Jewish Bible	Jubilee Bible 2000	Tyndale
Holman Christian Standard	Lexham English Bible	**Green's Interlinear Bible (Textus Receptus)**
Weymouth New Testament	The Message Bible	New English Translation

(NIV)
But he denied it. "I don't know or understand what you're talking about," he said, and went out into the entryway. **omitted**

New International Version	Revised Standard Version	**Nestle's Interlinear Bible (Critical Text)**
Westcott & Hort Greek NT Critical Text		

All of the translations in the table above omits **and the cock crew.**

Comments:

Believers Bible Commentary: Author William MacDonald
14:66-68 Peter was waiting below the courtyard of the building. One of the servant girls of the high priest passed by. She peered intently at him then charged him with being a follower of the Nazarene, Jesus. The pathetic disciple pretended complete ignorance of her charge, then moved to the porch in time to hear a rooster crow. It was a ghastly moment. Sin was taking its terrible toll.

The Annotated Bible by: Arno Gaebelein

Peter's denial. Verses 66-72.
The Lord had given the true testimony and Peter followed with his shameful denial. Mark gives what the other two evangelists omit, the cock crowing twice. The lessons from Peter's fall are simple. He had to pass through this terrible experience to become broken down and learn to know his own weakness. And how we all need to know that we are in ourselves good for nothing; "in my flesh there dwelleth no good thing."

What The Bible Teaches: Author H. Paisley
d. *The Palace of the High Priest: Peter's Denial* Mark 14:66-72

The denial of Peter is recorded in all the four Gospels; see **Matthew 26:69-75 Luke 22:55-62 John 18:15-18**. The account given by Mark is the most graphic and vivid of all, showing that he received his information from Peter himself.

Verses 66-69: The denial of Peter in the courtyard coincided with the confession of Christ before His accusers. The perfect Servant witnessed a good confession in contrast to the denial of an imperfect one.

One of the maids of Caiaphas saw Peter's face in the light of the fire and recognized him as one of the disciples of Jesus, and said to him "Thou also wast with Jesus of Nazareth". Peter denied all knowledge of what she had said. To escape further investigation, he went out into the porch. The same maid approached him again and said to the guards standing by: "This is one of them". Again, Peter denied his discipleship of Christ.

Verses 70-71: Later, others accused him of being one of Jesus' disciples. They identified him by his accent. The Galileans spoke in the Aramaic dialect, which had notable differences of pronunciation. This time Peter began to curse and to swear, saying "I know not this man of whom ye speak".

What is spoken of today as "cursing and swearing" is not what is meant here. It was not profane cursing, but rather Peter placed himself under a curse from God if he were lying, and under an oath, as in court, to establish the truth of his denial.

Verse 72: The cock crowed the second time. The other writers only mention one crowing of the cock in the parallel passages; see **Matthew 26:74 Luke 22:60 John 18:27**. Mark is more specific. He punctuates Peter's denial by the cock crowing twice in quick succession. **Mark 14:68, Mark 14:72** The first cock crowing did not awaken Peter's conscience as it was a common occurrence every morning, but when the cock crowed the second time, which was unusual, he immediately remembered the words of Jesus: "Before the cock crow twice, thou shalt deny me thrice". Peter was overwhelmed with sorrow at what he had done and wept bitterly. This contribution was the forerunner of true repentance which led to Peter's restoration to the joy of His Lord.

He would know Him in a new way as the risen One, who would be his Shepherd. **John 21:15-17**

Mark 15:26

(KJV)

And the superscription of his accusation was written over, **THE KING OF THE JEWS.**

American Standard Version	New American Standard Version	World English Bible
Basic English Bible	New International Version	Weymouth New Testament
Complete Jewish Bible	New King James Version	Modern King James Version
Holman Christian Standard	Orthodox Jewish Bible	Revised Version
Hebrew Names Version	Douay-Rheims Catholic Bible	**Green's Interlinear Bible (Textus Receptus)**
Jubilee Bible 2000	Third Millennium Bible	**Nestle's Interlinear Bible (Critical Text)**
King James Version	The Webster Bible	**Darby Translation**

(ESV)

And the inscription of the charge against him read, "**The King of the Jews.**"

Common English Bible	The Message Bible	Tyndale
English Standard Version	New Century Version	Wycliffe
Good News Translation	New Living Translation	Young's Literal Translation
God's Word Translation	New Revised Standard	Westcott & Hort Greek NT Critical Text
Lexham English Bible	Revised Standard Version	New English Translation

All of the translations in the table above replaced **THE KING OF THE JEWS.** with "**The King of the Jews.**"

Comments:

What The Bible Teaches: Author H. Paisley

Verse 26: It was customary for the criminal's name and crime to be carried on a placard before Him, and then nailed above his head upon the cross. One went before Jesus carrying His Name and accusation, which was nailed over His thorn crowned brow. The superscription is briefest in Mark. He gives the substance of the official charge: "The King of the Jews". Pilate, who dictated the writing, intended it to be an insult to any Jewish aspiration for independence. This was the cause for the chief priests' objection to the wording, but Pilate refused any alteration. **John 19:21-22**

Mark 15:28

(KJV)

And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

American Standard Version	**King James Version**	Third Millennium Bible
Douay_Rheims Catholic Bible	New American Standard Version	Tyndale
Hebrew Names Version	Orthodox Jewish Bible	World English Bible
Holman Christian Standard Bible	**Darby Translation**	Wycliffe
Jubilee Bible 2000	The Webster Bible	Young's Literal Translation
Green's Interlinear Bible (Textus Receptus)	Modern King James Version	New King James Version

Mark 15:28 entire verse omitted

Common English Bible	Lexham English Bible	New Revised Standard
English Standard Version	New Century Version	Revised Standard Version
God's Word Translation	New International Version	The Message Bible
Good News Translation	New Living Translation	Weymouth New Testament
Nestle's Interlinear Bible (Critical Text)	Westcott & Hort Greek NT Critical Text	Revised Version
New English Translation		

All of the translations in the table above omitted Mark 15:28. **This verse was included in *Luke 22:37.***

Comments:

The verse **number** exists ("Drs. Westcott and Hort's The New Testament in the Original Greek – a critical Greek text based primarily on Westcott & Hort Greek NT Critical Text"), but the contents of the verse has been removed.
15:28 [WH omits this verse.]

Believers Bible Commentary: Author William MacDonald

15:25-28 It was 9:00 when they crucified Him. Over His head they had put the title THE KING OF THE JEWS. (Mark does not give the full inscription but contents himself with the substance of it; see Matt. 27:37; Luke 23:38; John 19:19.) Two robbers were crucified with Him, one on each side – just as Isaiah had predicted that He would be associated with criminals in His death. (Isaiah 53:12)

What The Bible Teaches: Author H. Paisley

Verses 27-28: The perfect Servant of Jehovah, who had so delighted God's heart in all His ministry, was crucified in the midst of thieves who had robbed both God and men. The action of Pilate, having Jesus thus placed between two robbers, unwittingly fulfilled another ancient prophecy: "He was numbered with the transgressors". Isaiah **53:12**

Mark 15:36

(KJV)

And one ran and filled a spunge full of **vinegar**, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

American Standard Version	New Century Version	World English Bible
Complete Jewish Bible	Orthodox Jewish Bible	Wycliffe
Darby Translation	Douay-Rheims Catholic Bible	Young's Literal Translation
God's Word Translation	Revised Standard Version	Revised Version
Hebrew Names Version	Third Millennium Bible	**Green's Interlinear Bible (Textus Receptus)**
Jubilee Bible 2000	Tyndale	**Nestle's Interlinear Bible (Critical Text)**
King James Version	The Webster Bible	
Westcott & Hort Greek NT Critical Text	Modern King James Version	

(ESV)

And someone ran and filled a sponge with **sour wine**, put it on a reed and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down."

Basic English Bible	Lexham English Bible	New Living Translation
Common English Bible	The Message Bible	New Revised Standard
Holman Christian Standard	New American Standard Version	Weymouth New Testament
English Standard Version	New International Version	New English Translation
Good News Translation	New King James Version	

All of the translations in the table above replaced **vinegar** with **sour wine**.

Comments:

Green's Interlinear Bible (The Textus Receptus is used as the Greek basis for the New Testament.)
Interlinear Greek-English New Testament by Nestle and Marshall (The Eberhard Nestle's Testamentum Graece is used as the Greek basis along with Westcott & Hort Greek NT Critical Text for the New Testament.) and the **Westcott & Hort Greek NT Critical Text, all say vinegar.**

15:36 δραμὼν "Having-had-circuited" δέ "moreover," τις "a-one," γεμίσας "having-saturated-to" σπόγγον "to-a-sponge" ὄξους "of-a-vinegar," περιθεὶς "having-had-placed-about" καλάμῳ "unto-a-reed," **ἐπότιζεν** "**it-was-drinkeeing-to**" αὐτόν, "to-it," λέγων "forthing," Ἄφετε "Ye-should-have-had-sent-off," ἴδωμεν "we-might-have-had-seen" εἰ "if" *ἔρχεται* "*it-cometh*," Ἠλείας "a-Heleias," καθελεῖν "to-have-had-sectioned-down" αὐτόν. "to-it."

What The Bible Teaches: Author H. Paisley
Verse 36: At this point Jesus had said "I thirst". John **19:28** One of the soldiers dipped a sponge in vinegar, and held it to the lips of the Saviour to drink. The vinegar was not the same as the pain-deadening wine offered earlier, but was a sour wine to quench thirst, thus fulfilling the prophetic Scriptures. Psalms **69:21** The crowd sought to hinder the soldier, but he said "Let me alone". Others spoke in derision, "Let us see whether Elias will come to take him down".

Mark 15:39

(KJV)
And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was **the Son of God.**

American Standard Version	Lexham English Bible	Third Millennium Bible
Common English Bible	The Message Bible	The Webster Bible
Holman Christian Standard	New American Standard Version	World English Bible
Darby Translation	New Century Version	Weymouth New Testament
English Standard Version	New International Version	Wycliffe
Good News Translation	New King James Version	Young's Literal Translation
God's Word Translation	New Living Translation	Modern King James Version
Hebrew Names Version	New Revised Standard	Revised Version
Jubilee Bible 2000	Orthodox Jewish Bible	New English Translation
King James Version	Revised Standard Version	**Green's Interlinear Bible (Textus Receptus)**

Mark 15:39 (BBE) And when the captain, who was near, saw how he gave up his spirit, he said, Truly this man was **a son of God**.
Mark 15:39 (CJB) When the Roman officer who stood facing him saw the way he gave up his spirit, he said, "This man really was **a son of God**!"
Mark 15:39 (RHE) And the centurion who stood over against him, seeing that crying out in this manner he had given up the ghost. said: Indeed this man was **the son of God**.
Mark 15:39 (TYN) And when the Centurion which stode before him sawe that he so cryed and gave vp the gooste he sayd: truly this man was **the sonne of God**.

Basic English Bible	Douay-Rheims Catholic Bible	Westcott & Hort Greek NT Critical Text
Complete Jewish Bible	Tyndale	**Nestle's Interlinear Bible (Critical Text)**

All of the translations in the table above replaced **the Son of God.** with **a son of God**

Lower case son and also **a son of God**

Comments:

What The Bible Teaches: Author H. Paisley
Verse 39: The centurion, as Mark describes the officer in charge of the soldiers who carried out the crucifixion of Jesus, made a wonderful confession saying: "Truly this man was the Son of God". There is no definite article in the original, so many conclude he was simply classifying the Servant as a hero, a son of God. However, he had observed the patience of the Saviour during the long ordeal, and had listened to all His words, and therefore concluded that He was indeed the Son of God.

Luke 1:28

(KJV)
And the **angel** came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: **blessed art thou among women.**

Darby Translation	Third Millennium Bible	Young's Literal Translation
Hebrew Names Version	Tyndale	New King James Version
Jubilee Bible 2000	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
King James Version	World English Bible	Modern King James Version
Douay-Rheims Catholic Bible	Wycliffe	Revised Version

(ESV)
And **he** came to her and said, "Greetings, O favored one, the Lord is with you!" **omitted**

American Standard Version	Good News Translation	Revised Standard Version
Bible in Basic English	New Living Translation	Weymouth New Testament
Complete Jewish Bible	New International Version	Lexham English Bible
Lexham English Bible	God's Word Translation	**Nestle's Interlinear Bible (Critical Text)**
Common English Bible	New American Standard Version	Westcott & Hort Greek NT Critical Text
Holman Christian Standard	The Century Version	New English Translation
English Standard Version	New Revised Standard	

All of the translations in the table above they replaced **angel** with **he**, and **omitted blessed art thou among women.**

Comments:

What The Bible Teaches: Author N. Crawford
Verses 28-29: She was one of the most humble servants whom God ever used. When Gabriel called her highly favored and blessed, "she was troubled at his saying". It was not fright at the appearance of the angel that alarmed and disturbed her, but the manner of his salutation. Her lowliness of mind and willingness to be used by God is evident in the description that she gives of herself as the bond slave of the Lord. **Luke 1:38 Luke 1:48** *Diatarasso* ("troubled"), another of Luke's unique words, conveys the thought of being troubled throughout her entire being. *Dialogizomai* "cast in her mind" is used in **Luke 1:29** and in **Luke 3:15** "all men mused in their hearts". To be so honored by the heavenly messenger was staggering to the mind of this lowly young woman.

Luke 1:31

(KJV)
And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name **JESUS**.

American Standard Version	Third Millennium Bible	Modern King James Version
Holman Christian Standard	The Webster Bible	Revised Version
King James Version	Weymouth New Testament	**Darby Translation**

(ESV)
And behold, you will conceive in your womb and bear a son, and you shall call his name **Jesus**.

Basic English Bible	Lexham English Bible	Jubilee Bible 2000
Common English Bible	New American Standard Version	Wycliffe
Complete Jewish Bible	New Century Version	Young's Literal Translation
Douay-Rheims Catholic	New International Version	New King James Version
English Standard Version	New Revised Standard	Westcott & Hort Greek NT Critical Text
Good News Translation	Revised Standard Version	New English Translation
God's Word Translation	The Message Bible	New Living Translation
Nestle's Interlinear Bible (Critical Text)	**Green's Interlinear Bible (Textus Receptus)**	
World English Bible	Tyndale	

All of the translations in the changed **JESUS** to **Jesus**

Comments:

Believers Bible Commentary: Author William MacDonald
Verses 30-33: She was given a most difficult service to do for God, perhaps as difficult as has ever been asked of any servant of the Lord. Virgins do not give birth. Who would believe her? Even Joseph, a righteous man, thought that he should hide her so that she would not be an object of shame. **Matthew 1:19-21** The Lord Jesus bore this stigma from unbelievers all the days of His life on earth. **John 8:41** In humility, Mary accepted her task (verse 38).

The first words to Mary about the birth were simply that she would "conceive in thy womb, and bring forth a son". As she listened to the angel's words disclosing His name, His greatness, His deity, His royalty and His eternal kingdom, her heart must have been filled with wonder. The fact that she, a virgin, would become a mother was staggering, but to learn of the greatness of the One she would bear must have been even more staggering. In a flash her mind was taken back to the first promise of the Seed of the woman at the dawn of human history and then moved forward to the very end of time when her Son would sit upon the throne of David and "reign over the house of Jacob forever". The entire programme of the Messiah was flashed before her in a few words, and she was to be the mother of the long desired Deliverer of her people.

Luke 1:34

(KJV)
Then said Mary unto the angel, How shall this be, seeing I know not a **man**?

American Standard Version	**King James Version**	Tyndale
Basic English Bible	Lexham English Bible	The Webster Bible
Common English Bible	The Message Bible	World English Bible
Complete Jewish Bible	New American Standard Version	Modern King James Version
Holman Christian Standard	New Century Version	Wycliffe
Darby Translation	New International Version	Young's Literal Translation
English Standard Version	New King James Version	Revised Version
Good News Translation	New Living Translation	**Green's Interlinear Bible (Textus Receptus)**
God's Word Translation	New Revised Standard	**Nestle's Interlinear Bible (Critical Text)**
Hebrew Names Version	Douay-Rheims Catholic	Westcott & Hort Greek NT Critical Text
Jubilee Bible 2000	Third Millennium Bible	New English Translation

(RSV)
And Mary said to the angel, "How shall this be, since I have no **husband**?"

Revised Standard Version	Weymouth New Testament	

All of the translations in the changed **man** to **husband**

Comments:

W. Fisher Hunter
The words, "I know not a man" invariably throughout Scripture mean "I am a virgin" (Genesis 24:16). There is a mighty difference in the consequences between the meaning "I have no husband" and "I know not a man." The woman in John 4, spake the truth when she said, she had no husband, but it would have been a very deceitful falsehood had she said "I know not a man." By changing the words, "I know not a man" to read, "I have no husband" the translators of the Revised Standard Version have cunningly struck another blow at the virgin birth of Christ. For other instances of their undermining this fundamental truth we refer to:

1) Removing the word, "virgin" from the text in Isaiah 7:14

2) By inserting a footnote in connection with Matthew 1:16, which reads, "Joseph, to whom was betrothed the virgin Mary was the father of Jesus who is called Christ."

The Annotated Bible by: Arno Gaebelein

Verses 34-38. The Virgin's question "How shall this be, seeing that I know not a man?"-is not the result of unbelief. She believed, presupposing the absolute reality of the promise, in asking the exact manner of its fulfillment. The blessed mystery of the incarnation, how the Son of God should take on the human form and become man, is made known. It is a great mystery. "The Holy Spirit shall come upon thee" means that the human nature of our Lord was produced in the Virgin by a creative act of the Holy Spirit. (Matt. i:18-20). And therefore, He possessed an absolutely holy nature. "And the Power of the Most High shall overshadow thee." This is not a

repetition of the first statement. It means that the Son of God, who is the Most High overshadowed the Virgin, uniting Himself with the miraculously prepared human nature. He is designated in His Being "that holy thing" because He cannot be classified. And because He is holy there could be nothing in Him, who was born of the Virgin, which is unholy. And beautiful is the submission of the Virgin to the will of God.

What The Bible Teaches: Author N. Crawford

Verse 34: Her simple question, "How shall this be, seeing I know not a man?" is a marvel of restraint and faith. She has just been told that her Son "shall reign over the house of Jacob forever, and of his kingdom there shall be no end" and she expresses no doubt, but only asks about the conception. And well might she ask!

Luke 2:21

(KJV)
And when eight days were accomplished for the circumcising of the child, his name was called **JESUS**, which was so named of the angel before he was conceived in the womb.

American Standard Version	Third Millennium Bible	Revised Version
Holman Christian Standard	The Webster Bible	**Darby Translation**
King James Version	Weymouth New Testament	
Douay-Rheims Catholic	Modern King James Version	

(ESV)
And at the end of eight days, when he was circumcised, he was called **Jesus**, the name given by the angel before he was conceived in the womb.

Basic English Bible	World English Bible	The Message Bible
Common English Bible	Lexham English Bible	Tyndale
Complete Jewish Bible	New American Standard Version	Jubilee Bible 2000
English Standard Version	New Century Version	Wycliffe
Good News Translation	New International Version	Young's Literal Translation
God's Word Translation	New Revised Standard	New King James Version
Green's Interlinear Bible (Textus Receptus)	Revised Standard Version	Westcott & Hort Greek NT Critical Text
Nestle's Interlinear Bible (Critical Text)	Revised English Bible	New English Translation
New Living Translation		

All of the translations in the changed **JESUS** to **Jesus**

Comments:

Believers Bible Commentary: Author William MacDonald
9. *The Circumcision and Naming of the Lord* Luke2:21-24

Verse 21: In accordance with the sign of the covenant given to Abraham, **Genesis 17:1-14** the Lord Jesus was circumcised on the eighth day. Paul, by the Spirit, followed the very order of these events in his great gospel statement in **Galatians 4:4**, "but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law". Although He was the Author of that law, He voluntarily was made under the law and was therefore subject to it. In all of His life He fulfilled the law flawlessly. This is the meaning of **Isaiah 42:21**, "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable". In his comment on this verse, W. E. Vine links it with the words of **Psalms 40:8**, "I delight to do thy will, O my God; yea, thy law is within my heart". There was never a point in time when this desire was not in His heart, so that He could say, "I do always those things that please him". **John 8:29** To "magnify the law, and make it honorable" was one of the results of the life of the perfect Man, who never failed in one point of it, thus proving that it can be lived.

Mary had not forgotten the initial message of Gabriel to her, **Luke1:31** so the child was called Jesus. This lovely, precious name, meaning, "the Lord is Saviour", (see **Matthew 1:21**) containing in itself the very purpose of His coming into the world, should be used by us with

great reverence in accordance with its use by the Holy Spirit. The name “Jesus” is found in Luke over one hundred times, but He is never called “Jesus” by the disciples. The Holy Spirit, through Luke, in His sovereign rights as a divine Person, may well speak of “Jesus”, but the disciples, who we may judge had often been slow to learn, very carefully called Him Lord and Master and were commended by the Lord for so doing. **John 13:13**

The name of the “Lord” is also found one hundred times in the Gospel of Luke. The record begins by giving Him His titles, “a Saviour … Christ the Lord”, **Luke2:11** and it closes by telling us that when the women came to the tomb, “they … found not the body of the Lord Jesus”. **Luke24:3**

The habit that has been linked to the modern “Jesus Movement” of calling Him “Jesus”, and praying “in the name of Jesus”, is a result of ignorance. A proper attitude toward untaught believers will make us treat them with love and grace, but, “Jesus is the Lord”, **1Corinthians 12:3** and even a young believer will soon learn this truth. It is of interest that the Lord only twice called Himself “Jesus”; both occasions were from heaven, **Acts 9:5 Revelation 22:16** and each time the response from earth was to call Him “Lord”; “Lord, what wilt thou have me to do?”, and “Even so, come, Lord Jesus”. Whenever the name “Jesus” stands alone, throughout the Acts and the Epistles, there are clear reasons for it in the context.

The reasons that we have just given will help to explain why He is called Lord throughout this commentary.

Luke 2:22

(KJV)
And when the days of **her purification** according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;

Jubilee Bible 2000	Douay-Rheims Catholic	Wycliffe
King James Version	Third Millennium Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	The Webster Bible	Modern King James Version

Luke 2:22 (ASV) And when the days of **their purification** according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord

Luke 2:22 (ESV) And when the time came for **their purification** according to the Law of Moses, they brought him up to Jerusalem to present him to the Lord

Luke 2:22 (NAS) And when the days for **their purification** according to the law of Moses were completed, they brought Him up to Jerusalem to present Him to the Lord

Luke 2:22 (NIV) When the time came for **the purification** rites required by the Law of Moses, Joseph and Mary took him to Jerusalem to present him to the Lord

Luke 2:22 (NLT) Then it was time for **their purification** offering, as required by the law of Moses after the birth of a child; so his parents took him to Jerusalem to present him to the Lord.

Luke 2:22 (RSV) And when the time came for **their purification** according to the law of Moses, they brought him up to Jerusalem to present him to the Lord

Luke 2:22 (NET) Now when time for **their purification** according to the law of Moses, Joseph and Mary brought Jesus up Jerusalem to present him to the Lord.

American Standard Version	Lexham English Bible	The Message Bible
Basic English Bible	New American Standard Version	Tyndale
Common English Bible	New Century Version	Weymouth New Testament
Complete Jewish Bible	New International Version	Young's Literal Translation
English Standard Version	New Revised Standard	**Nestle's Interlinear Bible (Critical Text)**
Good News Translation	Revised Version	Westcott & Hort Greek NT Critical Text
God's Word Translation	Revised Standard Version	New English Translation
Darby Translation	World English Bible	New Living Translation
Holman Christian Standard		

All of the translations in the changed **her purification** to **their purification**

Comments:

What The Bible Teaches: Author N. Crawford
Verses 22-23: Being devout children of Israel, Mary and Joseph carefully carried out the law in relation to the presentation of the child before the Lord and the rites of purification for the mother. The presentation of the firstborn son of a mother was taught in **Exodus 13:11-16**. Its significance was that the firstborn son "shall be the Lord's", and the reason given is that God

had slain all the firstborn in Egypt, but Israel's sons were redeemed by the blood of the lamb. Is it not amazing that He who was the only true Israelite should submit to these regulations? but when we consider that He, Himself was the true Lamb of God, it bows our hearts in worship.
Numbers 18:15-16 also required the payment of five shekels of silver. Luke says nothing about the silver, but **Luke 2:39** tells us that they did "all things according to the law of the Lord", so they must have paid the shekels too.

Luke 2:33

(KJV)
And **Joseph** and his mother marvelled at those things which were spoken of him.

Jubilee Bible 2000	Third Millennium Bible	Young's Literal Translation
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	Modern King James Version
Darby Translation		

(ESV)
And **his father** and his mother marveled at what was said about him.

American Standard Version	Holman Christian Standard	The Message Bible
Basic English Bible	Lexham English Bible	Tyndale
Common English Bible	New American Standard Version	Weymouth New Testament
Complete Jewish Bible	New Century Version	Wycliffe
Douay-Rheims Catholic	New International Version	**Nestle's Interlinear Bible (Critical Text)**
English Standard Version	New Revised Standard	Westcott & Hort Greek NT Critical Text
Good News Translation	Revised Version	New English Translation
God's Word Translation	Revised Standard Version	New Living Translation

All of the translations in the changed **Joseph** to **his father**

Comments:

Believers Bible Commentary: Author William MacDonald

2:33 Luke carefully guards the doctrine of the Virgin Birth with his precisely worded Joseph and His mother, as read by the King James tradition, following the majority of manuscripts.

2:34, 35 After this initial outburst of praise to God for the Messiah, Simeon blessed the parents, then spoke prophetically to Mary. The prophecy consisted of four parts:

1. This Child was destined for the fall and rising of many in Israel. Those who were arrogant, unrepentant, and unbelieving would fall and be punished. Those repented of their sins, and themselves, received the Lord Jesus would rise and be blessed.

2. The Child was destined for a sign which will be spoken against. There was a special significance connected with the Person of Christ. His very presence on earth proved a tremendous rebuke to sin and unholiness, and thus brought out the bitter animosity of the human heart.

3. Yes, a sword will pierce through your own soul also. Simeon was here predicting the grief which would flood Mary's heart when she would witness the crucifixion of her Son (John 19:25).

4. …that the thoughts of many hearts may be revealed. The way in which a person reacts to the Saviour is a test of his inward motives and affections. Thus Simeon's song includes the ideas of touchstone, stumblingstone, stepping-stone, and sword.

What The Bible Teaches: Author N. Crawford

Verse 33: It is not amazing, then, that the hearts of this righteous couple were filled with wonder at all that they had seen and heard. So little is said or known of Joseph, but all that is said is good, and a heart that is full of wonder at such things will also be full of worship. Puritans used to say, “When we cease to wonder, we cease to worship”.

Verse 48: The statement of His mother was spoken in haste and in amazement at what she had discovered. Who could know better than she that Joseph was not physically His father? “Why hast thou thus dealt with us?” has often been the bewildered question of believers under difficult circumstances.

Luke 2:40

(KJV)
And the child grew, and waxed strong **in spirit**, filled with wisdom: and the grace of God was upon him.

Hebrew Names Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	**Darby Translation**
King James Version	The Webster Bible	Modern King James Version
The Message Bible	World English Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version		

Luke 2:40 (ASV) And the child grew, and waxed strong **omitted**, filled with wisdom: and the grace of God was upon him.

Luke 2:40 (ESV) And the child grew and became strong **omitted**, filled with wisdom. And the favor of God was upon him.

Luke 2:40 (NAS) The Child continued to grow and become strong **omitted**, increasing in wisdom; and the grace of God was upon Him.

Luke 2:40 (NIV) And the child grew and became strong **omitted**; he was filled with wisdom, and the grace of God was on him.

Luke 2:40 (NLT) There the child grew up healthy and strong **omitted**. He was filled with wisdom, and God's favor was on him.

Luke 2:40 (RSV) And the child grew and became strong **omitted**, filled with wisdom; and the favor of God was upon him.

Luke 2:40 (NET) And the child grew and became strong **omitted**, filled with wisdom; and the favor of God was upon him.

Basic English Bible	American Standard Version	Douay-Rheims Catholic Bible
Common English Bible	Lexham English Bible	Revised Standard Version
Complete Jewish Bible	New American Standard Version	Weymouth New Testament
Holman Christian Standard	New Century Version	Wycliffe
English Standard Version	New International Version	Revised Version
Good News Translation	New Living Translation	New English Translation
God's Word Translation	New Revised Standard	**Nestle's Interlinear Bible (Critical Text)**
Westcott & Hort Greek NT Critical Text		

All of the translations in the table above takes omitted **in spirit.**

Comments:

What The Bible Teaches: Author N. Crawford
Verse 40: The difficulties that we see in this verse may be of our own making. We thank God for this teaching, for it reminds us that He was the fulness of deity and the perfection of manhood in one Person, but the mystery of the hypostatic union of two natures in one blessed Person will always be beyond our comprehension. In these holy matters, we do well to use the Holy Spirit's

own language about Him. He is never called “the Godman” which suggests that He was part God and part Man, and was some kind of a blending of the two. He was not a mixture, but as H. Champney has said, “Verily God, yet become truly human”. This should never be a rock on which we break our meagre, limited intelligence regarding divine things. “Human thought is here confounded, ‘Tis too vast to comprehend”, and we bow our hearts in worship. His growth was natural, yet at the same time all the attributes of deity resided undiminished in His Person. We need to guard particularly against the kind of reasoning that suggests that at some time in His bodily development, He became aware of His mission. He left heaven with the Father’s will in His heart: “I delight to do thy will, O my God” **Psalms 40:8** is a timeless truth, unrestricted by circumstances.

“The grace of God was upon him” is one of the most touching statements in all the Gospel records. Charis “Grace” is mentioned only twice in Luke, **Luke 2:40 Luke 4:22** and this is amazing when we consider the fact that this is the Gospel of the grace of God. But see also **Luke 1:30 Luke 4:22, Luke 6:32-34 Luke 17:9** for other translations, e.g. favor, gracious and thank. The only other place where grace is mentioned in the Gospels is **John 1:17**, “the law was given by Moses, but grace and truth came by Jesus Christ” and **Luke 2:14** and verse 16. Notice the verbs in this verse, “the law was given”, is an aorist passive, but “grace and truth came” is the aorist middle indicative of *ginomai* (to become). He acted Himself to become “grace and truth”, and that action reflects back upon Him who is both Grace and Truth. The reason that the doctrine of grace is not found in the Gospel accounts is because He who is Grace was here; grace was personified in a blessed Person. The grace of God is not expressed in words because it was expressed in a living Reality.

Luke 2:43

(KJV)
And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and **Joseph and his mother** knew not of it.

American Standard Version	Third Millennium Bible	Modern King James Version
Jubilee Bible 2000	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
King James Version	World English Bible	**Darby Translation**
New King James Version	Young's Literal Translation	

(ESV)
And when the feast was ended, as they were returning, the boy Jesus stayed behind in Jerusalem. **His parents** did not know it,

Basic English Bible	Hebrew Names Version	Douay-Rheims Catholic Bible
Common English Bible	Lexham English Bible	Revised Standard Version
Complete Jewish Bible	The Message Bible	Tyndale
Holman Christian Standard	New American Standard Version	Weymouth New Testament
English Standard Version	New Century Version	Wycliffe
Good News Translation	New International Version	Revised Version
God's Word Translation	New Living Translation	New English Translation
Westcott & Hort Greek NT Critical Text	New Revised Standard	**Nestle's Interlinear Bible (Critical Text)**

All of the translations in the table above takes replaced **Joseph and his mother** with **His parents**

Comments:

What The Bible Teaches: Author N. Crawford
Verse 43: The days that were fulfilled refer to the seven days of Unleavened Bread that followed the Passover. Luke tells us that the entire festival was called "the Passover". **Luke 22:1** After this holy observance, Joseph and Mary were returning to Nazareth in the company of a number of their family and friends. Unknown to them, the Lord was not with them. In verse 40 He is called to *paidion* ("the child"), but here He is called *ho pais* ("the boy"), for the diminutive no longer applied to Him. This is a tender touch from the beloved physician; it pictures to us a growing boy, developing in wisdom and grace.

Luke 4:4

(KJV)
And Jesus answered him, saying, It is written, That man shall not live by bread alone, **but by every word of God**.

Douay-Rheims Catholic Bible	Jubilee Bible 2000	World English Bible
Darby Translation	**King James Version**	Young's Literal Translation
Green's Interlinear Bible (Textus Receptus)	New King James Version	Wycliffe
Hebrew Names Version	Third Millennium Bible	
Modern King James Version	Tyndale	

(ESV)
And Jesus answered him, "It is written, 'Man shall not live by bread alone **omitted**.

American Standard Version	Good News Translation	New International Version
Basic English Bible	God's Word Translation	New Living Translation
Common English Bible	Holman Christian Standard	New Revised Standard
Complete Jewish Bible	Lexham English Bible	Revised Version
English Standard Version	New American Standard Version	Revised Standard Version
Nestle's Interlinear Bible (Critical Text)	New Century Version	Weymouth New Testament
Westcott & Hort Greek NT Critical Text	New English Translation	

All of the translations in the table above takes removes the phrase "**but by every word of God**".

Comments:

Please note that the Lord Jesus Christ is quoting Deuteronomy 8:3.

Matthew 4:4 (ESV) But he answered, "It is written, "'Man shall not live by bread alone, **but by every word that comes from the mouth of God.**'"

Luke 4:4 (ESV) And Jesus answered him, "It is written, 'Man shall not live by bread alone.'"

What The Bible Teaches: Author N. Crawford

Verse 4: Man is a spirit-being. He is more than flesh, more than soul. He is spirit, in the image of Him that created him. Man, that is, man as a spirit, cannot exist by mere fleshly nourishment. He must have spiritual nourishment, refreshment and fellowship. What a lesson for us to learn! When Satan said, "Indulge yourself", ***the Lord of all said, "man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live". Deuteronomy 8:3***

Luke 4:8

(KJV)
And Jesus answered and said unto him**, Get thee behind me, Satan:** for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Hebrew Names Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	**Darby Translation**

(ESV)
And Jesus answered him, **omitted** "It is written, "'You shall worship the Lord your God, and him only shall you serve.'"

American Standard Version	Good News Translation	New Revised Standard
Basic English Bible	Holman Christian Standard	New Living Translation
Common English Bible	God's Word Translation	Revised Standard Version
English Standard Version	Lexham English Bible	Weymouth New Testament
Complete Jewish Bible	New Century Version	**Nestle's Interlinear Bible (Critical Text)**
The Message Bible	New International Version	Westcott & Hort Greek NT Critical Text
Orthodox Jewish Bible	Douay-Rheims Catholic Bible	New English Translation
Revised Version	New American Standard Version	

All of the translations in the table above omitted**, Get thee behind me, Satan:**

Comments:

What The Bible Teaches: Author N. Crawford

Verse 8: The appeal of the Lord Jesus to the word of God is a tremendous lesson to us. In each of these temptations, He lifted a stone of the brook out of his bag and, like David, flung it at the head of Goliath. Each answer of the Lord was from Deuteronomy. He could have silenced Satan by personal power and authority. He chose to do it from Scripture, thus giving us the pattern of using Scripture against every fiery dart of the wicked one. **Ephesians 6:16-17** As in **Luke 4:4**, so here in **Luke 4:8**, the word *grapho* ("it is written") is a perfect passive indicative which A. T. Robertson translates "it stands written". In **John 19:30**, "it is finished" is also a perfect passive indicative and rightly means "it stands finished". The eternal value of the word of God and the work of Christ are beautifully expressed in these two statements.

Luke 4:41

(KJV)
And devils also came out of many, crying out, and saying, Thou art **Christ** the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	**Darby Translation**

(ESV)
And demons also came out of many, crying, "You are **omitted** the Son of God!" But he rebuked them and would not allow them to speak, because they knew that he was the Christ.

Revised Version	Weymouth New Testament	New International Version
American Standard Version	English Standard Version	New Living Translation
Basic English Bible	Good News Translation	New Revised Standard
Common English Bible	God's Word Translation	Douay-Rheims Catholic Bible
Complete Jewish Bible	Lexham English Bible	Revised Standard Version
Holman Christian Standard	The Message Bible	Westcott & Hort Greek NT Critical Text
Nestle's Interlinear Bible (Critical Text)	Wycliffe	
New English Translation	New American Standard Version	

All of the translations in the table above omits **Christ**

Comments:

"the Christ," meaning "the anointed one," the Messiah.

What The Bible Teaches: Author N. Crawford
Verses 40-41: It was at the close of a long day, when many would be thinking of home and rest, that the blessed Lord stood and healed all that were sick with various diseases that were brought to Him. Many who were possessed of demons were delivered from their cruel bondage, and He rebuked the demons, for they knew Him and shouted, "Thou art Christ the Son of God". The people of Nazareth had thought that He was making false claims, but the veil of flesh did not hide from demons the supreme authority of the Son of God. The Lord Jesus would not receive approbation from demons. Paul learned this by the Spirit and rebuked the demon-possessed woman in Philippi. **Acts 16:17-18** The testimony of these demons was true, but "what concord hath Christ with Belial?". **2Corinthians 6:15** We can learn a lesson here. **Many evangelicals have accepted support from apostate men and systems that deny many of the cardinal truths of Scripture in the name of christian unity, and a united gospel appeal. The Lord and His apostles refused such support.**

Again the scene that is described here is being enacted. The day of grace is closing, the sun is setting, the patient Lord stands ready to receive all who will come to Him in faith. Well can sinners cry in the language of the ancient prophet, "Woe unto us! for the day goeth away". **Jeremiah 6:4**

“Day is declining, and the sun is low,
The shadows lengthen, light makes haste to go,
Room, room, still room! Oh enter, enter now.”

Luke 5:5-6

(KJV)

And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the **net**.

6 And when they had this done, they inclosed a great multitude of fishes: and their **net** brake.

Darby Translation	Douay-Rheims Catholic Bible	Wycliffe
Hebrew Names Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
King James Version	The Webster Bible	Modern King James Version
New King James Version	World English Bible	

Luke 5:5 (ASV) And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the **nets.** And when they had done this, they inclosed a great multitude of fishes; and their **nets** were breaking;

Luke 5:5 (ESV) And Simon answered, "Master, we toiled all night and took nothing! But at your word I will let down the **nets**." And when they had done this, they enclosed a large number of fish, and their **nets** were breaking.

Luke 5:5 (NAS) Simon answered and said, "Master, we worked hard all night and caught nothing, but I will do as You say and let down the **nets**." When they had done this, they enclosed a great quantity of fish, and their **nets** began to break;

Luke 5:5 (NIV) Simon answered, "Master, we've worked hard all night and haven't caught anything. But because you say so, I will let down the **nets** When they had done so, they caught such a large number of fish that their **nets** began to break.

Luke 5:5 (NLT) "Master," Simon replied, "we worked hard all last night and didn't catch a thing. But if you say so, I'll let the **nets** down again." And this time their **nets** were so full of fish they began to tear!

Luke 5:5 (RSV) And Simon answered, "Master, we toiled all night and took nothing! But at your word I will let down the **nets**." And when they had done this, they enclosed a great shoal of fish; and as their **nets** were breaking,

Luke 5:5 (NET) Simon answered, "Master, we worked hard all night and caught nothing! But at your word I will lower the **nets**." they had done this, they caught so many fish that their **nets** started to tear.

American Standard Version	God's Word Translation	New Revised Standard
Basic English Bible	Lexham English Bible	Orthodox Jewish Bible
Common English Bible	The Message Bible	Revised Standard Version
Complete Jewish Bible	New American Standard Version	Weymouth New Testament
Holman Christian Standard	New Century Version	Revised Version
English Standard Version	New International Version	New English Translation
Good News Translation	New Living Translation	**Nestle's Interlinear Bible (Critical Text)**
Westcott & Hort Greek NT Critical Text		

All of the translations in the table above replaced **net** with **nets**.

Comments:

ESV Luke 5:5-6 says: nets (plural), ESV John 21:6-8 says: net (singular).

The **net** is something prepared and fitted for a special purpose-to catch fish. It is emblematic of the Gospel of the grace of God. The net itself makes no distinction of the fish, for it receives all who come. The invitation of the Gospel is universal it is to every creature. Whosoever will may come.

The Annotated Bible by: Arno Gaebelein

1. The Miraculous Draught of Fishes. 1-11.
2. The Leper Healed. 12-16.
3. The Paralytic Healed. 17-26.
4 The Call of Matthew and the Feast. 27-29.
5. The Scribes and Pharisees Answered. 30-35.
6. The Parable of the Garment and the Bottle. 36-39.

Verses 1-11. Two miraculous draughts of fishes are found in the Gospels. The one here at the beginning of His ministry; the other after His resurrection. (John xxi). Both demonstrate His power as Lord over the animal creation. Here the net broke (or began to break), in the other miracle it did not break. Peter is prominent in both. Here he falls at His feet crying out, "Depart from me, for I am a sinful man, O Lord." The divine presence, made known by the miracle, showed Peter his own condition. The Lord graciously calms his fear. The soul that sinks down at the blessed feet of the Lord and owns his sinfulness is safe. He came to seek and to save what is lost. And more than that. He calls into service. "Fear not, from henceforth thou shalt catch men." They left all and followed Him. It would have been strange if they had done anything else. The highest and best besides knowing the Lord as our Saviour is to follow Him and to be obedient to His call.

What The Bible Teaches: Author N. Crawford

Verses 4-5: When the Lord finished speaking to the crowd, He said to Simon, “Push out into the deep and let down your *nets* for a catch” (Revised Standard Version). Calling Him Master, Simon told Him that he and his companions had labored through the whole night and had taken nothing, *“nevertheless, at thy word I will let down the **net**”.* This is significant. Simon could have concluded that a carpenter from Nazareth could know nothing about fishing. Having spent his lifetime on the lake, Simon’s experience would surely have given him superior knowledge. He could have told the Lord that daytime fishing on the lake was almost useless, especially **net** fishing, for the fish only came near the surface to feed during the dark of the night, but he used none of this kind of human reasoning, or perhaps he did and then discarded it as worthless, in the face of the fact that the Master had told him to let down his **net**.

Verses 6-8: A great number of fish were caught, so great that the net could not hold them, and then both the boats were not large enough to contain the catch. Immediately Simon realized that what had happened could not be explained naturally; this was an act of the Creator. “He fell down at Jesus’ knees, saying, Depart from me; for I am a sinful man, O Lord”, not only Teacher now, but Lord. There are those who suggest that the name “Jesus” should be taken here as in the dative case, giving the reading, “he fell on his knees before Jesus” (Philips).
It is only here in Luke that the double name Simon Peter is used. Before this verse, Luke called him Simon, but after the choosing of the twelve, Luke **6:14** he calls him Peter, the name given to him by the Lord.

Peter’s reaction was neither joy nor praise, but a fearful sense of holiness that produced self-knowledge. There is only one way to understand his actions and words; Peter realized that before the eyes of the One who saw the fish in the lake, he was exposed in all his sinfulness. He was in the presence of divine holiness and knew that he was totally unfit; in fact, he was full of sin. “Depart from me” was not his wish that the Lord would leave, but was wrung from his soul as the sense of his own sinfulness overwhelmed him. The only place where human sin can be seen in its true character is before the eyes of a holy God. Although this can well be used as an

illustration of salvation, this was not Peter's salvation, but it was his fitness for service. Like Isaiah, he had a true sense of the sinfulness of self-first of all. An honest estimate of self is always a prelude to a right estimate of the Lord.

From what has been already written, it will be seen that this was not Peter's first experience with the Lord, nor was it his conversion, but it was his call to service. All servants of God must learn their own sinfulness in the presence of God, must obey the Lord even when it is against human reasoning, and must leave all that they value to follow Him. Peter left when the boats were full. He never forgot what it cost him to follow the Lord, but he never regretted it.

Luke 5:32

(KJV)
I came not to call the righteous, but sinners to **repentance**.

American Standard Version	New International Version	World English Bible
Holman Christian Standard Bible	New King James Version	Weymouth New Testament
Darby Translation	New Living Translation	Good News Translation
English Standard Version	New Revised Standard	Revised Version
Hebrew Names Version	Orthodox Jewish Bible	Modern King James Version
Jubilee Bible 2000	Revised Standard Version	The Message Bible
King James Version	Third Millennium Bible	New Century Version
Lexham English Bible	Tyndale	Young's Literal Translation
New American Standard Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
Common English Bible	Complete Jewish Bible	**Nestle's Interlinear Bible (Critical Text)**
Bible in Basic English	God's Word Translation	Westcott & Hort Greek NT Critical Text
New English Translation		

Luke 5:32 (RHE) I came not to call the just, but sinners to **penance**.
Luke 5:32 (WYC) for I came not to call just men, but sinful men to **penance**.

Douay Rheims Catholic Bible	Wycliffe	

All of the translations in the table above replaced **repentance** with **penance**

Comments:

What The Bible Teaches: Author N. Crawford
Verses 31-32: The Lord did not deny the Pharisees' description of the assembled company; in fact, He used the occasion to tell them of the reason for His coming into the world. Did He mean that the Pharisees were "whole" and not in need of healing by the great Physician? If so, this would fly in the face of all that the Lord ever said elsewhere about them. No, they were not "whole", but they thought they were. As on other such occasions, the Lord took people on their own ground. They claimed that they were not numbered among sinners, so He made them aware that His coming was not for them, but for sinners. This line of teaching was fully developed by the Lord Himself in **John 9:39-41**, after He had opened the eyes of the blind man. He said that He had "come into this world, that they which see not might see; and that they which see might be made blind". **Luke 5:39** His words went home, for the Pharisees responded, "Are we blind also?" **John 9:40** makes it clear that they were blind, but did not know it. Those who do not see their own need put themselves outside of the healing power of the great Physician. This is a great theme of Luke and Paul; all are guilty, lost and perishing, but only those who acknowledge their need are saved. A reader of Paul's letter to the Romans will have no problem in understanding that He "came not to call the righteous" because "There is none righteous, no, not one". **Romans 3:10**

Luke 6:48

(KJV)
He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was **founded upon a rock.**

Darby Translation	Douay-Rheims Catholic Bible	Wycliffe
Hebrew Names Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	New English Translation
King James Version	The Webster Bible	Modern King James Version
New King James Version	World English Bible	**Green's Interlinear Bible (Textus Receptus)**
Revised Version		

Luke 6:48 (ASV) he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: because **it had been well builded.**

Luke 6:48 (ESV) he is like a man building a house, who dug deep and laid the foundation on the rock. And when a flood arose, the stream broke against that house and could not shake it, because **it had been well built.**

Luke 6:48 (NAS) he is like a man building a house, who dug deep and laid a foundation on the rock; and when a flood occurred, the torrent burst against that house and could not shake it, because **it had been well built.**

Luke 6:48 (NIV) They are like a man building a house, who dug down deep and laid the foundation on rock. When a flood came, the torrent struck that house but could not shake it, because **it was well built.**

Luke 6:48 (NLT) It is like a person building a house who digs deep and lays the foundation on solid rock. When the floodwaters rise and break against that house, it stands firm because **it is well built.**

Luke 6:48 (RSV) he is like a man building a house, who dug deep, and laid the foundation upon rock; and when a flood arose, the stream broke against that house, and could not shake it, because **it had been well built.**

American Standard Version	God's Word Translation	New Revised Standard
Basic English Bible	Lexham English Bible	Revised Standard Version
Common English Bible	The Message Bible	Weymouth New Testament
Complete Jewish Bible	New American Standard Version	**Nestle's Interlinear Bible (Critical Text)**
Holman Christian Standard	New Century Version	Westcott & Hort Greek NT Critical Text
English Standard Version	New International Version	
Good News Translation	New Living Translation	

All of the translations in the table above replaces was **founded upon a rock.** with **it had been well built.**

Comments:

What The Bible Teaches: Author N. Crawford
Verses 47-49: We preach the gospel from the parable of the two builders and rightly so, for the difference between the house that stood and the one that fell is eternal salvation or damnation. There is a very obvious link to what has gone before. Hearing His words and applying them to heart and conscience has resulted in judging self, producing good fruit and treasuring His

teaching in the heart to be brought forth at a needed time for the enrichment of others. The preceding verse has dealt more specifically with not having a mere lip profession, which is always a false profession, but giving evidence of reality by doing. Now the eternal result of coming to Him and hearing His words and doing them is to be saved or lost.

All are building for eternity. Both of the builders had some sense of need, for a house is a place of shelter and rest. It should also he a place of love and joy, so it is a very vivid description of preparation for eternity. So far as we know, the design of one house was not superior to that of the other, and did not show greater skill or craftsmanship. The entire difference was in the foundations. This was such a plain condemnation of the teaching of the Pharisees which was occupied with mere external observance which they believed would eventually change the inner man. It is only Luke who tells us that one man “digged deep” to lay his foundation “upon a rock”, an apt illustration of the word of God, going deep into the heart and conscience, producing genuine repentance. Both men felt safe in their houses, as many do even though their hope is not based on Scripture. The difference between them was unknown until the storm came and the raging torrent (rampaging river) struck the houses. Of the house on the rock, the Lord Jesus says that the flood was unable to shake it, for its strength was the rock on which it rested. Of the other, He says, “It collapsed and its destruction was complete” (New International Version). The gospel preacher can draw searching and solemn material from this parable. It is possible to have every outward aspect of christian profession and yet to lack the true foundation. A foundation cannot be damaged by examination, and these verses are a solemn warning to search well the foundation because this is for eternity.

Luke 7:31

(KJV)

And the Lord said , Whereunto then shall I liken the men of this generation? and to what are they like?

Hebrew Name Version	New King James Version	The Webster Bible
Jubilee Bible 2000	Douay-Rheims Catholic Bible	World English Bible
King James Version	Third Millennium Bible	Wycliffe
New Century Version	Tyndale	Young's Literal Translation
New International Version	**Green's Interlinear Bible (Textus Receptus)**	Modern King James Version
Darby Translation		

(ESV)

Omitted "To what then shall I compare the people of this generation, and what are they like?

The Message Bible	Weymouth New Testament	New Living Translation
Revised Version	English Standard Version	New Revised Standard
American Standard Version	Good News Translation	Revised Standard Version
Basic English Bible	God's Word Translation	**Nestle's Interlinear Bible (Critical Text)**
Common English Bible	Lexham English Bible	Westcott & Hort Greek NT Critical Text
Complete Jewish Bible	New American Standard Version	New English Translation
Holman Christian Standard		

All of the translations in the table above omits **And the Lord said ,** Also changed punctuation

Comments:

What The Bible Teaches: Author N. Crawford

Verses 31-34: The enigma of accepting John as a great prophet and yet rejecting his testimony to Christ is further pressed home to the hearts of His hearers. The men of that day were like children sitting in the market place, calling one to another to join in their play, but no matter what was proposed, whether dancing or mourning, there was refusal. The men of that generation responded neither to John's message of judgment and repentance nor to Christ's message of joy and forgiveness. Both messages made them uncomfortable, but if they had accepted John's preaching of repentance, they would have been prepared for Christ's message of forgiveness. This is the sense in which John prepared the way of the Lord. (see **Luke 7:27**) They said that John had a demon and that Christ was a friend of publicans and sinners because such people gladly heard His words of forgiveness.

Some have understood this illustration very differently and interpret it that the people were blaming John for not joining in their mirth and blaming Christ for not joining in their austerities, but this is unlikely to be the import of the story.

Luke 9:35

(KJV)
And there came a voice out of the cloud, saying, **This is my beloved Son**: hear him.

Darby Translation	Douay-Rheims Catholic Bible	Wycliffe
Hebrew Names Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	The Webster Bible	Modern King James Version
King James Version	World English Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	Tyndale	Revised Version

(ESV)
And a voice came out of the cloud, saying, "**This is my Son, my Chosen One**; listen to him!"

American Standard Version	Good News Translation	New American Standard Version
Basic English Bible	Holman Christian Standard	New Revised Standard
Common English Bible	God's Word Translation	New Living Translation
English Standard Version	Lexham English Bible	Revised Standard Version
Complete Jewish Bible	New Century Version	Weymouth New Testament
The Message Bible	New International Version	**Nestle's Interlinear Bible (Critical Text)**
Orthodox Jewish Bible	Revised English Bible	

All of the translations in the table above replaced **This is my beloved Son** with **This is my Son, my Chosen One**

Comments:

What The Bible Teaches: Author N. Crawford
Verses 34-35: The overshadowing cloud was not merely made of fog and mist. Such a cloud would not have caused fear to the disciples, nor would it have been "a bright cloud". **Matthew 17:5** The word for "bright" is used three times in **Luke 11:34-36** and is translated "full of light". The voice of the Father speaking from the cloud settles the issue for us. As so often in Old Testament history it was the glory cloud, the evidence of the divine presence; so would men familiar with the revelation of God to man have interpreted it.

Both **Matthew 17:5 Mark 9:7** agree with the Authorized Version translation of **Luke 9:35**, "This is my beloved Son: hear him". Darby and the Revised Version margin agree with this reading. The Revised Version reflects manuscripts that read, "my Son, my chosen". If this authority is accepted, then the entire statement was, "This is my beloved Son, my chosen One: hear him". We cannot miss the rebuke to Peter in this, but also should not miss the expression of the Father's delight in Him. Dr. Heading aptly writes, "At His baptism, the commendation refers to the Lord's hidden life prior to His public ministry. Here on the mount it refers to His public life of teaching and miracles". The Father's delight in His Son is a subject that will take eternity to explore. **Isaiah 42:1 Proverbs 8:30**

Luke 9:54

(KJV)
And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, **even as Elias did**?

Darby Translation	New King James Version	World English Bible
Hebrew Names Version	Third Millennium Bible	Modern King James Version
Jubilee Bible 2000	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
King James Version	The Webster Bible	Revised Version

(ESV)
And when his disciples James and John saw it, they said, "Lord, do you want us to tell fire to come down from heaven and consume them?"

American Standard Version	Lexham English Bible	Revised Standard Version
Basic English Bible	The Message Bible	Weymouth New Testament
Common English Bible	New American Standard Version	Wycliffe
Complete Jewish Bible	New Century Version	Young's Literal Translation
Holman Christian Standard	New International Version	New English Translation
English Standard Version	New Living Translation	**Nestle's Interlinear Bible (Critical Text)**
Good News Translation	New Revised Standard	Westcott & Hort Greek NT Critical Text
God's Word Translation	Douay-Rheims Catholic Bible	

All of the translations in the table above takes removes the phrase "**but by every word of God**".

Comments:

What The Bible Teaches: Author N. Crawford
Verses 54-56: James and John were well named "Boanerges … The sons of thunder". **Mark 3:17** In the mount they must have seen the supremacy of their Master even over an Elijah, so they suggest that Elijah's miracle be repeated. **2Kings 1:10-12** The request may have been easier to make because the offenders were hated Samaritans. The Lord "turned, and rebuked them" because they manifested a spirit of Jewish bigotry, certainly not the spirit of their Lord. **Luke 9:56** Some have suggested that they showed the spirit of the false prophet who brings fire down from heaven in the sight of men. **Revelation 13:13-18** Although he causes all who do not worship the image of the beast to be killed, it does not say that they are killed by the fire from heaven, so this analogy may not be valid. Satan is the destroyer; the Lord Jesus is the Saviour. They would destroy; He came to save.

They went to another *(heteros)* village, that is, a village of a different kind. Was the difference that this was a village that would receive Him, or was it a Jewish village, not a Samaritan one? We cannot say dogmatically, but it is unlikely that the Lord turned away from the Samaritans as a result of His rejection in one village. **Luke 10:33 Luke 17:11 Luke 17:16**

Luke 9:55-56

(KJV)
But he turned, and rebuked them, **and said, Ye know not what manner of spirit ye are of.**
For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

Darby Translation	New King James Version	The Webster Bible
Hebrew Names Version	Douay-Rheims Catholic Bible	World English Bible
Jubilee Bible 2000	Third Millennium Bible	Wycliffe
King James Version	Tyndale	Young's Literal Translation
New American Standard Version	Modern King James Version	**Green's Interlinear Bible (Textus Receptus)**
Revised Version		

(ESV)
But he turned and rebuked them. **omitted**
Omitted And they went on to another village.

American Standard Version	Good News Translation	New Living Translation
Basic English Bible	Holman Christian Standard	Revised Standard Version
Common English Bible	God's Word Translation	Weymouth New Testament
English Standard Version	Lexham English Bible	Westcott & Hort Greek NT Critical Text
Complete Jewish Bible	New Century Version	New English Translation
The Message Bible	New International Version	
Nestle's Interlinear Bible (Critical Text)	New Revised Standard	

All of the translations in the table above omitted **and said, Ye know not what manner of spirit ye are of.** And **For the Son of man is not come to destroy men's lives, but to save them.**

Comments:

What The Bible Teaches: Author N. Crawford

Verses 54-56: James and John were well named "Boanerges … The sons of thunder". **Mark 3:17** In the mount they must have seen the supremacy of their Master even over an Elijah, so they suggest that Elijah's miracle be repeated. **2Kings 1:10-12** The request may have been easier to make because the offenders were hated Samaritans. The Lord "turned, and rebuked them" because they manifested a spirit of Jewish bigotry, certainly not the spirit of their Lord. **Luke 9:56** Some have suggested that they showed the spirit of the false prophet who brings fire down from heaven in the sight of men. **Revelation 13:13-18** Although he causes all who do not worship the image of the beast to be killed, it does not say that they are killed by the fire from heaven, so this analogy may not be valid. Satan is the destroyer; the Lord Jesus is the Saviour. They would destroy; He came to save.

They went to another *(heteros)* village, that is, a village of a different kind. Was the difference that this was a village that would receive Him, or was it a Jewish village, not a Samaritan one? We cannot say dogmatically, but it is unlikely that the Lord turned away from the Samaritans as a result of His rejection in one village. **Luke 10:33 Luke 17:11 Luke 17:16**

Luke 10:1

(KJV)

After these things the Lord appointed other **seventy** also, and sent them two and two before his face into every city and place, whither he himself would come.

American Standard Version	Jubilee Bible 2000	Tyndale
Basic English Bible	New King James Version	The Webster Bible
Complete Jewish Bible	The Message Bible	World English Bible
Holman Christian Standard	New American Standard Version	Weymouth New Testament
Darby Translation	New Revised Standard	Young's Literal Translation
God's Word Translation	Orthodox Jewish Bible	Revised Version
Hebrew Names Version	Revised Standard Version	Modern King James Version
King James Version	Third Millennium Bible	**Green's Interlinear Bible (Textus Receptus)**

(ESV)

After this the Lord appointed **seventy-two** others and sent them on ahead of him, two by two, into every town and place where he himself was about to go.

Common English Bible	New Century Version	Wycliffe
English Standard Version	New International Version	**Nestle's Interlinear Bible (Critical Text)**
Good News Translation	New Living Translation	Westcott & Hort Greek NT Critical Text
Lexham English Bible	Douay-Rheims Catholic Bible	New English Translation

All of the translations in the table above replaced **seventy** with **seventy-two**.

Comments:

What The Bible Teaches: Author N. Crawford
4. *The Sending of the Seventy* Luke 10:1-12

The reader is referred back to Luke **9:1-9** where the sending of the twelve has many parallels to the sending of the seventy.

Verse 1: Moses, by God's command, appointed seventy elders to bear with him the burden of caring for Israel. Numbers **11:16-17** Considering the summary of discipleship that closes chapter 9, it is interesting that it says of the elders, "the spirit rested upon them, they prophesied, and did not cease". Numbers **11:25** The manuscripts are divided over whether the figure in Luke **10:1** should be seventy or seventy two. Darby does not believe it merits a footnote; and the Revised Version puts seventy two in the margin. In Numbers **11:24-26** there were seventy around the tabernacle, and two prophesied in the camp. If the two were in addition to the seventy, then the total was seventy-two.

The word *anadeiknumi* ("appointed") is found only here and in Acts **1:24**, where it is translated by the Authorized Version, "show", and is used in reference to the Lord showing the apostles whether Joseph or Barsabas should take the place "from which Judas by transgression fell". Luke **10:25** The word that is translated "appoint" Acts **6:3** and "ordain" Titus **1:5** is *kathistemi,* not the word that is used here. A possible reason for this is that whether it was the "appointing" of the seven men in Acts 6, or the "ordaining" of elders in Titus **1:5**, they were pointed out for recognition by their fellow believers, rather than receiving a formal ecclesiastical appointment.

We know from Acts **20:28** that only the Holy Spirit is able to fit and qualify men to oversee in an assembly, and the assembly recognize s the divine work in so fitting them. Kathistemi can have this meaning of pointing out. The Theological Dictionary of the New Testament in dealing with this word says that the chief thought in it is to recognize that the fitness or condition exists, rather than to impart it (Kittel, Vol. III, pp. 444, 445). The Lord imparts; men only recognize what God has done.

The seventy disciples sent by the Lord were to prepare His way, Isaiah **40:3-5** so their work was similar to John the Baptist's, to prepare hearts to receive their Lord; therefore it was a preaching to produce repentance. There are many similarities between the sending of the seventy and Matthew's much fuller account of the sending of the twelve. Matthew **10:5-42** Their mission was not to the world. The scope of their ministry was limited to the places where the Lord Himself would come, and "He came unto his own (things), and his own (people) received him not". John **1:11** Being sent "two and two" shows the tender care of the Lord for the encouragement and support of His servants and is a display of His divine wisdom, for "Two are better than one". Ecclesiastes **4:9-10**

Luke 10:17

(KJV)

And the **seventy** returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

American Standard Version	The Message Bible	World English Bible
Basic English Bible	New American Standard Version	Weymouth New Testament
Complete Jewish Bible	New King James Version	Wycliffe
Holman Christian Standard	New Revised Standard	Young's Literal Translation
Darby Translation	Orthodox Jewish Bible	Revised Version
God's Word Translation	Third Millennium Bible	Modern King James Version
Hebrew Names Version	Revised Standard Version	**Green's Interlinear Bible (Textus Receptus)**
Jubilee Bible 2000	Tyndale	
King James Version	The Webster Bible	

(ESV)

The **seventy-two** returned with joy, saying, "Lord, even the demons are subject to us in your name!"

Common English Bible	Lexham English Bible	New Living Translation
English Standard Version	New Century Version	Douay-Rheims Catholic Bible
Good News Translation	New International Version	**Nestle's Interlinear Bible (Critical Text)**
Westcott & Hort Greek NT Critical Text	New English Translation	

All of the translations in the table above replaced **seventy** with **seventy-two**.

Comments:

What The Bible Teaches: Author N. Crawford
6. *The True Causes of Joy* Luke 10:17-24

Verse 17: The seventy returned with joy, reporting that even the demons were subject to them through His name. This was not part of their commission and suggests to us that as they went, they had met satanic opposition, which we would fully expect.

Luke 11:2-4

(KJV)
And he said unto them, When ye pray, say, Our Father **which art in heaven**, Hallowed be thy name. Thy kingdom come. **Thy will be done, as in heaven, so in earth**. 3 Give us day by day our daily bread. 4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; **but deliver us from evil.**"

Green's Interlinear Bible (Textus Receptus)	New King James Version	The Webster Bible
Jubilee Bible 2000	Third Millennium Bible	Young's Literal Translation
King James Version	Tyndale	Modern King James Version
Darby Translation	Revised Version	

(ESV)
And he said to them, "When you pray, say: "Father, **omitted** hallowed be your name. Your kingdom come. **omitted** 3 Give us each day our daily bread, 4 and forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation.", **omitted**

American Standard Version	God's Word Translation	Revised Standard Version
Basic English Bible	Holman Christian Standard Bible	The Message Bible
Common English Bible	Lexham English Bible	Weymouth New Testament
Complete Jewish Bible	New American Standard Version	Wycliffe
Douay-Rheims Catholic Bible	New Century Version	**Nestle's Interlinear Bible (Critical Text)**
English Standard Version	New International Version	Westcott & Hort Greek NT Critical Text
New Living Translation	New English Translation	
Good News Translation	New Revised Standard	

All of the translations in the table above omitted **which art in heaven, Thy will be done, as in heaven, so in earth, but deliver us from evil.**"

Comments:

Believers Bible Commentary: Author William MacDonald
The model prayer which the Lord Jesus gave Io them at this time is somewhat different from the so-called Lord's prayer in Matthew's Gospel. These differences all have a purpose and meaning. None of them is without significance.

First of all, the Lord taught the disciples to address God as Our Father. This intimate family relationship was unknown to believers in the OT. It simply means that believers are now to speak to God as to a loving heavenly Father. Next, we are taught to pray that God's name should be hallowed. This expresses the longing of the believer's heart that He should be reverenced, magnified, and adored. In the petition, "Your kingdom come," we have a prayer that the day will soon arrive when God will put down the forces of evil and, in the Person of Christ, reign supreme over the earth, where His will shall be done as it is in heaven.

What The Bible Teaches: Author N. Crawford
Verse 2: Reasons are given in the introductory section of this chapter why we believe that this is a prayer for disciples on earth while the Lord is physically present with them. It is a model of

prayer, a pattern through which they can learn approach to God, proper reverence in His presence, and what is truly meant by prayer that is “according to his will”. 1John **5:14**

A problem about textual authority is before us in the readings from the TR that are reflected in the Authorized Version. It has frequently been pointed out that copyists attempted to conform the words of the prayer in Luke to fit the longer version in Matthew **6:9-15**, which was the general form used in repeating the prayer in churches. Darby, along with many careful, conservative scholars, follows a shorter form in Luke than is contained in the Authorized Version. The form that is found in Matthew was spoken by the Lord at an earlier time in His ministry. The Lord gave teaching about prayer at different times.

He began the prayer with a simple, intimate, reverent address to the Father, followed by five distinct requests. The first two requests relate to the divine Essence and purpose. “Hallowed” is a reference to all that God is in His holiness and all He has revealed Himself to be, and asks for a proper reverence in His presence. We should always, in addressing God, avail ourselves of every means of showing reverence. There are good and valid reasons to retain “thou, thee, thy and thine” and not to conform to the habit of addressing God by a common “you”.

The second request, “Thy kingdom come,” looks forward to the future, manifest kingdom. F. Cundick in his excellent book *The Kingdom in Matthew* refers to five aspects of the kingdom: in power, patience, present possession, profession and prospect. An understanding of these aspects is a great aid in understanding the teaching of the Lord in the Gospels about the kingdom. It has already been set up in the hearts of men, but it will come in manifestation when the King returns.

Verse 3: The petition for bread is a request to have the needs of each day met. In a day of material plenty it is easy to forget that all that we need has been supplied by God’s bounteous mercy to us. Believers should continue to pray for daily needs and should not forget to thank God when they are received. The witnesses in the coming day of the Great Tribulation will truly look to God for sustenance because faithfulness to their Lord will have deprived them of shelter and food. Revelation **13:17**

Verse 4: This statement has been understood by many to mean that our forgiveness of others is the ground of God’s forgiveness of us. The forgiveness of our sins before God’s throne is a result of the propitiation of Christ at the cross, whether we are speaking of “sins that are past”, that is, in a past day, or our sins in the present day of grace. Romans **3:22-26** The thought here is that if even sinful men do forgive one another, surely a merciful Father in heaven will forgive us all our sins by sovereign grace alone. Again, we point to the time when this prayer was spoken and draw a contrast between it and our circumstances. We do not ask for forgiveness as believers, but “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness”. 1John **1:9** However, let us not forget the principle that is here, often taught by the Lord Matthew **6:14-15** and repeated in the epistles, Ephesians **4:32** that we cannot be in the enjoyment of the Father’s forgiveness or know communion with Him while we are unforgiving toward others.

“Lead us not into temptation” has also caused many a misunderstanding. “God cannot be tempted with evil, neither tempteth he any man” James **1:13** is a divine truth, unchanging in any age. “Temptation” *(peirasmos)* in its various forms is the basis of every word that refers to trial or temptation in the New Testament. We understand from the context if it is temptation to sin, which originates in our own flesh, James **1:14** or trial or testing sent from God. James **1:2-4** The very word “evil” can mean that which originates in sinful hearts and from satanic devices, or a

day of testing and trouble such as calamity or sickness. The meaning of “temptation” in this request for deliverance seems to be trial, not being tempted to sin. If, as some contend, the temptation here is to sin, then the request is that as disciples they will be preserved from circumstances which will give occasion to the flesh. Again, in tribulation days this request will have great significance for those who cry to be delivered from the evil one and all his allies.

Luke 11:29

(KJV)
And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas **the prophet.**

Hebrew Name Version	Douay-Rheims Catholic Bible	World English Bible
Jubilee Bible 2000	Third Millennium Bible	Wycliffe
King James Version	Tyndale	Young's Literal Translation
New King James Version	The Webster Bible	Modern King James Version
Green's Interlinear Bible (Textus Receptus)	**Darby Translation**	

(ESV)
When the crowds were increasing, he began to say, "This generation is an evil generation. It seeks for a sign, but no sign will be given to it except the sign of Jonah. **omitted**

Weymouth New Testament	English Standard Version	New American Standard Version
Revised Version	Good News Translation	New International Version
American Standard Version	God's Word Translation	New Living Translation
Basic English Bible	Lexham English Bible	New Revised Standard
Common English Bible	The Message Bible	Revised Standard Version
Complete Jewish Bible	Westcott & Hort Greek NT Critical Text	**Nestle's Interlinear Bible (Critical Text)**
Holman Christian Standard	New English Translation	

All of the translations in the table above omits **the prophet.**

Comments:

What The Bible Teaches: Author N. Crawford
13. *Great Examples from the Old Testament* Luke 11:29-32

Verse 29: In **Luke 11:16** there were those who demanded a sign from Him. He has dealt with the issue of the authority over demons, and now, as an even greater crowd presses around Him, He takes up the subject of signs. All His miraculous works were signs of His power and authority, but "This … evil generation" desired something more spectacular. Perhaps they had in mind the overthrow of the Roman domination, for Israel looked for a political Messiah, or it may be that they merely wanted some spectacular entertainment. No sign would be given but the sign of the prophet Jonah, and this was yet future, the resurrection of the Lord Jesus.

Luke 12:31

(KJV)
But rather seek ye the kingdom of **God**; and all these things shall be added unto you.

Hebrew Names Version	New Living Translation	Young's Literal Translation
Jubilee Bible 2000	Douay Rheims Catholic Bible	Modern King James Version
King James Version	Third Millennium Bible	**Green's Interlinear Bible (Textus Receptus)**
New Century Version	The Webster Bible	**Darby Translation**
New King James Version	Tyndale	Revised Version

Luke 12:31 (ASV) Yet seek ye **his** kingdom, and these things shall be added unto you.
Luke 12:31 (BBE) But let your chief care be for **his** kingdom, and these other things will be given to you in addition.
Luke 12:31 (CEB) Instead, desire **his** kingdom and these things will be given to you as well.
Luke 12:31 (CJB) Rather, seek **his** Kingdom; and these things will be given to you as well.
Luke 12:31 (CSB) "But seek **His** kingdom, and these things will be provided for you.
Luke 12:31 (ESV) Instead, seek **his** kingdom, and these things will be added to you.
Luke 12:31 (GNT) Instead, be concerned with **his** Kingdom, and he will provide you with these things.
Luke 12:31 (GW) Rather, be concerned about **his** kingdom. Then these things will be provided for you.
Luke 12:31 (LEB) But seek **his** kingdom and these [things] will be added to you.
Luke 12:31 (MSG) Steep yourself in God-reality, God-initiative, God-provisions. You'll find all your everyday human concerns will be met.
Luke 12:31 (NAS) "But seek **His** kingdom, and these things will be added to you.
Luke 12:31 (NIV) But seek **his** kingdom, and these things will be given to you as well.
Luke 12:31 (RSV) Instead, seek **his** kingdom, and these things shall be yours as well.
Luke 12:31 (WNT) But make **His** Kingdom the object of your pursuit, and these things shall be given you in addition.
Luke 12:31 (NET) Instead, pursue **his** kingdom, and these things will be given to you as well.

American Standard Version	God's Word Translation	Revised Standard Version
Bible in Basic English	Lexham English Bible	Weymouth New Testament
Common English Bible	The Message Bible	Wycliffe
Complete Jewish Bible	New American Standard Version	New English Translation
Holman Christian Standard Bible	New International Version	**Nestle's Interlinear Bible (Critical Text)**
English Standard Version	New Revised Standard	Westcott & Hort Greek NT Critical Text
Good News Translation	Orthodox Jewish Bible	

All of the translations in the table above replaced kingdom of **God** with **his** or **His** kingdom

Comments:

What The Bible Teaches: Author N. Crawford
Verse 31: As in **Matthew 6:24-34** the kingdoms of the world are set in contrast to the kingdom of God. Whether it is a matter of serving a master, securing possessions or seeking a kingdom, there is a principle of first things. This priority is stated in **Matthew 6:33** and clearly implied in this verse. To "seek the kingdom of God" obviously does not mean to seek to enter it, for this is a gift from the Father. **Luke 12:32** It means to give it priority, making it our goal in life, the very purpose of our being; to seek its righteousness, its growth and its full manifestation as expressed in the prayer. **Luke 11:2** This verse is very similar to **Matthew 6:33**, but Luke does

not have “first”, “his righteousness” nor “all”. However, these principles of priority, true righteousness and full supply can be found in **Luke 12:24-30**.

Luke 13:25

(KJV)
When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, **Lord**, open unto us; and he shall answer and say unto you, I know you not whence ye are:

Darby Translation	New King James Version	World English Bible
Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**

Luke 13:25 (ASV) When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, **Lord**, **omitted** open to us; and he shall answer and say to you, I know you not whence ye are;

Luke 13:25 (ESV) When once the master of the house has risen and shut the door, and you begin to stand outside and to knock at the door, saying, **'Lord**, **omitted** open to us,' then he will answer you, 'I do not know where you come from.'

Luke 13:25 (NAS) "Once the head of the house gets up and shuts the door, and you begin to stand outside and knock on the door, saying, **'Lord**, **omitted** open up to us!' then He will answer and say to you, 'I do not know where you are from.'

Luke 13:25 (NIV) Once the owner of the house gets up and closes the door, you will stand outside knocking and pleading, **'Sir,** open the door for us.' "But he will answer, 'I don't know you or where you come from.'

Luke 13:25 (NLT) When the master of the house has locked the door, it will be too late. You will stand outside knocking and pleading, '**Lord**, **omitted** open the door for us!' But he will reply, 'I don't know you or where you come from.'

Luke 13:25 (RSV) When once the householder has risen up and shut the door, you will begin to stand outside and to knock at the door, saying, **'Lord**, **omitted** open to us.' He will answer you, 'I do not know where you come from.'

Luke 13:25 (NET) Once the head of the house gets up and shuts the door, then you will stand outside and start to knock on the door and beg him, '**Lord**, **omitted** let us in!' But he will answer you, 'I don't know where you come from.'

American Standard Version	Lexham English Bible	Revised Standard Version
Basic English Bible	The Message Bible	Weymouth New Testament
Common English Bible	New American Standard Version	Wycliffe
Complete Jewish Bible	New Century Version	Revised Version
Holman Christian Standard	New International Version	New English Translation
English Standard Version	New Living Translation	Westcott & Hort Greek NT Critical Text
Good News Translation	New Revised Standard	**Nestle's Interlinear Bible (Critical Text)**
God's Word Translation	Douay-Rheims Catholic Bible	

All of the translations in the table above omits: The double cry **"Lord, Lord"**

Comments:

What The Bible Teaches: Author N. Crawford
Verse 25: "The master of the house" cannot be taken as parabolic language. This is not a parable. The language is descriptive and literal. In **Luke 15:11-24** the house has a father, and he yearns over his prodigal son and waits to receive him home again. In **Luke 14:21** the house has a lord, and he directs his servant to invite the guests; but in this verse the house has a master, for it is his authority that is stressed (W. E. Vine). In **Luke 14:21**, it is the master of the house who is angry at the refusal of the invited guests. Here, he rises up with the purpose of shutting the door. Mark closes his Gospel with the great fact that the Lord Jesus was "received up into heaven, and sat on the right hand of God". **Mark 16:19** The One who sat down in token of His finished work at the cross now arises in judgment. No eye on earth will see Him when He arises, but at the time "when once" He shuts the door they will "begin to stand without". It will be with a nail-printed hand that He reluctantly shuts the door. Only Luke uses *apokleio* ("hath shut to"). It means to shut fast with no possibility of entering it after it is closed.

There was no need to knock before the Master rose up, for the door was open and the invitation was to come, but now that the door is shut, "the many", who would not come before, "stand without" and "knock at the door". "Knock, and it shall be opened unto you" **Matthew 7:7** was spoken to spiritual children who are invited to ask the Father (verse 11), not to sinners who have missed the day of salvation. "Ye begin to stand without" suggests the start of an effort that continues for a long time. How long will sinners knock and cry for admittance? It will continue until God's judgment falls upon them and they are swept away in the coming storm of wrath.

The double cry **"Lord, Lord"** certainly shows their deep anxiety, but it is also indicative of those who have a mere lip allegiance. **Luke 6:46** The Lord Jesus knows His own, **John 10:27 2Timothy 2:19** but He does not "know" these seekers. More precisely, He does not know, or acknowledge "whence ye are". When He taught that He was sent from God, **John 8:42** He also told the scribes and Pharisees, "ye are not of God". **John 8:47**

Luke 13:32

(KJV)
And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be **perfected**.

American Standard Version	Douay Rheims Catholic Bible	Revised Version
Darby Translation	Third Millennium Bible	**Green's Interlinear Bible (Textus Receptus)**
Jubilee Bible 2000	The Webster Bible	**Nestle's Interlinear Bible (Critical Text)**
King James Version	Young's Literal Translation	Westcott & Hort Greek NT Critical Text
New King James Version	Modern King James Version	

(ESV)
And he said to them, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I **finish my course**.

Bible in Basic English	Hebrew Names Version	New Revised Standard
Common English Bible	Lexham English Bible	Orthodox Jewish Bible
Complete Jewish Bible	The Message Bible	Revised Standard Version
Holman Christian Standard Bible	New American Standard Version	Tyndale
English Standard Version	New Century Version	Weymouth New Testament
Good News Translation	New International Version	Wycliffe
God's Word Translation	New Living Translation	New English Translation

All of the translations in the table above replaced **perfected** with **finish my course**

Comments:

What The Bible Teaches: Author N. Crawford
Verse 32: In calling Herod "that fox" the Lord Jesus described his character. He was sly, crafty, deceitful and without honor. It was not name calling, which was far beneath the dignity of our Lord.

Luke alone of the New Testament writers uses the word *iasis* ("cures"), only here in the Gospel and twice in Acts **4:22 Acts 4:30**. *Iasis* is akin to *iatros* ("physician"). The words "I shall be perfected" *(teleioumai)* speak of the end of His work. He would truly die, but it would be in God's appointed time and not Herod's. The Lord did not explain the days, but we suggest that "to day" refers to His present ministry, "tomorrow" to His death, and "the third day" reaches beyond the day of redemption on the cross to the day of resurrection. We bring in the resurrection not because of some strained meaning for the third day, but because "be perfected" is elsewhere used of the resurrection of the Lord and His saints. Philippians **3:12 Hebrews 5:9 Hebrews 11:40 Hebrews 12:23**

Luke 17:36

(KJV)

Two men shall be in the field; the one shall be taken, and the other left.

Douay_Rheims Catholic Bible	New American Standard Version	Third Millennium Bible
Hebrew Names Version	Orthodox Jewish Bible	Tyndale
Holman Christian Standard Bible	**Darby Translation**	Wycliffe
Jubilee Bible 2000	The Webster Bible	Young's Literal Translation
King James Version	Greek interlinear Bible	**Green's Interlinear Bible (Textus Receptus)**
Modern King James Version	New King James Version	

Luke 17:36 entire verse omitted

American Standard Version	Lexham English Bible	Revised Standard Version
Common English Bible	New Century Version	The Message Bible
English Standard Version	New International Version	Weymouth New Testament
God's Word Translation	New Living Translation	World English Bible
Good News Translation	New Revised Standard	**Nestle's Interlinear Bible (Critical Text)**
Westcott & Hort Greek NT Critical Text	Revised Version	New English Translation

All of the translations in the table above omitted Luke 17:36. **Verse 34, 35, 36 shows three different times time zones.**

Comments:

The verse **number** exists ("Drs. Westcott and Hort's The New Testament in the Original Greek – a critical Greek text based primarily on Westcott & Hort Greek NT Critical Text"), but the contents of the verse has been removed.
17:36 [WH omits this verse.]

Believers Bible Commentary: Author William MacDonald

17:34-36 The Lord's coming will be a time of separation." Two men will be sleeping in one bed. One will be taken away in judgment. The other, a believer, will be spared to enter Christ's kingdom. Two women will be grinding together; the one, an unbeliever, will be taken away in the storm of God's wrath; the other, a child of God, will be spared to enjoy millennial blessings with Christ.
Incidentally, verses 34 and 35 accord with the rotundity of the earth. The fact that it will be night in one part of the earth and day in another, as indicated by the activities mentioned, displays scientific knowledge not discovered till many years later.

The Annotated Bible by: Arno Gaebelein

Verses 20-37. The question "when the Kingdom of God should come" is answered by the statement "the Kingdom of God is within you." The translation is faulty. The "within" means "among"; so that we read "the Kingdom of God is among you." It had appeared in their midst in the Person of the King. Then He spoke of His second coming. He reminds them of the days of Noah and the days of Lot. His coming here is His visible coming at the end of the age and not His coming for His Saints, which is a subsequent revelation. (I Thess. iv:13-18.) Then one will

be taken (in judgment as the people perished in Noah's and Lot's day) and the other left (on earth to be in the Kingdom).

What The Bible Teaches: Author N. Crawford

Verses 34-36: We have tried to lay a foundation in interpreting the preceding verses that will help us in this difficult section. Those who are taken away are the objects of judgment and those who are left are the objects of mercy. This division is comparable to the dividing of the sheep and the goats in Matthew **25:31-46** but is certainly not the same thing, for there the sheep are the saved out of Gentile nations. The ones taken away in this passage are visited with immediate judgment. It involves their instant death and assures their future punishment. They are Jews, Matthew **24:42** not Gentiles; Jews that are unprepared for the Lord's return, and to them the words must be applied, "be ye also ready, for in such an hour as ye think not the Son of man cometh". Matthew **24:44** This taking away has been interpreted by some to mean death at the hands of the beast, Revelation **13:7** but if this be true, then they are not the Lord's faithful martyrs whose death is blessed. Revelation **14:13** The ones who die in this verse are found not ready and come under the judgment of God. Those who are spared are saved to go into the millennial kingdom; they endure to the end. Matthew **24:13**

There is an interesting point about the omission of Luke 17:36 from so many manuscripts. The judgment will fall suddenly, yet two are in one bed, for it is night; two women are grinding at the mill, for it is morning; and two are working in the field, for it is the middle of the day. Well might an early scribe have wondered how an event that happens so suddenly could happen at three very different times, and be tempted to omit the troublesome passage. Of course, we know that such an instantaneous event can take place at night in one longitude and by day in another. Will there be Jews prepared and unprepared in every part of the world or only in the land of Israel? Only a remnant will return to the land, and many who are sealed as witnesses will surely be among the nations. Revelation 7:3

Luke 21:4

(KJV)
For all these have of their abundance **cast in unto the offerings of God:** but she of her penury hath cast in all the living that she had.

Darby Translation	New International Version	World English Bible
Hebrew Name Version	New King James Version	Wycliffe
Jubilee Bible 2000	Douay-Rheims Catholic Bible	Young's Literal Translation
King James Version	Third Millennium Bible	Modern King James Version
Lexham English Bible	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
New American Standard Version	The Webster Bible	

(ESV)
For they all contributed out of their abundance, **omitted** but she out of her poverty put in all she had to live on."

The Message Bible	Holman Christian Standard	New Living Translation
Revised Version	Weymouth New Testament	New Revised Standard
American Standard Version	English Standard Version	Revised Standard Version
Basic English Bible	Good News Translation	**Nestle's Interlinear Bible (Critical Text)**
Common English Bible	God's Word Translation	Complete Jewish Bible
Westcott & Hort Greek NT Critical Text	New English Translation	

All of the translations in the table above omits **cast in unto the offerings of God:**

Comments:

What The Bible Teaches: Author N. Crawford

Verse 4: It was "all the living that she had", that is, all that she possessed, with nothing left for herself. A true view of eternity always calls for total commitment. The widow was not looking at the great structures of the temple with all the grandeur that Herod had added to them, or she would have concluded that her two Jewish copper coins, with a total value of about two tenths of a British penny, could have no meaning in the presence of such splendor. She did not give to the temple but to God who could value rightly her sacrifice, and He who came from God saw it and knew the cost to her. Paul wrote about the assemblies of Macedonia, "the abundance of … their deep poverty abounded unto the riches of their liberality". **2Corinthians 8:2** In the same context Paul wrote, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor". **Luke 21:9** He was the merchant man who sold all that he had to purchase one pearl of great price. **Matthew 13:45-46** Again, Paul's comment suits the widow's case exactly, "if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not". **Luke 21:12** Our giving is rightly valued by God, and He "is not unrighteous to forget". **Hebrews 6:10**

Luke 21:8

(KJV)
And he said,Take heed that ye be not deceived: for many shall come in my name, saying, **I am *Christ***; and the time draweth near: go ye not therefore after them.

American Standard Version	New King James Version	Revised Version
Darby Translation	The Webster Bible	Westcott & Hort Greek NT Critical Text
Hebrew Names Version	World English Bible	**Green's Interlinear Bible (Textus Receptus)**
Jubilee Bible 2000	Wycliffe	**Nestle's Interlinear Bible (Critical Text)**
King James Version	Young's Literal Translation	
Lexham English Bible	Modern King James Version	

(ESV)
Luke 21:8 (ESV) And he said, "See that you are not led astray. For many will come in my name, saying, **'I am he!'** and, 'The time is at hand!' Do not go after them.

Luke 21:8 (NAS) And He said, "See to it that you are not misled; for many will come in My name, saying, '**I am He**,' and, 'The time is near.' Do not go after them.

Luke 21:8 (NIV) He replied: "Watch out that you are not deceived. For many will come in my name, claiming, '**I am he**,' and, 'The time is near.' Do not follow them.

Luke 21:8 (NLT) He replied, "Don't let anyone mislead you, for many will come in my name, claiming, '**I am the Messiah**,' and saying, 'The time has come!' But don't believe them.

Luke 21:8 (RSV) And he said, "Take heed that you are not led astray; for many will come in my name, saying, **'I am he**!' and, 'The time is at hand!' Do not go after them.

Luke 21:8 (NET) He said, "Watch out that you are not misled. For many will come in my name, saying, '**I am he**,' and, 'The time is near.' Do not follow them!

Bible in Basic English	The Message Bible	Revised Standard Version
Common English Bible	New American Standard Version	Tyndale
Complete Jewish Bible	New Century Version	Revised English Bible
Holman Christian Standard Bible	New International Version	Third Millennium Bible
English Standard Version	New Living Translation	Weymouth New Testament
Good News Translation	New Revised Standard	New English Translation
God's Word Translation	Douay Rheims Catholic Bible	

All of the translations in the table above replaced **I am *Christ*** with **'I am he!'**
All of the translations in the table above add **he** and **Messiah** to their text.

- Christ is in **italics** so it is not in the original text, the original text said "**I AM**"

Comments:

W. Fisher Hunter
Had not the translators of our venerable King James Version inserted the word "Christ" in this verse, His glory here would be manifest to the most casual reader. It is admitted that the italics

can often be helpful to our understanding of the English Bible, but in many cases they might just as well have been left out; and the italics here are a glaring example of how they can obscure the precious truth of God's word. (See also John 18:5)

The Jews understand the name **I AM** to denote the one and only true God, Supreme, Eternal, Self-Sufficient and All-Sufficient. Our Lord clearly stated that He personally was the **I AM**. How did our Lord know that the false Christs that would come to Israel would say they were the great **I AM**? Because He is omniscient. There has to be the real thing to have a counterfeit. The false prophet of a coming day will not only claim to be the Messiah but claim to be God Himself -"many shall come in my name saying **I AM**." **I AM** is the name by which God revealed Himself of old (Exodus 3:14). Yet the name of **I AM** is distinctly claimed here by our Lord Jesus Christ, "many shall come IN *MY* NAME saying **I AM**." The implication of our Lord's claim to deity is clear and is confirmed by the Apostle's words ...the son of perdition, Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that HE IS GOD"(2 Thessalonians 2:4). This claim of deity by the "man of sin" of verse three is a claim to MY NAME in the verse before us.

What The Bible Teaches: Author N. Crawford

Verse 8-11: Many commentators see the predictions of **Luke 21:8-19** as being completely fulfilled in this present age. It is true that persecution against believers, wars among nations, and, in the natural realm, earthquakes, famines and pestilences have marked the course of this age, but this is not the context of the questions nor of their answers. The Lord is not speaking of natural catastrophes but of supernatural events that usher in the day of the Lord, the coming of which is accompanied by "fearful sights and great signs … from heaven". **Luke 21:11** In our day heaven is silent and sin goes on unhindered; in the natural course of events, "whatsoever a man soweth, that shall he also reap", **Galatians 6:7** yet God is not intervening in human affairs. A comparison of Luke, Mark and Matthew will show that in the end time such disasters are to be much increased over what has occurred in the course of history, and these coming events cast their shadows upon our day.

The disciples are told that when they see these "signs" of false Christs, wars and tumults, "the end is not by and by"; that is, the coming of the Son of man is not immediately to follow, for other events will happen before He comes. Believers today wait for the rapture which is not preceded by signs and can take place at any moment without any preceding event. **1Thessalonians 4:13-18**

Luke 21:35

(KJV)
For **as a snare shall it** come on all them that dwell on the face of the whole earth.

Common English Bible	**King James Version**	The Webster Bible
Complete Jewish Bible	Lexham English Bible	Third Millennium Bible
Douay Rheims Catholic Bible	New Century Version	Tyndale
God's Word Translation	New Living Translation	World English Bible
Good News Translation	New Revised Standard	Wycliffe
Hebrew Names Version	Orthodox Jewish Bible	Young's Literal Translation
Holman Christian Standard Bible	**Darby Translation**	Revised English Bible
Jubilee Bible 2000	Modern King James Version	**Green's Interlinear Bible (Textus Receptus)**
Westcott & Hort Greek NT Critical Text	New King James Version	**Nestle's Interlinear Bible (Critical Text)**
Revised Version		

(ESV)
For **omitted** it will come upon all who dwell on the face of the whole earth.

American Standard Version	The Message Bible	Revised Standard Version
Bible in Basic English	New American Standard Version	Weymouth New Testament
English Standard Version	New International Version	
New English Translation		

All of the translations in the table above omitted **as a snare shall it**

Comments:

What The Bible Teaches: Author N. Crawford

Verse 35: Unprepared sinners will be ensnared unexpectedly in the terrible judgments that have just been described. From the previous verse, it is learned that even one who professes to be ready can be overburdened with other things. In the case of unbelievers, they are totally unprepared; in fact, the word translated "dwell" means "to sit at ease", as people sat in the palace of Belshazzar on the night of unexpected judgment. It is at this point that Matthew gives the solemn warning; "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (**Luke 24:44**; compare **Luke 12:40**).

Luke 22:19

(KJV)
And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body **which is given for you: this do in remembrance of me.**

American Standard Version	Lexham English Bible	The Message Bible
Common English Bible	New American Standard Version	The Webster Bible
Douay Rheims Catholic Bible	New Century Version	Third Millennium Bible
God's Word Translation	New International Version	Tyndale
Good News Translation	New Living Translation	Weymouth New Testament
Hebrew Names Version	New Revised Standard	World English Bible
Holman Christian Standard Bible	Orthodox Jewish Bible	Wycliffe
Jubilee Bible 2000	**Darby Translation**	Young's Literal Translation
King James Version	Modern King James Version	Revised Version
Green's Interlinear Bible (Textus Receptus)	**Nestle's Interlinear Bible (Critical Text)**	English Standard Version
New King James Version	New English Translation	Revised Standard Version

And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body **omitted**

Westcott & Hort Greek NT Critical Text		

All of the translations in the table above omitted **which is given for you: this do in remembrance of me.**

Comments:

What The Bible Teaches: Author N. Crawford

15. *The Institution of the Lord's Supper* Luke 22:19,20

Verse 19: Bread *(artos)* means a loaf, usually small and having an oval or round shape, made of flour and water and about "as thick as the thumb" (W. E. Vine). Recounting this event, and writing prior to Luke's account, Paul recorded, "the Lord Jesus the same night in which he was betrayed took bread". **1Corinthians 11:23** There is good evidence from the imperfect tense used by Paul, and from the account in **John 13:26-30**, that Judas went out immediately after receiving the Passover morsel from the Lord's hand, so was not present when the Lord Jesus took the loaf and gave thanks, breaking it and giving it to His own.

This tender scene is vividly described by Luke. The hands that lifted the loaf were soon to be pierced with the nails and the thanks given to the Father was thanksgiving for His own body soon to be hung on the tree. He knew the true meaning of the bread as no other could, and yet He thanked God for it. This is the evidence of total submission to the will of God and the willing offering of Himself as the sacrifice acceptable to God.

“This is my body” has produced such teachings as transubstantiation, by which it is claimed that the bread is changed into His literal body, and the lesser teaching of consubstantiation, by which the bread though still bread yet is also His body. However, the Lord had one physical body, not two, and He was present there in His body, so the disciples could not have thought that He meant that the bread was His literal body. The bread is the emblem, symbol, or token of His body, given for them. The broken bread did not suffer for them, but Christ was soon to suffer in His own body. Even after the thanks was given it was still bread. **1Corinthians 11:26-28**

The institution of the Lord’s supper was accompanied by the blessed injunction, “this do in remembrance of me”. There is authority here to remember Him throughout the centuries in the breaking of bread. This holy yet simple remembrance has been preserved to us until this very day. We remember Him as we ponder His pre-existence, deity, down stooping into lowly humanity, the grace of His gentle life, the impeachability of His nature, the delight He brought to the Father in His obedience and faithfulness, His blood-like sweat in the garden, His majesty as shame and contempt were heaped upon Him, His total submission to suffering, agony and death, His triumph over sin, death and hell, His resurrection and ascension, and His present and coming glory. This, and more than tongue can tell, is the remembrance of Him.

Luke 22:20

(KJV)

Likewise also the cup after supper, saying,This cup is the new **testament** in my blood, which is shed for you.

King James Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	World English Bible
New King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
Revised Version		

(ESV)

And likewise the cup after they had eaten, saying, "This cup that is poured out for you is the new **covenant** in my blood.

American Standard Version	Good News Translation	New American Standard Version
Basic English Bible	Holman Christian Standard	**Darby Translation**
Common English Bible	God's Word Translation	New Revised Standard
English Standard Version	Lexham English Bible	New Living Translation
Complete Jewish Bible	New Century Version	Revised Standard Version
The Message Bible	New International Version	Weymouth New Testament
Orthodox Jewish Bible	Douay-Rheims Catholic Bible	New English Translation
Modern King James Version	**Nestle's Interlinear Bible (Critical Text)**	

All of the translations in the table above replaced **testament** with **covenant**.

Luke 22:20 entire verse omitted

Westcott & Hort Greek NT Critical Text		

Comments:

What The Bible Teaches: Author N. Crawford

Verse 20: "After supper" is important. This was not a part of the Passover celebration, but took place afterward. He had just taken the bread, given thanks for it, broken it and given it to His own; "In like manner" (New Translation) He did with the cup. Paul received his understanding of the events in the upper room from the Lord, not from other disciples, and he gives the same details. **The Lord thanked the Father for the cup and in so doing gave thanks for the shedding of His own blood. This precious blood of Christ was the basis for the establishment of a New Testament of grace by which sinners would be brought near to God to enjoy all the blessings that have been purchased by it. The terms of this testament are described in the entire New Testament rather than in Jeremiah 31:31-34 which gives only aspects of a new covenant that will affect Israel as a nation. The blood is the foundation of a new relationship and communion with God and is mentioned first in 1Corinthians 10:16 for this reason.**

The institution of the supper was the essence of simplicity. Of all the material things that were on the Passover table, only two remain for us, the bread and the cup. In this dispensation of the Holy Spirit, only the minimum of material things has a place amongst the saints when we come together.

The two statements: “This is my body which is given for you” Luke **22:19** and “my blood, which is shed for you” are the first very clear statements to His own that not only would he suffer and die, but He was to die in their stead as their Substitute. This caused great wonder in our hearts at the moment we were saved and the wonder increases as we learn more of the infinite value of His sacrifice. When we remember Him, as He commanded, we say, “He died for me”, which is symbolically expressed as each one partakes of the one loaf and drinks of the one cup. Paul wrote about this act, “you proclaim the Lord’s death until he come” (Revised Standard Version). This word “proclaim” (katangello) is used ten times by Luke in the Acts for the public declaration of the gospel. *We are familiar with the New Testament statements: “Jesus died” 1Thessalonians **4:14** which brings to mind His pathway of shame and suffering that led to the cross; “Christ died” Romans **5:6** which expresses the divine purpose in sending Him from heaven to die on the cross, but in the supper, it is “the Lord’s death” and “the blood of the Lord”, 1Corinthians **11:26-27** which tells of the triumph of the crucified Lord.*

“Tis in Thy cross, Lord, that we learn
What Thou in all Thy fulness art;
There, through the darkening cloud discern
The love of Thy devoted heart”.

Edward Denny

Luke 22:31

(KJV)

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

Darby Translation	New King James Version	The Webster Bible
Hebrew Names Version	Douay-Rheims Catholic Bible	World English Bible
Jubilee Bible 2000	Third Millennium Bible	Wycliffe
King James Version	Tyndale	Young's Literal Translation
Green's Interlinear Bible (Textus Receptus)	Modern King James Version	

(ESV)

Omitted "Simon, Simon, behold, Satan demanded to have you,that he might sift you like wheat,

American Standard Version	New American Standard Version	Revised Standard Version
Common English Bible	New Century Version	Weymouth New Testament
Holman Christian Standard Bible	New International Version	Revised Version
English Standard Version	New Living Translation	**Nestle's Interlinear Bible (Critical Text)**
Lexham English Bible	New Revised Standard	Westcott & Hort Greek NT Critical Text
New English Translation		

All of the translations in the table above omitted **And the Lord said**,

Comments:

What The Bible Teaches: Author N. Crawford

17. *The Lord Foretells Peter's Denial* Luke 22:31-34

Verse 31: The repetition of the name "Simon, Simon" tells us something of the anguish of the heart of the Saviour as He foretold Peter's denial. He who never spoke a redundant word is deeply moved. Satan's hand in Peter's threefold denial is recorded only in Luke. Although the address is to Peter, through him the others are being addressed, for the "you" is plural and includes all the disciples. It was all of them who would be sifted as wheat. Again we believe Judas was absent, for he was not wheat, but all of these, failing as they were, were not chaff; they were His genuine wheat. The sifting by Satan himself, not by one of his emissaries, is an experience that few believers have encountered. Let us remember this when we concentrate on Peter's failure! when the Lord said, "Satan hath desired to have you" He used *exaiteo,* its only occurrence in the New Testament; it is an intensified form of *aiteo* ("to ask") and has been translated "begged earnestly for" (Marshall). A number of translators have rendered it as a demand, "Satan has demanded to have you" (**Darby Luke 22:31** New Translation) or as a right that belongs to him in virtue of the fall, "has claimed the right to sift you" (Moffat). Sift *(siniazo)* is a unique word, with the thought of figuratively winnowing disciples as wheat is winnowed to separate it from chaff.

Luke 22:43

(KJV)

And there appeared an angel unto him from heaven, strengthening him.

American Standard Version	Lexham English Bible	The Message Bible
Common English Bible	New American Standard Version	The Webster Bible
Douay Rheims Catholic Bible	New Century Version	Third Millennium Bible
God's Word Translation	New International Version	Tyndale
Good News Translation	New Living Translation	Weymouth New Testament
Hebrew Names Version	New Revised Standard	World English Bible
Holman Christian Standard Bible	Orthodox Jewish Bible	Wycliffe
Jubilee Bible 2000	**Darby Translation**	Young's Literal Translation
King James Version	Modern King James Version	Revised Version
Green's Interlinear Bible (Textus Receptus)	**Nestle's Interlinear Bible (Critical Text)**	English Standard Version
New King James Version		

Luke 22:43 entire verse omitted

Revised Standard Version	New English Translation	Westcott & Hort Greek NT Critical Text

All of the translations in the table above omitted Luke 22:43. **See Hebrews 1:4, note.**

Comments:

Arno Gaebelein's: Notes from the Scofield Study Bible

Angel, Summary: Angel, "messenger," is used of God, of men, and of an order of created spiritual beings whose chief attributes are strength and wisdom (2 Sam. 14. 20; Psalms 103. 20; 104. 4). In the O.T. expression "the angel of the LORD" (sometimes "of God") usually implies the presence of Deity in angelic form (Genesis16. 1-13, 21. 17-19; 22. 11-16; 31. 11-13; Exodus 3: 2-4; Judges 2. 1, 6. 12-16, 13. 3-22). See Malachi 3. 1, note. The word angel is used of men in Luke 7. 24, Jas. 2. 25, Revelation 1. 20; 2. 1, 8, 12, 18; 3.1,7,14. In Revelation 8. 3-5 Christ is evidently meant. Sometimes angel is used of the spirit of man (Mathew 18. 10; Acts 12. 15). Though angels are spirits (Psalms 104. 4; Heb. 1. 14), power is given them to become visible in the semblance of human form (Genesis 19. 1, cf. verse 5, Exodus 3. 2, Numbers 22. 22-31, Judges 2. 1, 6. 11, 22, 13. 3, 6;1Chronicals 21. 16, 20; Matthew 1. 20; Lk. 1. 26; John 20. 12; Acts 7. 2.0; 12. 7, 8, etc.). The word is always used in the masculine gender, though sex, in the human sense, is never ascribed to angels (Matthew 22. 30; Mark 12. 25). They are exceedingly numerous (Matthew 26:53; Hebrews 12. 22; Revelation 5. 11; 68. 17). Their power is inconceivable (2Kings 19. 35). Their place is about the throne of God (Revelation 5. 11; 7. 11). Their relation to the believer is that of "ministering spirits, sent forth to minister for them who shall be heirs of salvation," and this ministry has reference largely to the physical safety and wellbeing of believers (1Kings 19. 5; Psalms 34. 7; 91. 11; Daniel 6. 22; Matthew 2. 13, 19; 4. 11; Luke 22:43; Acts5:19; 12:7-10). From Hebrews 1. 14, with Mathew 18. 10; Psalms 91: 11, it would seem that this care for the heirs of salvation begins in infancy and continues through life.

The angels observe us (1Corinthians. 4. 9; 3. 10; 5. 6), a fact which should influence conduct. They receive departing saints (Luke 16. 22). Man is made a little lower than the angels, and in incarnation Christ took "for a little" (time) this lower place (Psalms 8. 4, 5; Hebrews 2. 6, 9) that He might lift the believer Into His own sphere above angels (Hebrews 2. 9, 10). The angels are to accompany Christ in His second advent (Matthew 25. 31). To them will be committed the preparation of the judgment of the nations (see Matthew 13. 30, 39, 41, 42; 25. 32, note). The kingdom age is not to be subject to angels, but to Christ and those for whom He was made a little lower than the angels (Hebrews 2. 5). An archangel, Michael, is mentioned as having a particular relation to Israel and to the resurrections (Daniel 10. 13,21;12. 1, 2; Jude 9; 1Thessalonians 4. 16). The only other angel whose name is revealed Gabriel, was employed in the most distinguished services (Daniel 8. 16; 9. 21; Luke 1 19, 26).

Fallen angels. Two classes of these are mentioned:

(1) "The angels which kept not their first estate [place], but left their own habitation," are "chained under darkness," awaiting judgment (2Peter 2. 4; Jude 6; 1Corinthians 6. 3; John 5: 22). See Genesis 6. 4, note.

(2) The angels who have Satan (Genesis 3. 1, Revelation 20. 10, note) as leader. The origin of these is nowhere explicitly revealed. They may be identical with the demons (Matthew 7. 22, note). For Satan and his angel's everlasting fire is prepared Matthew (25. 41; Revelation 20. 10).

What The Bible Teaches: Author N. Crawford

Verse 43: Angelic ministry is normally physical, not spiritual, preservation. **Psalms 91:11** is quoted in **Matthew 4:6** and suits this pattern of physical aid. The Lord never ministered to His own bodily needs, as can be seen from the temptation, **Matthew 4:2-4** so this kind of ministry was put into the hands of angels. By this angel's ministry the Lord was strengthened, and we suggest it was strength ministered to Him physically, even though His body never knew the effects of sin. Some manuscripts omit **Luke 22:43-44**.

Luke 22:44

(KJV)

And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

American Standard Version	Lexham English Bible	The Message Bible
Common English Bible	New American Standard Version	The Webster Bible
Douay Rheims Catholic Bible	New Century Version	Third Millennium Bible
God's Word Translation	New International Version	Tyndale
Good News Translation	New Living Translation	Weymouth New Testament
Hebrew Names Version	New Revised Standard	World English Bible
Holman Christian Standard Bible	Orthodox Jewish Bible	Wycliffe
Jubilee Bible 2000	**Darby Translation**	Young's Literal Translation
King James Version	Modern King James Version	Revised Version
Green's Interlinear Bible (Textus Receptus)	**Nestle's Interlinear Bible (Critical Text)**	English Standard Version
New King James Version		

Luke 22:44 entire verse omitted

Revised Standard Version	New English Translation	Westcott & Hort Greek NT Critical Text

All of the translations in the table above omitted Luke 22:44.

Comments:

This verse is only found here.

What The Bible Teaches: Author N. Crawford

Verse 44: The word agony *(agonia)* is found only here in the New Testament. Vine links it to the intense physical and emotional strain that accompanied the efforts of a participant in the Greek athletic contests. The agony of the Lord was so great that "his sweat became as great drops of blood, falling down upon the earth" (New Translation). Surely this is most holy ground. How can we, whose senses have been numbed by sin, ever enter into the holy anguish of the soul of the Man of sorrows? The physical evidence of His agony is given that we might have some understanding of it. Human eyes were not allowed to look on that sight. The Holy Spirit has recorded it for our learning. We are well aware of the simile word "as", but the Authorized Version "drops" *(thrombos)*, is a medical term, which means "thick clots" of coagulated blood. Vine interprets thrombos as "large, thick drops of clotted blood". The appearance of the Saviour as One whose "visage was so marred more than any man" must be understood in the light of this suffering as much as the result of what men did to Him.

There is yet another unique word in this verse, beside the two already mentioned. "Sweat" *(hidros)* is only here, but is used in the Septuagint in **Genesis 3:19**. Adam was told to dress and keep the garden, but not until he had sinned do we read "in the sweat of thy face shalt thou eat bread". In the garden the sinless Man is sweating; in contrast to Adam, He was submitting to the will of God, not rebelling against it. The Lord had often prayed in this very place, but never

before had prayed with such a burden on His heart, and never had any man sweat as He did. It is meaningless to attempt to draw medical parallels.

Luke 22:64

(KJV)
And when they had blindfolded him, **they struck him on the face, and asked him, saying,** Prophesy, who is it that smote thee?

Hebrew Name Version	Douay-Rheims Catholic Bible	Wycliffe
Jubilee Bible 2000	Third Millennium Bible	Young's Literal Translation
King James Version	Tyndale	Modern King James Version
New King James Version	The Webster Bible	**Darby Translation**
Green's Interlinear Bible (Textus Receptus)	World English Bible	

(ESV)
They also blindfolded him and kept asking him, **omitted** "Prophesy! Who is it that struck you?"

New English Translation	Weymouth New Testament	New International Version
Revised Version	English Standard Version	New Living Translation
American Standard Version	Good News Translation	New Revised Standard
Basic English Bible	God's Word Translation	Revised Standard Version
Common English Bible	Lexham English Bible	**Nestle's Interlinear Bible (Critical Text)**
Complete Jewish Bible	The Message Bible	Westcott & Hort Greek NT Critical Text
Holman Christian Standard	New American Standard Version	

All of the translations in the table above omits **they struck him on the face, and asked him, saying,**

Comments:

What The Bible Teaches: Author N. Crawford

Verses 63-65: The officers *(huperetes,* **Mark 14:65**) who were commanded to guard the Lord Jesus used the time interval for their own sadistic pleasure. These servants of the high priest and officers of the temple began to mock, but their mockery degenerated into beating Him. He who came "to preach … recovering of sight to the blind" **Luke 4:18** was blindfolded and struck repeatedly while they taunted Him with cries, "who … smote thee?" The blows of their fists were accompanied by words that were like blows to Him who was the "tender plant." He felt, as no mere man could, every cruel taunt and blasphemy that these wicked men hurled at Him. We have no clear statement to prove how the chief priests, elders and scribes were occupied in the part of the night that remained until they assembled the council at daybreak, **Luke 22:66** but there is good reason to believe that they went to their beds, while the Lord endured the abuse and contempt of the household servants. There was no moment of ease for Jesus that night.

Luke 23:17

(KJV)
For of necessity he must release one unto them at the feast.

American Standard Version	**King James Version**	Third Millennium Bible
Douay_Rheims Catholic Bible	New American Standard Version	Tyndale
Hebrew Names Version	Orthodox Jewish Bible	World English Bible
Holman Christian Standard Bible	**Darby Translation**	Wycliffe
Jubilee Bible 2000	The Webster Bible	Young's Literal Translation
Green's Interlinear Bible (Textus Receptus)	Modern King James Version	New King James Version

Luke 23:17 entire verse omitted

Common English Bible	Lexham English Bible	Revised Standard Version
English Standard Version	New Century Version	The Message Bible
God's Word Translation	New International Version	Weymouth New Testament
Good News Translation	New Living Translation	Revised Version
Nestle's Interlinear Bible (Critical Text)	Westcott & Hort Greek NT Critical Text	
New English Translation	New Revised Standard	

All of the translations in the table above omitted Luke 23:17. **This verse was included in *Matthew 27:15, Mark 15:6, John 18:39.***

Comments:

The verse **number** exists ("Drs. Westcott and Hort's The New Testament in the Original Greek – a critical Greek text based primarily on Westcott & Hort Greek NT Critical Text"), but the contents of the verse has been removed.
23:17 [WH omits this verse.]

Believers Bible Commentary: Author William MacDonald
23:13-17Because he had failed to act righteously in acquitting his royal prisoner, Pilate now found himself trapped. He called a hurried meeting of the Jewish leaders and explained to them that neither … Herod nor he had been able to find any evidence of disloyalty the part of Jesus. "Nothing deserving of death has been done by Him." So, he proposed to whip the Lord and then to let Him go.

As Stewart points out:
This sorry compromise was, of course, tally unjustifiable and illogical. It was the poor, fear-driven soul's attempt to do his duty by Jesus and to please the crowd at the same time. But it did neither, and it is no wonder that the angry priests would not accept that verdict at any price."

What The Bible Teaches: Author N. Crawford
Verses 15-17: These verses fairly well summarize Pilate's efforts not to condemn Christ to die. He first tried to get the Jews to judge the case themselves, but the most serious sentence by the Sanhedrin must stop short of the death penalty. He sent Christ to Herod and no sentence of death was pronounced by the tetrarch***. He then offered to assuage their enmity against Christ by publicly scourging Him, and finally, he offered to release Him, as the custom of the feast required that a criminal should be set free in honor of the Passover. Mark 15:6***

But all these efforts were doomed to failure, for the chief priests and leaders of the Jews would accept only one verdict, the death sentence. Because we know the plan of redemption as it is revealed in Scripture, we are rather untouched by Pilate's efforts, but they were genuine. He was not motivated by compassion for the innocent Christ nearly so much as by the fear of reprisal from Rome if he failed to act in complete accord with Roman law. Experts in imperial law tell us that Luke gives us "technically correct" procedure in all these aspects of the trial.

Luke 23:34

(KJV)
Then said Jesus,Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

American Standard Version	Lexham English Bible	The Message Bible
Common English Bible	New American Standard Version	The Webster Bible
Douay Rheims Catholic Bible	New Century Version	Third Millennium Bible
God's Word Translation	New International Version	Tyndale
Good News Translation	New Living Translation	Weymouth New Testament
Hebrew Names Version	New Revised Standard	World English Bible
Holman Christian Standard Bible	Orthodox Jewish Bible	Wycliffe
Jubilee Bible 2000	**Darby Translation**	Young's Literal Translation
King James Version	Modern King James Version	Revised Version
Green's Interlinear Bible (Textus Receptus)	**Nestle's Interlinear Bible (Critical Text)**	English Standard Version
New King James Version	New English Translation	Revised Standard Version

(WH)
Omitted - And they parted his raiment, and cast lots.

Westcott & Hort Greek NT Critical Text		

All of the translations in the table above omits **Then said Jesus, Father, forgive them; for they know not what they do.**

Comments:

What The Bible Teaches: Author N. Crawford
Verse 34: "Then said Jesus", that is, at the moment when man's sin in rejecting Him and crucifying Him reached its highest tide of evil. "Where sin abounded, grace did much more abound"; **Romans 5:20** where sin reached its high water mark, grace overflowed. The imperfect tense of "said" means that He kept on saying it. When they nailed Him to the tree, He said, "Father, forgive them"; when they mocked Him and scoffed at His claims, He said, "Father, forgive them"; when they shouted for Him to come down from the cross, He said, "Father, forgive them". Stephen did pray for his tormentors, after praying for himself. **Acts 7:60** The Saviour who yielded Himself to wicked men to be crucified, prayed first for the very ones who crucified Him.

"Forgive" means simply to forgive one who has wronged the sufferer, but *aphiemi* also has the meaning "to lay aside, to leave, to let be, to allow, to hold back". To this writer, this suits this context. He asked God to let be, that is, to hold back the wrath that His tormentors deserved. It bows redeemed spirits in worship that He who prayed that wrath should be restrained from falling on them, yet bared His own soul to the full weight of wrath divine.

This prayer was not a special forgiveness for those who did the crime, as if their act were virtuous, but a distinction is made between the ignorant and the knowing. Paul said, "I did it

ignorantly in unbelief", **1Timothy 1:13** not that this entitled him to forgiveness; rather he obtained mercy, for he did it in blind ignorance. Without this prayer, would divine judgment from heaven have fallen on Christ's tormentors? I believe it would.

The last sentence of this verse tells of the direct fulfilment of prophecy by men who were totally ignorant of it ever having been written. Luke gives a much briefer statement than the other Gospels about the parting of the Lord's garments. John gives it full treatment, **John 19:23-24** quoting the prophecy; **Psalms 22:18** Matthew gives the parting and the gambling and also quotes the prophecy; **Matthew 27:35** and Mark gives a shorter statement. **Mark 15:24** All the Gospels, even Luke, give the distinction between the garments that were divided among the soldiers and the one seamless garment for which they cast lots. In the judgment hall, they removed His garments as they mocked Him, but they put them on Him again before taking Him away to crucify Him. At the cross, they stripped Him, taking away from the Saviour all that He possessed on earth, leaving a little pile of garments *(himation)* on the ground, to be divided among themselves. When they removed the one inner, seamless garment *(chiton,* **John 19:23**) they said, "Let us not rend it, but cast lots for it whose it shall be". **John 19:24** One man left the cross that day who wore the garment of Christ. Many in their spiritual experience have been to the cross and ever since they have worn something of the beauty of the Saviour as they reproduce His character by the grace of God.

Luke 23:38

*(KJV) (**First change**)*
And a superscription also was written over him **in letters of Greek, and Latin, and Hebrew**, THIS IS THE KING OF THE JEWS.

Darby Translation	Douay-Rheims Catholic Bible	Wycliffe
Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	

(ESV)
There was also an inscription over him **omitted,** "This is the King of the Jews.

Revised Standard Version	Holman Christian Standard	New American Standard Version
Revised Version	Weymouth New Testament	New International Version
American Standard Version	English Standard Version	New Living Translation
Basic English Bible	Good News Translation	New Revised Standard
Common English Bible	God's Word Translation	Westcott & Hort Greek NT Critical Text
Complete Jewish Bible	Lexham English Bible	New English Translation
Nestle's Interlinear Bible (Critical Text)	The Message Bible	

All of the translations in the table above omits **in letters of Greek, and Latin, and Hebrew**

Luke 23:38

*(KJV) (**Second change**)*
And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.**

American Standard Version	New American Standard Version	World English Bible
Basic English Bible	New International Version	Weymouth New Testament
Complete Jewish Bible	New King James Version	Modern King James Version
Holman Christian Standard	Ortodox Jewish Bible	Revised Version
Hebrew Name Version	Douay-Rheims Catholic Bible	**Green's Interlinear Bible (Textus Receptus)**
Jubilee Bible 2000	Third Millennium Bible	**Nestle's Interlinear Bible (Critical Text)**
King James Version	The Webster Bible	Westcott & Hort Greek NT Critical Text

(ESV)
There was also an inscription over him **omitted**, "**This is the King of the Jews.**

Darby Translation	God's Word Translation	New Living Translation
Common English Bible	Lexham English Bible	New Revised Standard
English Standard Version	The Message Bible	Revised Standard Version
Good News Translation	Wycliffe	New English Translation
Tyndale	Young's Literal Translation	

All of the translations in the table above changed **THIS IS THE KING OF THE JEWS.** to **This is the King of the Jews.**

Comments:

What The Bible Teaches: Author N. Crawford

Verse 38: Above His head is the writing that fueled their derision. All four Gospel writers tell us of the superscription, written in Greek, Latin and Hebrew. The entire writing was, “This is Jesus of Nazareth, the King of the Jews”. We can well understand why the Jews demanded a change in this inscription. **John 19:19-22** The different wordings in the Gospels of the inscription can be explained by the fact that three languages were used. It may be, considering each of the accounts, that the entire title was, “THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS”. **Matthew 27:37 Mark 15:26 John 19:19** The “superscription was written over” *(epi*), and Matthew wrote, “And set up over *(epano)* his head”, **Matthew 27:37** telling us that the cross was so formed that a piece of it extended “up over” His head on which the title was written. Evidence points to an actual cross with a crossbeam, and from this inscription we understand that the crossbeam crossed the upright somewhere below the top, as a traditional cross.

Luke 23:42

(KJV)

And he said unto Jesus, **Lord**, remember me when thou comest into thy kingdom.

Darby Translation	New King James Version	The Webster Bible
Hebrew Names Version	Douay-Rheims Catholic Bible	World English Bible
Jubilee Bible 2000	Third Millennium Bible	Wycliffe
King James Version	Tyndale	Young's Literal Translation
Green's Interlinear Bible (Textus Receptus)	Modern King James Version	

(ESV)

And he said, "Jesus, **omitted** remember me when you come into your kingdom."

American Standard Version	Lexham English Bible	New Living Translation
Common English Bible	The Message Bible	New Revised Standard
Holman Christian Standard	New American Standard Version	Revised Version
English Standard Version	New Century Version	Revised Standard Version
Good News Translation	New International Version	Weymouth New Testament
God's Word Translation	Nestle's Interlinear Bible (Critical Text)	New English Translation
Westcott & Hort Greek NT Critical Text		

All of the translations in the table above they **omitted** **Lord**

Comments:

What The Bible Teaches: Author N. Crawford

Verse 42: Turning to the Saviour, he addressed Him as Lord. This mighty change in his attitude to Christ came before the hours of darkness, the earthquake, the rent earth and the mighty cry. He took a bleeding, suffering Man on a cross as his Saviour and Lord. His understanding is a wonder to us. The disciples thought it was the end. Matthew **26:58** Their hopes of Messiah's kingdom were dashed by the rejection and crucifixion of their Lord. Here is a dying thief who sees every visible evidence that it is the end, yet does not accept the testimony of his eyes but by faith speaks of a glorious future when this rejected and despised Saviour will come into His kingdom of glory and power. Faith is not limited by sight and circumstances.

Luke 24:1

(KJV)
Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, **and certain others with them.**

Jubilee Bible 2000	Third Millennium Bible	World English Bible
King James Version	Tyndale	New Living Translation
New King James Version	The Webster Bible	Young's Literal Translation
Common English Bible	The Message Bible	Modern King James Version
Good News Translation	New Century Version	**Green's Interlinear Bible (Textus Receptus)**
God's Word Translation	New International Version	**Darby Translation**

Luke 24:1 (ASV) But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. **omitted**
Luke 24:1 (BBE) But on the first day of the week, at dawn, they came to the place where his body had been put, taking the spices which they had got ready. **omitted**
Luke 24:1 (CJB) but the next day, while it was still very early, they took the spices they had prepared, went to the tomb, **omitted**
Luke 24:1 (CSB) On the first day of the week, very early in the morning, they came to the tomb, bringing the spices they had prepared. **omitted**
Luke 24:1 (ESV) But on the first day of the week, at early dawn, they went to the tomb, taking the spices they had prepared. **omitted**
Luke 24:1 (HNV) But on the first day of the week, at early dawn, they and some others came to the tomb, bringing the spices which they had prepared. **omitted**
Luke 24:1 (LEB) Now on the first [day] of the week, at very early dawn, they came back to the tomb bringing the fragrant spices which they had prepared. **omitted**
Luke 24:1 (NAS) But on the first day of the week, at early dawn, they came to the tomb bringing the spices which they had prepared **omitted**
Luke 24:1 (NRS) But on the first day of the week, at early dawn, they came to the tomb, taking the spices that they had prepared. **omitted**
Lukas 24:1 (OJB) But on Yom HaRishon, the first day of the shavua (week), very early in the boker, they went to the kever (tomb) bringing what spices they prepared. **omitted**
Luke 24:1 (RHE) And on the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared. **omitted**
Luke 24:1 (RSV) But on the first day of the week, at early dawn, they went to the tomb, taking the spices which they had prepared. **omitted**
Luke 24:1 (WNT) And, on the first day of the week, at early dawn, they came to the tomb bringing the spices they had prepared. **omitted**
Luke 24:1 (WYC) But in one day of the week full early they came to the grave, and brought sweet smelling spices, that they had arrayed [bringing sweet spices, which they had made ready]. **omitted**
Luke 24:1 (NET) Now on the first day of the week, at early dawn, the women went to the tomb, taking the aromatic spices they had prepared. **omitted**
Luke 24:1 (RV) But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. **omitted**

American Standard Version	New American Standard Version	New English Translation
Bible in Basic English	New Revised Standard	Revised Version
Complete Jewish Bible	Orthodox Jewish Bible	Revised English Bible
Holman Christian Standard Bible	Douay Rheims Catholic Bible	Westcott & Hort Greek NT Critical Text
English Standard Version	Revised Standard Version	**Nestle's Interlinear Bible (Critical Text)**

Hebrew Names Version	Weymouth New Testament	
Lexham English Bible	Wycliffe	

Comments:

What The Bible Teaches: Author N. Crawford

2. *He is Not Here, But is Risen* Luke 24:1-12

Each gospel gives its own unique account of the resurrection of the Lord Jesus; we would have missed much without this great chapter in Luke's. The account of the walk to Emmaus is one of the most precious treasures of all that has been recorded.

The resurrection is the most significant event in all the annals of history. Its authenticity rests on facts so convincing that vast numbers of tough-minded sceptics have been brought from unbelief to faith through examination of the evidence. The witnesses were willing to suffer for the truth of their testimony and many endured lashings, dungeons and death. It transformed their lives, brought frightened, discouraged, thoroughly-beaten men from dark doubt to powerful conviction. It caused them to preach with such power that "The Lord is risen indeed" **Luke 24:34** that they "turned the world upside down" **Acts 17:6** and pointed many thousands to the living Christ.

No truth of the Bible has greater meaning. Paul wrote, "if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God … ye are yet in your sins … they also which are fallen asleep in Christ are perished … we are of all men most miserable. But now is Christ risen from the dead". **1Corinthians 15:14-20**

Luke 24 has often been described as the chapter of opened things:

1. The opened tomb-**Luke 24:2** Resurrection
2. The opened Scriptures-**Luke 24:27** Communication
3. The opened eyes-**Luke 24:31** Illumination
4. The opened wounds-**Luke 24:39** Revelation
5. The opened understanding-**Luke 24:45** Comprehension
6. The opened heaven-**Luke 24:51** Ascension
7. The opened mouths-**Luke 24:53** Appreciation.

Verse 1: The writers of the four gospels have given individual, unique testimony to the empty tomb and the risen Lord. A careful comparison of the accounts will show significant distinctions, but nothing contradictory. There is important evidence in this that the writers made no attempt to copy each other or even to harmonize their records. All agree that the women came first to the tomb, very early in the morning on the first day of week. They brought "the spices which they had prepared", intending to apply them to the body in the tomb. The devotion and faithfulness of these dear women was honored by God in that the Lord appeared first to them. The earlier anointing of His body by Mary of Bethany, recorded by Matthew, Mark and John, is now seen in a greater light than ever. The Lord said, "she did it for my burial", **Matthew 26:12** and she was in time to do it, whereas these dear women, in spite of a right heart, came at the wrong time.

The time of their coming is carefully accounted: "Very early in the morning" is the translation of orthrou batheos, literally "at deep dawn". Deep dawn conveys the thought of "the first signs of dawn" (Philips), or "in the dim light of dawn" (E. V Rieu). This very early hour is important when we consider all of the events of this most blessed "first day of the week". John says, Mary Magdalene came "early, when it was yet dark, unto the sepulcher" and these women came at the earliest signs of the dawn.

The Annotated Bible by: Arno Gaebelein

His Resurrection and Ascension.

1. The Resurrection. 1-12.
2. The Walk to Emmaus; the Appearance of the Risen Son of Man. 13-35.
3. The Appearance to the Eleven. 86-45.
4. The Commission. 46-48.
6. The Ascension. 49-53.

The account of the Resurrection in Luke's Gospel has also its characteristic features. He alone reports the full account of the walk to Emmaus. It is a precious story showing forth the fact that the risen One is the same tender, loving, sympathizing friend of His own. He joined Himself to the two disciples, who had left Jerusalem. Their hearts were filled with sadness and perplexity. He Himself drew near and their eyes were holden that they could not recognize Him. In a perfectly human way He joined Himself to them and asked them about their troubles. Then He reproved them for their unbelief and opened the Scriptures unto them. Constrained by them, He abides with them, as He always will with those who belong to Him. In the breaking of bread, their eyes were opened and they knew Him and He vanished from them. They returned to Jerusalem where they found abundant proof that the Lord is risen indeed. The appearance to Simon is not fully made known. What took place between the Lord and the disciple who failed Him is a blessed secret between them. He then appeared again with His gracious "Peace be unto you." He showed them His hands and feet. He had a body of flesh and bones. He was not a phantom, but a real man. His body was real for He ate fish and honeycomb. All this belongs properly to the Gospel of the Manhood. It is the fullest demonstration of His physical resurrection. All the wicked "isms," including Russellism and Christian Science, which deny His physical resurrection stand here fully convicted.

It may be well to mention here the twelve distinct appearances of our Lord after His resurrection. He appeared:

1. To Mary Magdalene alone. Mark xvi; John xx:14.
2. To the women returning from the sepulchre. Matt. xxviii:9, 10.
3. To Simon Peter alone. Luke xxiv:34.
4. To the two disciples going to Emmaus. Luke xxiv: 13, etc.
5. To the apostles at Jerusalem, except Thomas, who was absent. John xx:19.
6. To the apostles at Jerusalem, a second time, when Thomas was present. John xx:26, 29.
7. At the sea of Tiberias, when seven disciples were fishing. John xxi :1.
8. To the eleven disciples, on a mountain in Galilee. Matt. xxviii:16.
9. To above five hundred brethren at once. 1 Cor. xv :6.
10. To James only. 1 Cor. xv:7.
11. To all the apostles on Mount Olivet at His ascension. Luke xxiv :51.
12. To Paul as an untimely birth. 1 Cor. xv:8-9.

Three times we are told that His disciples touched Him after He rose. Matt. xxviii:9; Luke xxiv:39; John xx:27. Twice we are told that He ate with them. Luke xxiv:42; John xxi:12, 13.

The Gospel of Luke ends with the commission given to His disciples and the ascension of the Lord "while He blest them."

Luke 24:3 And they entered in, and found not the body **of the Lord Jesus**.
(KJV)
And they entered in, and found not the body **of the Lord Jesus**.

Jubilee Bible 2000	Third Millennium Bible	World English Bible
King James Version	Tyndale	Modern King James Version
New King James Version	The Webster Bible	Weymouth New Testament
American Standard Version	The Message Bible	Young's Literal Translation
Bible in Basic English	New American Standard Version	Wycliffe
Common English Bible	New Century Version	Revised Version
Complete Jewish Bible	New International Version	Revised English Bible
Holman Christian Standard Bible	New Living Translation	God's Word Translation
Darby Translation	Orthodox Jewish Bible	Hebrew Names Version
English Standard Version	Douay Rheims Catholic Bible	**Nestle's Interlinear Bible (Critical Text)**
Good News Translation	New English Translation	**Green's Interlinear Bible (Textus Receptus)**

Luke 24:3 (LEB) but [when they] went in, they did not find the body. **omitted**
Luke 24:3 (NRS) but when they went in, they did not find the body. **omitted**
Luke 24:3 (RSV) but when they went in they did not find the body. **omitted**

Lexham English Bible	New Revised Standard	Revised Standard Version
Westcott & Hort Greek NT Critical Text		

All of the translations in the table above omitted **of the Lord Jesus**.

Comments:

THE PERSON OF CHRIST The Resurrection of Christ N. Crawford (page 126)

"WHAT IS THE EVIDENCE FOR THE RESURRECTION"
Seeing Luke tells us the proofs are "many and this question requires careful thought. It has been said. "By every law of evidence and logic, the resurrection of Christ is the most completely and irrefutably established historic fact in the annals of the human race."

The Empty Tomb: All the Gospels agree that the tomb was empty. Luke tells us that the women "entered into the tomb and found not the body of the Lord Jesus" (Luke 24:3). Matthew records that the angel said to them, "Come, see the place where the Lord lay"(Matt. 28:6). This verb is an imperfect of the verb 'to lie' (used to lie) and suggests that the body had been laid on a stone shelf according to custom and now it was empty.

-

What The Bible Teaches: Author J. Heading

Matthew 28:5-7: In just the same way as the Lord had calmed the fears of the apostles, **Matthew 17:6-7 Revelation 1:17** so too the angel said to the women, "Fear not ye". The angel knew (and so does the Lord) the motives and objectives of these women, "I know that ye seek Jesus, which was crucified", stressing that the Lord really had died, and that He had really risen from the dead. Inside the sepulchre, there were two angels, asking "Why seek ye the living among the dead?". **Luke 24:4-5** The angel on the outside invited the women to look inside, and to "see the place where the Lord lay". The stone was like the veil of the temple; when the stone was rolled away by divine power, an empty tomb was revealed; when the veil was rent by divine power from on high, an empty inner sanctuary was revealed since the ark and glory were absent.

In his testimony the angel stated, "as he said", implying that the Lord's resurrection was wholly in keeping with His previous teaching. We are not informed whether Mary Magdalene had been with the Lord during His lifetime ministry, but the other Mary certainly was, and must have heard His teaching. The women were to spend no more time at the sepulchre; the message of resurrection had to be told quickly to the disciples- "not to all the people, but unto witnesses chosen beforehand of God". **Acts 10:41** These other witnesses were not all resident in the vicinity of Jerusalem, but there were many disciples living to the north in Galilee where most of the Lord's ministry had been accomplished; hence He would revisit in resurrection the familiar scenes of the greatest fruitfulness of His lifetime ministry. This visit to Galilee enabled the event "at the sea of Tiberias (Galilee)" to take place; **John 21:1** it was here that the Lord gave a commission to His eleven apostles. **Matthew 28:16** (He may have taken them away from Jerusalem to Galilee for a rest after the physically and mentally strenuous days of the past week.) It may have been in Galilee that "above five hundred brethren at once" saw the Lord. **1Corinthians 15:6**

What The Bible Teaches: Author N. Crawford

Verse 3: The unanimous testimony of these women, along with John, Peter and Mary Magdalene was that the tomb was empty: they "found not the body of the Lord Jesus"; note "the body of the Lord Jesus" rather than "the body of Jesus", **Luke 23:52** for "God hath made that same Jesus, whom ye have crucified, both Lord and Christ". **Acts 2:36**

Throughout his Gospel, Luke has carefully described "physical reality" (W. Liefield).

- **He alone tells us that the Spirit descended "in bodily form" *(somatikos)* upon Jesus at His baptism,**

- and **he alone says they "found not the body *(soma)* of the Lord Jesus".**

Luke 24:6

(KJV)
He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

King James Version	New King James Version	World English Bible
Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
New English Translation	The Webster Bible	Modern King James Version
Revised Version	**Darby Translation**	New American Standard Version
American Standard Version	English Standard Version	New International Version
Basic English Bible	Good News Translation	New Living Translation
Common English Bible	God's Word Translation	Douay-Rheims Catholic Bible
Complete Jewish Bible	Jubilee Bible 2000	Tyndale
Holman Christian Standard	Lexham English Bible	Wycliffe
Weymouth New Testament	The Message Bible	Modern King James Version
Green's Interlinear Bible (Textus Receptus)	**Nestle's Interlinear Bible (Critical Text)**	

Luke 24:6 (NRS) **Omitted** Remember how he told you, while he was still in Galilee,
Luke 24:6 (RSV) **Omitted** Remember how he told you, while he was still in Galilee,

New Revised Standard	Revised Standard Version	Westcott & Hort Greek NT Critical Text

All of the translations in the table above omits **He is not here, but is risen:**

Comments:

What The Bible Teaches: Author N. Crawford

Verse 6: "He is not here, but is risen" is a foundation truth upon which all our hope rests.

Some of the results of His resurrection are:

1. The declaration of His Sonship, "declared to be the Son of God with power … by the resurrection from the dead"; **Romans 1:4**
2. The verification of prophecy, "he rose again the third day according to the scriptures"; **1Corinthians 15:4**
3. The proof of Christ's victory over Satan, "that through death he might destroy him that had the power of death, that is, the devil"; **Hebrews 2:14**
4. The evidence of the power of God, "according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead"; **Ephesians 1:19,20**
5. The ratification of our justification, "who was delivered for our offences, and was raised again for our justification"; **Romans 4:25**
6. The guarantee of the resurrection of believers, "But now is Christ risen from the dead, and become the first fruits (actually the word is singular) of them that slept," **1Corinthians 15:20**
7. The assurance that none of His promises will fail, "remember how he spake unto you."

Notes

Resurrection Appearances

1. Mary Magdalene is closely related to the resurrection and was the first to see the risen Lord. **Mark 16:9 John 20:11-18**
2. The other women, who were went to carry the message to the eleven, saw Him as they went. **Matthew 28:9**
3. He appeared to the two travelers bound for Emmaus. **Luke 24:13-32**
4. Peter saw Him in a private appearing. **Luke 24:34 1Corinthians 15:5**
5. He stood in the midst of the eleven in the upper room. **Luke 24:36-49 John 20:19-23**
6. After eight days He again appeared in the midst of the disciples when Thomas was present. **John 20:26-29**
7. He appeared to the disciples by the sea of Tiberias. **John 21:1-25**
8. He appeared to 500 brethren at one time. **1Corinthians 15:6**
9. Paul records an appearance to James. **1Corinthians 15:7**
10. Matthew and Mark tell of His appearance to the eleven in a mountain in Galilee **Matthew 28:16-20 Mark 16:15-18** when He gave them the great commission.
11. There was another appearance in Jerusalem at the close of the forty days, when He led them out as far as Bethany and ascended from their midst **Luke 24:50-53 Acts 1:3-12**.
12. He appeared to Saul on the Damascus Road. **Acts 9:3-8** This does not exhaust the number of His appearances to the witnesses of His resurrection, but these are given in an order that seems to be in accordance with the accounts.

Luke 24:12

(KJV)
Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

American Standard Version	Lexham English Bible	The Webster Bible
Common English Bible	New American Standard Version	Third Millennium Bible
Douay Rheims Catholic Bible	New Century Version	Tyndale
God's Word Translation	New International Version	Weymouth New Testament
Good News Translation	New Living Translation	World English Bible
Hebrew Names Version	New Revised Standard	Wycliffe
Holman Christian Standard Bible	Orthodox Jewish Bible	Young's Literal Translation
Jubilee Bible 2000	**Darby Translation**	Revised Version
King James Version	Modern King James Version	English Standard Version
New King James Version	New English Translation	
Green's Interlinear Bible (Textus Receptus)	The Message Bible	

Luke 24:12 entire verse omitted

Revised Standard Version	Revised English Bible	**Nestle's Interlinear Bible (Critical Text)**
Westcott & Hort Greek NT Critical Text		

All of the translations in the table above omitted Luke 24:12

Comments:

What The Bible Teaches: Author N. Crawford
Verse 12: John gives a much fuller account of Peter's run to the tomb and the miracle of the wrappings from which the body had risen. Peter had great cause for wonder in what he saw, **John 20:3-10** for nothing but a mighty miracle from God could have left the grave clothes wrapped as they had been around His body, un-torn and yet empty. The "stooping down" *(parakupto)* is a beautiful expression and is used in an identical way in **John 20:5,11**. This word has drawn such attention because it is used by James for the man who "looketh into the perfect law of liberty", **Luke 1:25** meaning that he stoops down to look in. Just as touching is its use by Peter as he writes of our salvation, "which things the angels desire (stoop down and) look into". **1Peter 1:12**

This verse is omitted from the Nestle text, because it was rejected by Westcott and Hort, relying so dominantly on the so called "Western text", so it is not found in the Revised Standard Version nor New English Translation translations, **but Darby includes it without a comment and it is in the Revised Version with a note. It should be accepted as authentic; it is fully verified by John 20:6-7. A student who wishes to pursue this kind of investigation will find a conservative and well-balanced treatment in such works as The Byzantine Text-type and New Testament Criticism by H. A. Sturz, Thomas Nelson Pub. 1984.**

Luke 24:17

(KJV)
And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

Darby Translation	Douay-Rheims Catholic Bible	World English Bible
Hebrew Names Version	Third Millennium Bible	Wycliffe
Jubilee Bible 2000	Tyndale	Young's Literal Translation
King James Version	The Webster Bible	Green's Interlinear Bible (Textus Receptus)
New King James Version	Modern King James Version	

Luke 24:17 (ASV) And he said unto them, What communications are these that ye have one with another, as ye walk? And **they stood still, looking** sad.
Luke 24:17 (BBE) And he said to them, What are you talking about together while you go?
Luke 24:17 (CEB) He said to them, "What are you talking about as you walk along?" They **stopped,** their faces downcast.
Luke 24:17 (CJB) He asked them, "What are you talking about with each other as you walk along?" They **stopped short,** their faces downcast;
Luke 24:17 (CSB) Then He asked them, "What is this dispute that you're having with each other as you are walking?" And **they stopped [walking and** looked] discouraged.
Luke 24:17 (ESV) And he said to them, "What is this conversation that you are holding with each other as you walk?" And **they stood still**, looking sad.
Luke 24:17 (GNT) Jesus said to them, "What are you talking about to each other, as you walk along?" They **stood still**, with sad faces.
Luke 24:17 (GW) He asked them, "What are you discussing?" They **stopped and** looked very sad.
Luke 24:17 (LEB) And he said to them, "What [are] these matters that you are discussing with one another [as you] are walking along?" And they **stood still**, looking sad.
Luke 24:17 (NAS) And He said to them, "What are these words that you are exchanging with one another as you are walking?" And they **stood still**, looking sad.
Luke 24:17 (NCV) Then he said, "What are these things you are talking about while you walk?" The two followers **stopped**, looking very sad.
Luke 24:17 (NIV) He asked them, "What are you discussing together as you walk along?" They **stood still**, their faces downcast.
Luke 24:17 (NLT) He asked them, "What are you discussing so intently as you walk along?" They **stopped short**, sadness written across their faces.
Luke 24:17 (NRS) And he said to them, "What are you discussing with each other while you walk along?" They **stood still**, looking sad.
Lukas 24:17 (OJB) And he said to them, What dvarim (words) are these which you are exchanging with one another as you are walking along? And they **stood** with a look of agmat nefesh (tzubrochen, broken-hearted).
Luke 24:17 (RSV) And he said to them, "What is this conversation which you are holding with each other as you walk?" And they **stood still**, looking sad.
Luke 24:17 (WNT) "What is the subject," He asked them, "on which you are talking so earnestly, as you walk?" And they **stood still**, looking full of sorrow.
Luke 24:17 (RV) And he said to them, "What is this communications are these that ye have one with another, as ye walk?" And they **stood still**, looking sad.
Luke 24:17 (NET) Then he said to them, "What are these matters you are discussing so intently as you walk along?" And they **stood still**, looking sad.

American Standard Version	Lexham English Bible	Revised Standard Version
Bible in Basic English	New American Standard Version	Weymouth New Testament
Common English Bible	New Century Version	Revised Version

Complete Jewish Bible	New International Version	New English Translation
Holman Christian Standard Bible	New Living Translation	**Nestle's Interlinear Bible (Critical Text)**
English Standard Version	New Revised Standard	Westcott & Hort Greek NT Critical Text
Good News Translation	Orthodox Jewish Bible	
God's Word Translation		

Comments:

What The Bible Teaches: Author N. Crawford

Verse 17: The question of the Lord, "What discourses are these which pass between you?" (New Translation) stopped them. "They stood still, looking sad" (Luke **24:17** Revised Version). Luke used *antiballo* to describe the exchange of words between the two travelers. This is the only occurrence of this word in the New Testament. It literally means "to throw back and forth".

They were "sad"; *skuthropos* is only here and in Matthew **6:16** of the "sad countenance" through which hypocrites sought to deceive others. The sadness of these two was most genuine, and the question so surprised them that they stood still. The word in the text is *estathesan,* the aorist passive of *histemi,* but it is not translated in the Authorized Version. Other readings are: "they stood still, looking sad" (New American Standard Version Bible); "they stopped, looking downcast" (Timothy); "they halted, their faces full of gloom" (New English Translation), and "they stopped, their faces drawn with misery" (Philips).

Luke 24:40

(KJV)

And when he had thus spoken, he shewed them his hands and his feet.

American Standard Version	Lexham English Bible	The Webster Bible
Common English Bible	New American Standard Version	Third Millennium Bible
Douay Rheims Catholic Bible	New Century Version	Tyndale
God's Word Translation	New International Version	Weymouth New Testament
Good News Translation	New Living Translation	World English Bible
Hebrew Names Version	New Revised Standard	Wycliffe
Holman Christian Standard Bible	Orthodox Jewish Bible	Young's Literal Translation
Jubilee Bible 2000	**Darby Translation**	Revised Version
King James Version	Modern King James Version	English Standard Version
Green's Interlinear Bible (Textus Receptus)	New English Translation	
New King James Version	The Message Bible	

(RSV)

Luke 24:40 entire verse omitted

Revised Standard Version	Revised English Bible	**Nestle's Interlinear Bible (Critical Text)**
Westcott & Hort Greek NT Critical Text		

All of the translations in the table above omitted Luke 24:40

Comments:

This verse is only found here.

What The Bible Teaches: Author N. Crawford

Verses 39:40 These verses reveal much about the resurrection body of the Lord Jesus. **His hands and feet still showed the print of the nails**, and He was more than spirit, so much more than the vision they supposed they were seeing. **He had a body of flesh and bones**. **The absence of blood in this description is significant; it was shed fully on the cross. Showing them His hands and His feet through Galilee and to Calvary.** John mentions His hands and His side **John 20:20** in the gospel that emphasizes the love of His tender heart and was written by the man who rested on His breast at supper. They were invited to handle Him, for He is real. His resurrection body of glory is tangible and touchable.

Luke 24:49

(KJV)
And, behold, I send the promise of my Father upon you: but tarry ye in the city **of Jerusalem,** until ye be endued with power from on high.

Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	**Darby Translation**

(ESV)
And behold, I am sending the promise of my Father upon you. But stay in the city **omitted** until you are clothed with power from on high."

New English Translation	English Standard Version	New International Version
Revised Version	Good News Translation	New Living Translation
American Standard Version	God's Word Translation	New Revised Standard
Basic English Bible	Lexham English Bible	Douay-Rheims Catholic Bible
Common English Bible	The Message Bible	Revised Standard Version
Complete Jewish Bible	Wycliffe	Weymouth New Testament
Holman Christian Standard	New American Standard Version	Westcott & Hort Greek NT Critical Text
Nestle's Interlinear Bible (Critical Text)		

All of the translations in the table above omits **of Jerusalem**

Comments:

What The Bible Teaches: Author N. Crawford

6. *The Ascension of the Lord Jesus* Luke 24:49-53

Verse 49: At this point in the narrative, we are given the link between Luke and Acts. It is at this point that Acts begins and more fully develops this great subject of the Lord Jesus ascending to heaven and sending the Holy Spirit. The coming of the Spirit would enable them to be witnesses. Any attempts at evangelism apart from this being "clothed with power from on high" (New Translation) is merely human activity that can never produce results for eternity.

Luke 24:51

(KJV)
And it came to pass, while he blessed them, he was parted from them, **and carried up into heaven.**

King James Version	New King James Version	World English Bible
Wycliffe	Third Millennium Bible	Young's Literal Translation
Hebrew Name Version	The Webster Bible	Modern King James Version
New English Translation	**Darby Translation**	New American Standard Version
Revised Version	English Standard Version	New International Version
American Standard Version	Good News Translation	New Living Translation
Basic English Bible	God's Word Translation	New Revised Standard
Common English Bible	Jubilee Bible 2000	Douay-Rheims Catholic Bible
Complete Jewish Bible	Lexham English Bible	Revised Standard Version
Holman Christian Standard	The Message Bible	Tyndale
Weymouth New Testament	**Green's Interlinear Bible (Textus Receptus)**	

(GIB)
And it came to pass, while he blessed them, he withdrew from them. **omitted**

Westcott & Hort Greek NT Critical Text	**Nestle's Interlinear Bible (Critical Text)**	

All of the translations in the table above omits **and carried up into heaven.**

Comments:

What The Bible Teaches: Author N. Crawford
Verse 51: In the act of blessing, He is lifted from the midst of His disciples, parted from them, ascending into heaven, not just a heaven of clouds or stars, but into the very presence of God. Mark says, "he was received up into heaven, and sat on the right hand of God." **Mark 16:19** Peter said, "who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." **1Peter 3:22** It was a far different event than when He disappeared while breaking bread with the two at Emmaus. This is one of the greatest events of all that ever happened on earth and in heaven. He took His glorified Manhood to the throne above. There is a real Man in heaven.

Arno Gaebelein's: Notes from the Scofield Study Bible
1. The attitude of our Lord here characterizes this age. It is one of grace; an ascended Lord is blessing a believing people with spiritual blessings. The Jewish age was marked by temporal blessings as the reward of an obedient people (Deut. 28. 1-15). In the kingdom-age spiritual and temporal blessings unite.
2. The Scriptures distinguish three heavens' first, the lower heavens, or the region of the clouds; secondly, the second or planetary heavens; and, thirdly, the heaven of heavens. the abode of God.

2 Kings 2:11, Acts 9:7, 7:55, 56; Revelation 3:21; Acts 1:10,11

Luke 24:52

(KJV)
And they worshipped him, and returned to Jerusalem with great joy:

American Standard Version	Lexham English Bible	The Webster Bible
Common English Bible	New American Standard Version	Third Millennium Bible
Douay Rheims Catholic Bible	New Century Version	Tyndale
God's Word Translation	New International Version	Weymouth New Testament
Good News Translation	New Living Translation	World English Bible
Hebrew Names Version	New Revised Standard	Wycliffe
Holman Christian Standard Bible	Orthodox Jewish Bible	Young's Literal Translation
Jubilee Bible 2000	**Darby Translation**	Revised Version
King James Version	Modern King James Version	English Standard Version
Green's Interlinear Bible (Textus Receptus)	New English Translation	
New King James Version	The Message Bible	

(RSV)
Omitted And they returned to Jerusalem with great joy,

Revised Standard Version	Revised English Bible	**Nestle's Interlinear Bible (Critical Text)**
Westcott & Hort Greek NT Critical Text		

All of the translations in the table above omitted **And they worshipped him**

Comments:

What The Bible Teaches: Author N. Crawford
Verses 52-53: Slow hearts have been quickened; closed eyes have been opened; ignorance of Scripture has been exchanged for understanding; weeping, sorrowing men have been filled with joy and worship, and closed mouths have been opened in praise. We thank God that this worship will continue for eternity.

Appendix follows
1. Links between Luke and Acts
2. Words in Luke

John 1:14

(KJV)

And the Word **was** made flesh, and dwelt among us, **(**and we beheld his glory, the glory as of the only **begotten** of the Father,**)** full of grace and truth.

American Standard Version	New American Standard Version	The Webster Bible
Darby Translation	New King James Version	Wycliffe
Jubilee Bible 2000	Douay-Rheims Catholic Bible	Young's Literal Translation
King James Version	Third Millennium Bible	Modern King James Version
Green's Interlinear Bible (Textus Receptus)	**Nestle's Interlinear Bible (Critical Text)**	Westcott & Hort Greek NT Critical Text
Revised Version	Tyndale	

(ESV)

And the Word **became** flesh and dwelt among us, and we have seen his glory, glory as of the only **omitted** Son from the Father, full of grace and truth..

Common English Bible	God's Word Translation	New International Version
Complete Jewish Bible	Lexham English Bible	New Living Translation
English Standard Version	Hebrew Names Version	New Revised Standard
Holman Christian Standard	The Massage Bible	Revised Standard Version
Good News Translation	New Century Version	World English Bible
Weymouth New Testament	New English Translation	

All of the translations in the table above removes a very important word (**begotten**) Greek (*monogenes)* which means unique.

Comments:

What The Bible Teaches: Author J. Heading

Verse 14: This is the last time that the title "the Word" appears in John's Gospel. The contrast is with verse 1, namely, the eternal Word stepped into His own creation as being "made flesh". He would take upon Himself that which He had not had before, being able to feet, see, hear and sense as Man without sin, through a perfectly-holy prepared body and nervous system characteristic of the physical creation and so distinct from eternity, yet never ceasing to be the eternal Word. Truly, "God was manifest in the flesh". **1Timothy 3:16**

In this verse, the Son "became" (ginomai) flesh, what He had not been before. Similarly, He became a minister of the circumcision, Romans **15:8** He became a "merciful and faithful high priest", Hebrews **2:17** He became the Head of the corner, Matthew **21:42** he became the Author of eternal salvation, Hebrews **5:9** and on the cross He became a curse. Galatians **3:13**

By saying that the Word "dwelt among us", John was using "tabernacle" language. The word "dwell" used here is *skenoo,* meaning "to tabernacle", since the word for the noun "tabernacle" is *skene* (often used in the Epistle to the Hebrews). The verb appears only five times in the New Testament, once here in John's Gospel, and four times in the Revelation. Revelation **7:15 Revelation 12:12 Revelation 13:6 Revelation 21:3** As the glory of God dwelt in the tabernacle in Old Testament times, so the divine Son dwelt amongst men: "let them make me a sanctuary; that I may dwell among them". Exodus **25:8** The glory was manifested in the tabernacle, Exodus **40:34-35** and in Solomon's temple. 1Kings **8:10-11** But John saw both the moral glory of the

Son, and also the physical glory that radiated from His Person on the mountain top. This glory was not hidden within a material temple, but was perceived by men of faith.

*The Word was described by John as "the **only begotten of the Father**",* a description that has been given many explanations by expositors. The modern tendency is to translate monogenes merely as "only" in the sense of unique, and of course this is true. In fact, New Translation's French version has *"son fils unique"* in John **3:16**. *But evangelicals feel that something is omitted by using the word "only", since this corresponds to mono alone, whereas the addition of "begotten" corresponds to genes.* The old theory of "eternal generation" does not appeal to the present author, merely pushing the difficulty back to the eternity past, and not explaining anything.

This word is translated "only" in Luke **7:12 Luke 8:42 Luke 9:38**, not referring to the Lord. It is also used in Hebrews **11:17** referring to Isaac, though Abraham had other offspring; there it means that there was no rival in Abraham's affections, for Genesis **22:2** adds "whom thou lovest". It is used of the Lord only by the apostle John. John **1:14 John 1:18 John 3:16 John 3:18 1John 4:9** We admit that often words with an entirely human and physical meaning were pressed into use to describe entirely spiritual concepts; too much of the physical meaning must not be imported into the spiritual meaning, and sometimes nothing at all. The corresponding verb *gennao* is used of begetting, conceiving, and bringing forth in birth, in an entirely natural sense. This verb is used in Acts **13:33**, quoting Psalms **2:7**, *"Thou art my Son, this day have I begotten thee".* This is a prophetic psalm, and in the context refers to the Son being brought forth in glory and display at the inauguration of His millennial kingdom. In Acts **13:33**, a careful reading of the context shows that Paul was referring to the bringing forth of the Lord Jesus for public ministry after His baptism. Thus we believe that the description "only begotten" refers to the time when the Son was manifested in open display to men, particularly to John the Baptist and the other men named later in John 1. It refers to the Son in time, rather than in eternity. His eternal nature had been described in the opening verses of chapter 1, but in John **1:16** the days of His flesh are under consideration. Readers may have other explanations, but when John **3:16** is quoted to the unsaved in gospel preaching, clearly they have no understanding of the word whatsoever.

The Word is described as "full of grace and truth". The Son was full in every characteristic; nothing was minimized and nothing was lacking. All fulness dwells in Him. Colossians **1:19 Colossians 2:9** There had been divine grace and truth in Old Testament times, but minimal when contrasted to that revealed in the Son, for He was the truth.

John 1:18

(KJV)

No man hath seen God at any time; the **only begotten Son**, which is in the bosom of the Father, he hath **declared** him.

Wycliffe	**Green's Interlinear Bible (Textus Receptus)**	**Nestle's Interlinear Bible (Critical Text)**
Darby Translation	American Standard Version	Third Millennium Bible
Jubilee Bible 2000	New King James Version	Tyndale
King James Version	Douay-Rheims Catholic Bible	The Webster Bible
Modern King James Version	Revised Version	

John 1:18 (ESV) No one has ever seen God; **the only God, who is at the Father's side, he has made him known.**

John 1:18 (NAS) No one has seen God at any time; **the only begotten God who is in the bosom of the Father, He has explained Him.**

John 1:18 (NIV) No one has ever seen God**, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known.**

John 1:18 (NLT) No one has ever seen God. **But the unique One, who is himself God, is near to the Father's heart. He has revealed God to us.**

John 1:18 (RSV) No one has ever seen God; **the only Son, who is in the bosom of the Father, he has made him known.**

John 1:18 (NET) No one has ever seen God. **The only one, himself God, who is in closest fellowship with the Father, has made God known.**

John 1:18 (NWT) No man has seen God at any time; the **only-begotten god who is at the Father's side is the one who has explained Him.**

Bible in Basic English	Hebrew Names Version	New Revised Standard
Common English Bible	Lexham English Bible	Revised Standard Version
Holman Christian Standard	The Message Bible	World English Bible
English Standard Version	New Century Version	Weymouth New Testament
Good News Translation	New International Version	New American Standard Version
God's Word Translation	New Living Translation	New English Translation
Westcott & Hort Greek NT Critical Text	New World Translation	

Comments:

What The Bible Teaches: Author J. Heading

3. *The Testimony of John the Baptist* John 1:15-28

Verse 15: *John the Baptist speaks.* In Matthew 3, Mark 1 and Luke 3 there is given the testimony of John before the Lord's baptism, but here in John's Gospel, John the Baptist speaks

after the Lord's baptism. In verse 15 he recalled what he had spoken before the baptism; at that period, he knew of the Person, but he did not know the Person Himself. John **1:31,33** The One who was "preferred before" refers to position and status, the honor and dignity of the Person of whom John was the forerunner. Additionally, by saying "he was before me" John referred to time, even the pre-incarnate existence of the One to whom John would point. Compare Colossians **1:17** "he is before all things," though here a different Greek preposition is used *(pro* instead of *pro tos*).
Verses 16-17: It appears that John **1:16-18** are not the spoken words of John the Baptist, but the written words of the writer, the apostle John, by divine inspiration. One reason is that the word "we" appears in verse 16, unlike the Baptist's testimony that employs the singular "I". (John**1:15 John 1:20 John 1:23John 1:26 John 1:30** etc.)

This divine fulness relates to the eternal nature of the Son's Person. For example, in Isaiah **6:2** only the hem of His garments could be in the temple, while the heaven of heavens could not contain Him, such was His fulness. Yet this fulness could be transferred without the Son suffering any loss of His fulness, for He was an infinite reservoir of fulness. After His death and resurrection, the church is spoken of as His fulness. Ephesians **1:23** Yet we have received this fulness as the children of God; that which can be transferred to His redeemed has been transferred. Life and love are two such examples; His life and His love are found in His fulness first, yet we have received them; see John **14:19 1John 4:19**.

The expression "grace for grace" may appear difficult to understand. Both New Translation and the New English Translation translate this as "grace upon grace". This Greek preposition anti also occurs in the phrases, "An eye for an eye"; Matthew **5:38** "a tooth for a tooth"; Matthew **5:38** "evil for evil"; Romans **12:17, 1Thessalonians 5:15 1Peter 3:9** "railing for railing". 1Peter **3:9** The preposition means "over against" and hence "in place of". In other words, an eye, a tooth, an evil, a railing replace a previous eye, tooth, evil, railing. Consequently, "grace for grace" means a new grace replacing an old grace. This is confirmed by John **1:17**. The old was "the law given by Moses", but the new was "grace and truth" come by Jesus Christ. There was an old kind of grace associated with the law, but the Lord substituted the new grace of the gospel. For example, "thou hast also found grace in my sight", (Exodus **33:12**, and elsewhere in this chapter) the Greek word for "grace" in the Septuagint is charis, as in John **1:16**. The same may be said of "grace is poured into thy lips", Psalms **45:2** and "the Lord will give grace and glory". Psalms **84:11** So Moses knew of God's grace so soon after the giving of the law, and no wonder, for the commandments themselves contained the promise "showing mercy unto thousands of them that love me". Exodus **20:6** Even if this grace were valued by men in the Old Testament, we can be thankful today that we have received the grace that has come through the gospel of Christ. Hence the Son is "counted worthy of more glory than Moses". Hebrews **3:3**

Verse 18: The apostle John would ensure that there was no conflict of thought between God the Father being invisible, and the Son manifest to human eyes. He would reaffirm the truth of Exodus **33:20** (the chapter containing many references to Old Testament grace), "there shall no man see me, and live". Paul stressed this fact, "whom no man hath seen, nor can see". **1Timothy 6:16** Yet the Father has been declared by the Son, and this commences openly in John's Gospel in John **5:17-20**, where the Father and the Son are presented as working together, with the Son doing what He sees the Father doing. The doctrinal climax of this truth is reached in the Lord's words to Philip, "he that hath seen me hath seen the Father". John **14:9**

Using the title "the only begotten Son" again, John added that the Son is in "the bosom of the Father". John used this word *kolpos* (bosom) and stethos (breast) to describe the place where

he reclined at the last supper, John **13:23 John 13:25 John 21:20** the former meaning essentially a hollow thing, and the latter a firm part.

Of course, “the bosom of the Father” is void of natural implications; it represents spiritually a position of nearness in the love of the Father for the Son and the love of the Son for the Father. This mutual love between the Lord and John was seen in the reclining position at table in the upper room.

John 1:27

(KJV)

He it is, who coming after me **is preferred before me**, whose shoe's latchet I am not worthy to unloose.

Hebrew Name Version	Third Millennium Bible	World English Bible
Jubilee Bible 2000	Tyndale	Young's Literal Translation
King James Version	The Webster Bible	Modern King James Version
New King James Version	Wycliffe	Douay-Rheims Catholic Bible
Green's Interlinear Bible (Textus Receptus)	**Darby Translation**	

(ESV)

even he who comes after me **omitted**, the strap of whose sandal I am not worthy to untie."

The Message Bible	English Standard Version	New American Standard Version
Revised Version	Good News Translation	New International Version
American Standard Version	God's Word Translation	New Living Translation
Basic English Bible	Lexham English Bible	New Revised Standard
Common English Bible	Holman Christian Standard	Revised Standard Version
Complete Jewish Bible	Westcott & Hort Greek NT Critical Text	Weymouth New Testament
Nestle's Interlinear Bible (Critical Text)	New English Translation	

All of the translations in the table above omits **is preferred before me**,

Comments:

What The Bible Teaches: Author J. Heading

Verses 26-27: ***John the Baptist speaks.*** John answered this second major question by humbling himself in favor of the One unknown in their midst. John was in their position once; "whom ye know not" refers to the Pharisees, "I knew him not" refers to John. **John 1:31** Yet John identified Christ the next day when He was actually present. **John 1:29**

As the writer often says, "Good teaching is worth repeating". It appears that John repeated himself, as the Lord often did. For this reference to his unworthiness to unloose the shoe's latchet of the Lord is also found in **Luke 3:16**. There, it was said before the Lord's own baptism, but in John's Gospel it is recorded as having been spoken after the (unrecorded) baptism of the Lord. John felt himself unworthy even to stoop down to the Lord's feet, though in **John 13:5** the Lord stooped down to wash the apostles' feet. In fact, John felt his humility so much that he believed that he should be baptized by the Lord, **Matthew 3:14** and his constant perception of himself was that "I must decrease". **John 3:30**

John 3:13

(KJV)

And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man **which is in heaven.**

American Standard Version	Douay-Rheims Catholic Bible	Weymouth New Testament
Darby Translation	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Revised Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	New Living Translation
Modern King James Version	New English Translation	

(ESV)

No one has ascended into heaven except he who descended from heaven, the Son of Man. **omitted**

Basic English Bible	New American Standard Version	The Message Bible
Common English Bible	New Century Version	Orthodox Jewish Bible
Complete Jewish Bible	New International Version	Douay-Rheims Catholic Bible
Holman Christian Standard	New Revised Standard	Westcott & Hort Greek NT Critical Text
English Standard Version	Revised Standard Version	
Lexham English Bible	**Nestle's Interlinear Bible (Critical Text)**	

All of the translations in the table above omitted **which is in heaven.**

Comments:

What The Bible Teaches: Author J. Heading

Verse 13: *The heavenly truth now to be described could only be given originally from One in, or from, heaven.* The prophets of the Old Testament and the apostles of the New Testament had never had that privilege; the Lord Jesus alone was the revealer of this truth. Afterwards, of course, His servants could pass it on, but only as having learnt it from the Lord. The Lord is not speaking of His own ascension here, to be accomplished after His resurrection. The Lord came down first, and was thus the true authority of this heavenly teaching; later the Holy Spirit would come down, also to be the true authority of truth revealed to the apostles*. In the clause "the Son of man which is in heaven", the words "which is" are Hosea on, namely "the being One", a title used in Revelation **1:4 Revelation 1:8 Revelation 4:8 Revelation 16:5**. In other words, His Person was always One with the Father in heaven, although in Manhood He was on earth in the days of His flesh. He usually employed the title "Son of man" when referring to Himself; it implies His authority then and in the future, though it is not a title used in His relationship with the church and its members (**Acts 7:56 Revelation 1:13** being exceptions). The title had its roots in the Old Testament. Psalms **8:4 Daniel 7:13***

John 3:15

(KJV)

That whosoever believeth in him **should not perish**, but have eternal life.

Darby Translation	Douay-Rheims Catholic Bible	Wycliffe
Hebrew Names Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
King James Version	The Webster Bible	Modern King James Version
New King James Version	World English Bible	Revised Version

(ESV)

that whoever believes in him **omitted** may have eternal life.

American Standard Version	Good News Translation	New Revised Standard
Basic English Bible	God's Word Translation	Revised Standard Version
English Standard Version	Lexham English Bible	Weymouth New Testament
Common English Bible	New American Standard Version	**Nestle's Interlinear Bible (Critical Text)**
Complete Jewish Bible	New Century Version	Westcott & Hort Greek NT Critical Text
Holman Christian Standard	New International Version	
New English Translation	New Living Translation	

All of the translations in the table above omitted **should not perish.**

Comments:

What The Bible Teaches: Author J. Heading

2. *The Son as the Revealer of Eternal Life* John 3:14-21

Verses 14-15: *The Lord continues speaking*. The Lord now introduces a supreme example of the heavenly interpretation of an Old Testament incident. In Numbers **21:4-9**, the complaints of the people against God and Moses brought about judgment; fiery serpents bit the people so that many died. After their confession of sin, Moses had to make a fiery serpent of brass, placing it on a pole, so that all who looked on it should live. Admittedly, this brazen serpent became a religious relic of idolatry, with incense burnt before it; only about 800 years later was this serpent broken by Hezekiah. 2Kings **18:4** This remarkable and unusual miracle towards the end of the wilderness wanderings was a type of the work of the Lord Jesus on the cross. In effect, what was lifted up by Moses was made like the cause of the people's failure, yet retaining the purity and metallic perfection of brass that remained uncontaminated. Similarly, the Son of man "must" be lifted up on the cross. There He was made a curse for us; He was made sin, that which had caused the downfall of men, yet in Himself retaining infinite divine perfection. As Paul wrote, "he hath made him to be sin for us, who knew no sin." 2Corinthians **5:21** The Lord said "must," as He also said after the event, "all things must be fulfilled." Luke **24:44**

The word "up" occurs in many verses relating to the movements of the Lord:

1. Lifted up: John **3:14 John 8:28 John 12:32** (His cross).
2. Raised up: Acts **2:24 Acts 10:40 Acts 13:34 Romans 8:11** (His resurrection).
3. Taken up: Acts **1:2 Acts 1:9 Acts 1:11 Acts 1:22** (His ascension).

Here we have the divine objective of the cross towards men. It is the counterpart to the children of Israel looking by faith at the serpent lifted up. The work of Christ would be negative and positive: *not perishing and having eternal life. "Perish" is the destiny of those who have experienced only the first birth; "eternal life" is the destiny of those who have also experienced the second birth. For believers, the first destiny has been replaced by the second. Throughout the New Testament, this word "perish" (apollumi) is used of both things and persons; it does not mean that the objector person will disappear completely; rather the thought is that of "ruin, loss, not of being, but of well-being" (Vine). The ultimate implication is that of eternal death. By contrast, life is "eternal" John **3:15** and "everlasting". John **3:16*** Strictly, these two different English words here represent one Greek word, *aionios,* meaning "without end". The Authorized Version translators have used "eternal" and "everlasting" indiscriminately throughout the New Testament, using both words even in contexts where aionios occurs twice, such as Matthew **25:46 Acts 13:46-48**. The word that properly means "everlasting" (in the sense of continuity without interruption) is *aidios,* appearing only twice. Romans **1:20 Jude 1:6** So apart from these two cases, the word "everlasting" should always be changed to "eternal" ("without end").

John 3:16

(KJV)
For God so loved the world, that he gave his only **begotten** Son, that whosoever believeth in him should not perish, but have everlasting life."

Modern King James Version	Jubilee Bible 2000	Third Millennium Bible
American Standard Version	**King James Version**	The Webster Bible
Douay-Rheims Catholic Bible	New American Standard Version	Young's Literal Translation
Darby Translation	New King James Version	Wycliffe
Green's Interlinear Bible (Textus Receptus)	**Nestle's Interlinear Bible (Critical Text)**	Revised Version
Westcott & Hort Greek NT Critical Text		

(ESV)
For God so loved the world, that he gave his only **omitted** Son, that whoever believes in him should not perish but have eternal life."

Basic English Bible	Hebrew Names Version	Revised Standard Version
Common English Bible	Holman Christian Standard	The Message Bible
Complete Jewish Bible	Lexham English Bible	Tyndale
English Standard Version	New Century Version	Weymouth New Testament
Good News Translation	New International Version	World English Bible
God's Word Translation	New Living Translation	
New English Translation	New Revised Standard	

All of the translations in the table above removes a very important word (begotten) Greek (*monogenes)* which means unique.

Comments:

What The Bible Teaches: Author J. Heading
Verse 16: This verse presents the core of the gospel message; it interprets John **3:14** and repeats verse 15 as a result of this interpretation. (A child may be encouraged to read the verse many times, with the instruction to find the actual word "gospel" in the verse. The word appears as the initial letter of six words in order through the verse: "God, Only, Son, Perish, Everlasting, or Eternal, Life".)

Giving and loving form the components of the gospel message. Love is not defined in the Scriptures; it is perceived by its effects, as can be seen in 1Corinthians **15**. In the New Testament, there are various circles of divine love, that carefully focus on the Person of the Son. Our affections also should be formed by these circles of divine love, and we are exhorted not to love things that are in the world. 1John **2:15** We may note five aspects of divine love, all of which are also associated with giving, for this is a characteristic of love.

1. The world John **3:16** of course, in an evangelistic sense. The demonstration of this love was that God gave His Son.
2. The individual Galatians **2:20** who has been delivered from this present evil age. Paul knew that He "gave himself for me".

3. The local company or church. In **2Thessalonians 2:16**, He “hath given us everlasting consolation”; in John **13:1-3**, the Lord loved “his own which were in the world”, knowing that the Father had given all things into His hands; in Revelation **3:19**, “as many as I love”, to them He will “grant” (the same word, “give”) to sit with Him in His throne. John **3:21**
4. The church as the body of Christ; Ephesians **5:25** He “gave himself for it”.
5. The Father’s love for the Son; John **3:35 John 10:17** He “giveth not the Spirit by measure unto him”, and “hath given all things into his hand”.

The Word was described by John as “the **only begotten of the Father**”, a description that has been given many explanations by expositors. The modern tendency is to translate monogenes merely as “only” in the sense of unique, and of course this is true. In fact, New Translation’s French version has *“son fils unique”* in John **3:16**. But evangelicals feel that something is omitted by using the word “only”, since this corresponds to mono alone, whereas the addition of “begotten” corresponds to *genes.* The old theory of “eternal generation” does not appeal to the present author, merely pushing the difficulty back to the eternity past, and not explaining anything.

This word is translated “only” in Luke **7:12 Luke 8:42 Luke 9:38**, not referring to the Lord. It is also used in Hebrews **11:17** referring to Isaac, though Abraham had other offspring; there it means that there was no rival in Abraham’s affections, for Genesis **22:2** adds “whom thou lovest”. It is used of the Lord only by the apostle John. John **1:14 John 1:18 John 3:16 John 3:18 1John 4:9** We admit that often words with an entirely human and physical meaning were pressed into use to describe entirely spiritual concepts; too much of the physical meaning must not be imported into the spiritual meaning, and sometimes nothing at all. The corresponding verb *gennao* is used of begetting, conceiving, and bringing forth in birth, in an entirely natural sense. This verb is used in Acts **13:33**, quoting Psalms **2:7**, “Thou art my Son, this day have I begotten thee”. This is a prophetic psalm, and in the context refers to the Son being brought forth in glory and display at the inauguration of His millennial kingdom. In Acts **13:33**, a careful reading of the context shows that Paul was referring to the bringing forth of the Lord Jesus for public ministry after His baptism. Thus we believe that the description “only begotten” refers to the time when the Son was manifested in open display to men, particularly to John the Baptist and the other men named later in John 1. It refers to the Son in time, rather than in eternity. His eternal nature had been described in the opening verses of chapter 1, but in John **1:16** the days of His flesh are under consideration. Readers may have other explanations, but when John **3:16** is quoted to the unsaved in gospel preaching, clearly they have no understanding of the word whatsoever.

The Word is described as “full of grace and truth”. The Son was full in every characteristic; nothing was minimized and nothing was lacking. All fulness dwells in Him. Colossians **1:19 Colossians 2:9** There had been divine grace and truth in Old Testament times, but minimal when contrasted to that revealed in the Son, for He was the truth.

John 3:18

(KJV)
He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only **begotten** Son of God.

American Standard Version	Modern King James Version	Young's Literal Translation
Complete Jewish Bible	New King James Version	Revised Version
Darby Translation	Douay-Rheims Catholic Bible	**Green's Interlinear Bible (Textus Receptus)**
Jubilee Bible 2000	Third Millennium Bible	**Nestle's Interlinear Bible (Critical Text)**
King James Version	The Webster Bible	Westcott & Hort Greek NT Critical Text
New American Standard Version	Wycliffe	

(ESV)
Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only **omitted** Son of God.

Basic English Bible	Hebrew Names Version	New Revised Standard
Common English Bible	Lexham English Bible	Revised Standard Version
Holman Christian Standard	The Message Bible	Tyndale
English Standard Version	New Century Version	World English Bible
Good News Translation	New International Version	Weymouth New Testament
God's Word Translation	New Living Translation	New English Translation

All of the translations in the table above removes a very important word (begotten) Greek (*monogenes)* which means unique.

Comments:

What The Bible Teaches: Author J. Heading
Verses 17-18: These two verses present the inevitable division amongst men, brought about by the sacrificial work of Christ being presented to them in the gospel message. He came to seek and to save that which was lost, not "to condemn the world". There is a difference between the words "condemn" and "judge", and this is not always clear in the Authorized Version. Strictly, the word *krino* means "judge", referring to the process of a trial, but the word *katakrino* means "condemn", referring to the passing of the sentence. In **John 3:17-19**, the verb *krino* occurs three times, and the corresponding noun once, in which case the words should be translated "judge" and "judgment" (Revised Version, New Translation). The word "condemn" (namely, the passing of a sentence) properly occurs in verses such as "they shall condemn him to death"; **Matthew 20:18** "Neither do I condemn thee"; **John 8:10** "Who is he that condemneth?". **Romans 8:34**

That "the world through him might be saved" shows the availability of eternal life; it is available for all, though verse 18 shows that unbelievers do not avail themselves of it. Paul writes of this availability on several occasions: "a ransom for all"; **1Timothy 2:4-6** "unto all"; **Romans 3:22** "he died for all", **2Corinthians 5:15** though he qualifies these last two quotations to show who avail themselves of the life under offer.

In **John 3:18**, the difference is one of faith or otherwise. “He that believeth” is a present participle, hopisteuon, namely the continuous exercise of faith which cannot have an end. By contrast, the one condemned “hath not believed” in the Name. This is me pepisteuken, a verb in the perfect tense, carrying the meaning that an act of unbelief in rejecting the Son in the past has its effects even to the present. The same tense is used for “is condemned”, namely “is judged”; the process of judgment commenced when unbelief commenced, and the effect of judgment continues as long as unbelief continues.

John 4:1

(KJV)

When therefore the **Lord** knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

American Standard Version	New King James Version	Young's Literal Translation
Bible in Basic English	Revised Standard Version	Modern King James Version
Darby Translation	Third Millennium Bible	Revised Version
Hebrew Names Version	Tyndale	Westcott & Hort Greek NT Critical Text
Jubilee Bible 2000	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
King James Version	World English Bible	**Nestle's Interlinear Bible (Critical Text)**
New American Standard Version	Weymouth New Testament	

(ESV)

Now when **Jesus** learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John

Common English Bible	Good News Translation	New Living Translation
Holman Christian Standard Bible	Lexham English Bible	New Revised Standard
English Standard Version	The Message Bible	Douay Rheims Catholic Bible
God's Word Translation	New Century Version	New English Translation
Wycliffe	New International Version	

All of the translations in the table above replaced **Lord** with **Jesus**.

Comments:

What The Bible Teaches: Author J. Heading
IV. The Establishment by the Son of True Worship John **4:1-54**

1. *True Water* John 4:1-18

The background to this story of the Samaritan woman at the well is important. In fact, a forbidden marriage in the Old Testament could have disastrous religious consequences after a lapse even of more than 1,000 years.

In passages such as Exodus **34:12-17 Deuteronomy 7:1-5 Joshua 23:12-13**, God would not allow marriages between the children of Israel and the nations around; their daughters would turn the men of Israel from the Lord to idolatry. In particular, the leaders in Israel should have set a good example, for others quite naturally would follow their example, whether in things good or bad. In the book of judges, idolatry was rampant in Israel, and Samson as a Nazarite Judges **13:5 Judges 13:7** and as a leader should have recognized his divinely-given position of separation. Yet later he loved Delilah a woman of the Philistines, Judges **16:4** and the Lord departed from him (verse 20).

In particular, Solomon the king's wife was a daughter of Pharaoh; she could not live in Jerusalem because the ark of the Lord was there. 1Kings **3:1 2Chronicles 8:11** Moreover, Solomon knew the law of God given through Moses, for a king must not "multiply wives to himself, that his heart turn not away". Deuteronomy **17:17** However, towards the end of his life,

"Solomon loved many strange women", although God had said "Ye shall not go in to them"; 1Kings **11:1-3** his 700 wives turned away his heart. God's judgment fell. He would rend the kingdom from Solomon and give it to another. Hence after Solomon's death, the northern kingdom was set up under Jeroboam, a king who introduced every kind of idolatry so as to prevent the northern tribes from returning to Jerusalem. 1Kings **12:26-33** The subsequent kings were always idolatrous in one way or another.
About 250 years later, idolatry was so bad that God delivered the nation into the hands of the Assyrians. 2Kings **17:1-23** After this, the land was repopulated by other nations, John **4:24** "they possessed Samaria, and dwelt in the cities thereof". One of the priests of Israel was then repatriated, John **4:27** in order to teach the new population his own brand of idolatry. These people became the Samaritans, possessing the Pentateuch and a temple on mount Gerizim, which was amount of blessing according to Deuteronomy **27:12**. In fact, the Samaritans insisted that mount Gerizim was the original mount Moriah, and that this was the place which God had chosen to place His Name there Deuteronomy **12:5** rather than mount Zion in Jerusalem.

In the Lord's time, there was always enmity between the Jews and the Samaritans. Since Samaria lay between Judaea to the south and Galilee to the north, with the river Jordan to the east, many Jews would bypass Samaria if they journeyed from one province to the other, crossing and re-crossing the river Jordan to avoid Samaritan territory. Thus the Lord used this concept of enmity in His parable of the Good Samaritan, Luke **10:30-35** in which the priest and the Levite passed by on the other side, to avoid the wounded man (inferred to be a Jew). But the Samaritan, far from avoiding the wounded man, gave him every kind of help. Similarly, the woman at the well-recognized that "the Jews have no dealings with the Samaritans", John **4:9** though the Lord would not act like that, neither would Philip when the gospel entered Samaria. Acts **8:5** But apart from the men of Sychar, the Samaritans would not receive any Jew passing through to go up to Jerusalem, and the tradition of hatred was so engrained in the apostles' hearts that they had no qualms in thinking that fire should come down from heaven to consume them. Luke **9:54**

All this followed from Solomon's sin 1,000 years before, and accounts for the woman's position in the story. Truly, "some men they (sins) follow after". **1Timothy 5:24**

Verses 1-6: *In John **3:26**, John the Baptist's disciples knew that the Lord was gaining more disciples than he; he willingly explained why. But here, the Pharisees knew this fact also, but the Lord did not explain why.* Mere traditional religionists have no right to know the reasons behind the works of the Lord-the wise and prudent remain in ignorance, while the truth is revealed to babes. Matthew **11:25 Matthew 21:16** Thus the Lord left the habitual grounds of the Pharisees, to return to Galilee through Samaria, knowing that salvation would visit the city of Sychar shortly. He therefore came to this place, with memories so rooted in the Old Testament. "The parcel of ground" that Jacob gave to Joseph is found in Genesis **33:18-20**, purchased by Jacob after his reuniting with Esau. Jacob built an altar there, calling it *"El-elohe Israel"*(God the God of Israel). At his death, Jacob recalled that he had given Joseph "one portion above thy brethren"; Genesis **48:22** later the bones of Joseph were buried there. Joshua **24:32** Yet the sanctity of the place had been forgotten throughout the existence of the idolatrous northern kingdom, and the Samaritan religion displaced "God the God of Israel".

"Jacob's well was there", a wellbeing commonplace in those days, yet the Lord would use this to develop the message of the "living water". In the Old Testament no account occurs of the building of this well, though we read of Abraham and Isaiah digging wells. Genesis **21:25 Genesis 26:22** In fact, the Lord was taking up things traditional and natural, in order to substitute truth and spirituality.

The description “wearied with his journey” shows the perfect humanity of the Lord in the days of His flesh. This physical weariness and His thirst show that these experiences are not connected with sin; they are the portion of all men created and formed from the beginning. The Lord came where we were, and was not miraculously immune from normal experiences that pertain to the body. Note that John records that it was “about the sixth hour”. The Spirit of God gives exact numbers on occasions, and only approximate numbers on other occasions, depending upon the knowledge of the writer at the time. Here it was only about midday, but in John **2:6** there were exactly six water pots. In this story, there were exactly five husbands, John **4:18** while there were exactly five loaves and two fish in John **6:9**. However, the number of men is stated to “about” 5,000. In John **21:11**, the number of fish is given exactly as 153, evidently because someone counted them rather than the Spirit miraculously providing the total.

John 4:42

And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed **the Christ,** the Saviour of the world.

Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	**Darby Translation**

(ESV)
They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is indeed **omitted** the Saviour of the world."

New English Translation	English Standard Version	New Living Translation
Revised Version	Good News Translation	New Revised Standard
American Standard Version	God's Word Translation	Douay-Rheims Catholic Bible
Basic English Bible	Lexham English Bible	Revised Standard Version
Common English Bible	The Message Bible	**Nestle's Interlinear Bible (Critical Text)**
Complete Jewish Bible	Wycliffe	Westcott & Hort Greek NT Critical Text
Holman Christian Standard	New American Standard Version	
Weymouth New Testament	New International Version	

All of the translations in the table above omits **the Christ**

Comments:

"the Christ," meaning "the anointed one," the Messiah.

What The Bible Teaches: Author J. Heading

Verses 39-42: The record then reverts to the city of Sychar. The testimony of the woman that the Lord had revealed her past was sufficient to ensure that "many" believed on Him. Scripture does not say "all" believed on Him. In Sodom, no one received Lot's testimony; the evangelists from Jerusalem to the northern kingdom received a hostile reception, though many of some tribes humbled themselves and came to Jerusalem; **2Chronicles 30:10-11** in Nineveh, "from the greatest even to the least of them" repented at the preaching of Jonah; **Jonah 3:5 Matthew 12:41** in Athens only a very small minority received Paul's teaching; **Acts 17:34** no one in the country of the Gadarenes welcomed the Lord after the miraculous restoration of "Legion". **Luke 8:37** Every case is different, but in Sychar the harvest was ready.

To come to the Lord is the only thing that faith can properly do. A man with newly-formed faith cannot remain where he is. An initial faith needs ministerial nurturing so that this faith can grow. Thus the Lord remained with them for two days, evidently engaging in a teaching ministry. The same occurred after the conversion of Cornelius; Peter and others remained in Caesarea for "certain days", **Acts 10:48** evidently to further the faith of those recently baptized and who had received the Holy Spirit.

The men of Sychar speak. The Lord came to the city, and spoke to others who had not come out to Him. The result was that "many more believed." They confessed that their faith derived

not from the woman's own testimony, but from the direct teaching of the Lord Himself. The words of the Lord are all-powerful. He Himself said, "I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." **John 17:8** The Lord's words enabled them to know that He was "the Christ, the Saviour of the world"-that is to say, not of the Jews only. As John wrote many years later, "the Father sent the Son to be the Saviour of the world." **John 4:14** Another title involving "the world" is "the light of the world," **John 9:5** and similarly "the Judge of all the earth." **Genesis 18:25** The universality of His work as Saviour and as Judge is thereby clearly demonstrated. These Samaritans must have become "true worshippers" in the hour that "now is," thereby establishing a pattern that enabled the one Samaritan leper to return to give glory to God **Luke 17:18** because of his faith commended by the Lord.

John 5:3

(KJV)

In these lay a **great** multitude of impotent folk, of blind, halt, withered, **waiting for the moving of the water.**

American Standard Version	New American Standard Version	World English Bible
Holman Christian Standard Bible	New King James Version	Wycliffe
Darby Translation	Douay Rheims Catholic Bible	Young's Literal Translation
Hebrew Names Version	Third Millennium Bible	Modern King James Version
Jubilee Bible 2000	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
King James Version	The Webster Bible	Revised Version

(ESV)

In these lay a multitude of invalids--blind, lame, and paralyzed. **omitted**

English Standard Version	New Century Version	Weymouth New Testament
Common English Bible	New International Version	**Nestle's Interlinear Bible (Critical Text)**
Lexham English Bible	New Living Translation	Westcott & Hort Greek NT Critical Text
God's Word Translation	New Revised Standard	New English Translation
Good News Translation	Orthodox Jewish Bible	
The Message Bible	Revised Standard Version	

All of the translations in the table above removed **waiting for the moving of the water.**
If you look at verse 7, you will see that it has lost its meaning when you omit verse 4.

Comments:

Believers Bible Commentary: Author William MacDonald

5:4 The narrative here is not sufficient to satisfy our curiosity. We are simply told that an angel went down at a certain time and stirred up the water. The first one who was able to get into the water at that time was healed of his sickness. You can imagine what a pathetic sight it was to see so many people in need of help, struggling to get into the water, and yet only one being able to receive healing power. While in many versions of the Bible, the latter part of verse 3 (begging with the words "waiting for the moving of the water") and all of verse 4 are missing, these words are in the majority of manuscripts. Also, the story makes little sense of why these sick people were there.

5:5,6 One of the men, who was waiting by the pool had an infirmity for thirty-eight years. This means that he had been in this condition even before the Saviour was born. The Lord Jesus had complete knowledge of everything. He had never met this man before. Yet He knew that he had an infirmity for a long time. In loving compassion, He said to him, "Do you want to be made well?" Jesus knew that this was the greatest longing of the man's heart. But He also wanted to draw out from the man an admission of his own helplessness and of his desperate need for healing. It is much the same with salvation. The Lord knows that we desperately need to be saved, but He waits from to hear the confession from our own lips that we are lost, that we need and accept Him as our Saviour. We are not saved by our own will, yet the human will must be exercised before God saves a soul.

What The Bible Teaches: Author J. Heading

Verses 2-4: This “sheep market” is really “sheep gate,” being represented in Greek by the one adjective *probatikos,* with the word for “gate” *(pule)* understood. This was one of the north-eastern gates of Jerusalem, being near Herod’s temple on mount Moriah. The builders of the wall in Nehemiah’s time commenced at the sheep gate and ended at the sheep gate, the description encompassing the city. **Nehemiah 3:1,32 12:39** The pool of Bethesda (meaning “house of mercy”) near this sheep gate must be distinguished from the pool of Siloam **John 9:7** situated to the south-east of the city.

In the five porches surrounding this pool lay a multitude of “those without strength” as the verb *astheneo* means; these people had no knowledge of the fact that a divine Healer was in their midst, although most of them must have been there during the Lord’s previous miracle working visit to Jerusalem. **John 2:23**

It must be recognized that the words “waiting for the moving of the water” in **John 5:3** and the whole of **John 5:4** are omitted in many manuscripts from which the so called modern translations are made. Moreover these words are omitted in the Revised Version (though included in its margin), and in New Translation’s translation they are placed in brackets. The descent of an angel to heal the first one who steps into the moving waters is a strange concept, and quite out of keeping with the way God acts in both Old Testament and New Testament, and would even appear to be a rival to the Lord Jesus in His divine capacity to heal. Faith is not unintelligent when it has to weigh up such a strange concept whose absence from the text is supported by many manuscripts. In fact, it was an intermittent natural spring whose waters had healing properties. The Jews, who were much concerned with angels, interpreted this phenomenon as angelic in character, since they had no knowledge of any scientific explanation of such healing waters. The man clearly believed this angelic explanation, as can be deduced from his remarks in **John 5:7**, though strictly the phenomenon was quite natural, popular superstition having ascribed it to some supernatural agency. Such a gloss was written in the margin of a manuscript not containing these words, as a sort of explanation to later readers who might wonder whatever the Jews were doing and thinking. A subsequent copyist of the text would then incorporate the gloss into the text itself, and that is why it appears in the Textus Receptus from which the Authorized Version is translated.

John 5:4

(KJV)
For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

American Standard Version	**King James Version**	Third Millennium Bible
Douay_Rheims Catholic Bible	New American Standard Version	Tyndale
Hebrew Names Version	Orthodox Jewish Bible	World English Bible
Holman Christian Standard Bible	**Darby Translation**	Wycliffe
Jubilee Bible 2000	The Webster Bible	Young's Literal Translation
Green's Interlinear Bible (Textus Receptus)	Modern King James Version	New King James Version

John 5:4 entire verse omitted

Common English Bible	Lexham English Bible	Revised Standard Version
English Standard Version	New Century Version	The Message Bible
God's Word Translation	New International Version	Weymouth New Testament
Good News Translation	New Living Translation	Revised Version
Nestle's Interlinear Bible (Critical Text)	Westcott & Hort Greek NT Critical Text	
New English Translation	New Revised Standard	

All of the translations in the table above omitted John 5:4. **See Hebrews 1:4, note.**

Comments:

The verse **number** exists ("Drs. Westcott and Hort's The New Testament in the Original Greek – a critical Greek text based primarily on Westcott & Hort Greek NT Critical Text"), but the contents of the verse has been removed.
5:4 [WH omits this verse.]

This verse is only found here.

Believers Bible Commentary: Author William MacDonald
5:4 The narrative here is not sufficient to satisfy our curiosity. We are simply told that an angel went down at a certain time and stirred up the water. The first one who was able to get into the water at that time was healed of his sickness. You can imagine what a pathetic sight it was to see so many people in need of help, struggling to get into the water, and yet only one being able to receive healing power. While in many versions of the Bible, the latter part of verse 3 (begging with the words "waiting for the moving of the water") and all of verse 4 are missing, these words are in the majority of manuscripts. Also, the story makes little sense of why these sick people were there.

5:5,6 One of the men, who was waiting by the pool had an infirmity for thirty-eight years. This means that he had been in this condition even before the Saviour was born. The Lord Jesus had complete knowledge of everything. He had never met this man before. Yet He knew that he had an infirmity for a long time. In loving compassion, He said to him, "Do you want to be made well?" Jesus knew that this was the greatest longing of the man's heart. But He also wanted to draw out from the man an admission of his own helplessness and of his desperate need for

healing. It is much the same with salvation. The Lord knows that we desperately need to be saved, but He waits from to hear the confession from our own lips that we are lost, that we need and accept Him as our Saviour. We are not saved by our own will, yet the human will must be exercised before God saves a soul.

What The Bible Teaches: Author J. Heading

Verses 2-4: This "sheep market" is really "sheep gate," being represented in Greek by the one adjective *probatikos,* with the word for "gate" *(pule)* understood. This was one of the north-eastern gates of Jerusalem, being near Herod's temple on mount Moriah. The builders of the wall in Nehemiah's time commenced at the sheep gate and ended at the sheep gate, the description encompassing the city. Nehemiah **3:1,32 12:39** The pool of Bethesda (meaning "house of mercy") near this sheep gate must be distinguished from the pool of Siloam John **9:7** situated to the south-east of the city.

In the five porches surrounding this pool lay a multitude of "those without strength" as the verb *astheneo* means; these people had no knowledge of the fact that a divine Healer was in their midst, although most of them must have been there during the Lord's previous miracle working visit to Jerusalem. John **2:23**

It must be recognized that the words "waiting for the moving of the water" in John **5:3** and the whole of John **5:4** are omitted in many manuscripts from which the so-called modern translations are made. Moreover these words are omitted in the Revised Version (though included in its margin), and in New Translation's they are placed in brackets. The descent of an angel to heal the first one who steps into the moving waters is a strange concept, and quite out of keeping with the way God acts in both Old Testament and New Testament, and would even appear to be a rival to the Lord Jesus in His divine capacity to heal. Faith is not unintelligent when it has to weigh up such a strange concept whose absence from the text is supported by many manuscripts. In fact, it was an intermittent natural spring whose waters had healing properties. The Jews, who were much concerned with angels, interpreted this phenomenon as angelic in character, since they had no knowledge of any scientific explanation of such healing waters. The man clearly believed this angelic explanation, as can be deduced from his remarks in John **5:7**, though strictly the phenomenon was quite natural, popular superstition having ascribed it to some supernatural agency. Such a gloss was written in the margin of a manuscript not containing these words, as a sort of explanation to later readers who might wonder whatever the Jews were doing and thinking. A subsequent copyist of the text would then incorporate the gloss into the text itself, and that is why it appears in the Textus Receptus from which the Authorized Version is translated.

John 5:16

(KJV)

And therefore did the Jews persecute Jesus, **and sought to slay him**, because he had done these things on the sabbath day.

Darby Translation	New King James Version	World English Bible
Hebrew Names Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**

(ESV)

And this was why the Jews were persecuting Jesus, **omitted** because he was doing these things on the Sabbath.

American Standard Version	Lexham English Bible	Douay Rheims Catholic Bible
Bible in Basic English	The Message Bible	Revised Standard Version
Common English Bible	New American Standard Version	Weymouth New Testament
Complete Jewish Bible	New Century Version	Wycliffe
Holman Christian Standard Bible	New International Version	Revised Version
English Standard Version	New Living Translation	Westcott & Hort Greek NT Critical Text
Good News Translation	New Revised Standard	**Nestle's Interlinear Bible (Critical Text)**
God's Word Translation	Orthodox Jewish Bible	New English Translation

All of the translations in the table above omitted: **and sought to slay him**

Comments:

What The Bible Teaches: Author J. Heading
2. *The Father and the Son* John 5:16-30

Verses 16-18: These verses show the basis of the antagonism that the Jews showed against the Lord-leading to persecution and the intention to kill Him. The verbs "to slay" in **John 5:16** and "to kill" in **John 5:18** are the same Greek infinitive *apokteinai.* The two reasons are:

1. He had broken the sabbath day.
2. He made Himself equal with God.

***The Lord speaks,* John 5:17**. By stating "My Father worketh hitherto, and I work," the Lord touched upon both these points. He did not say "The Father," but "My Father," and the Jews knew that this title, coupled with the assertion that the Father and the Son were working together, implied equality within the Godhead. Moreover, the use of the present tense "worketh, work" implied a continuity of work that embraced all the days of the week, including the sabbath.

As far as the sabbath is concerned, God rested on the seventh day, **Genesis 2:2-3** and this fact was codified in the law. **Exodus 20:9-11** This rest occurred because the work of creation was complete, but after that God was always working towards and in His creation, as Paul wrote, "by him all things consist". **Colossians 1:17** That is to say, every particle of matter in the universe is related to every other particle by laws of force, and by this means the universe remains as a

cohesive working whole; if God's permanent control were removed, or "dissolved" as Peter wrote, **2Peter 3:11-12** then the earth and heavens would pass away, as will ultimately happen. **Revelation 20:11** Thus the Lord's work continued on the Sabbath-works of love and mercy. But the Jewish leaders showed no mercy, since their hearts were hard and set upon bondage for their fellows. Many times, in the four Gospels the Lord interpreted work on the sabbath as based on mercy and necessity. The following texts give reasons why the Lord allowed work on the sabbath day: need; **Matthew12:4 Mark 2:26 Luke 6:1-5** obedience; **Matthew12:5** heart transcending the mind; **Matthew12:7** the Son of man is Lord; **Matthew12:8 Mark 2:28 Luke 6:5** compassion and preservation of life; **Matthew12:11-12** the necessities of life; **Luke 13:15** salvation; **Luke 14:1-6** requirements of the law, **John 7:22-23** while no explanation was finally given in **John 9:14**.

As far as the deity of the Son is concerned, it is important that believers should thoroughly grasp the important texts on this subject. Apart from **John 5:17-18**, these are: **Matthew1:23 John 1:1 John 10:29 John 10:33 John 20:28 Romans 9:5 Titus 2:13 Hebrews 1:8 1John 5:20**. To claim the Son is less than deity is heresy, answering to "another Jesus, another spirit, another gospel". **2Corinthians 11:4** Heretics will always point out that in the Greek of **John 1:1** "the Word was with God, and the Word was God" *(ho logos en pros ton theon, kai theos en ho logos)* there is no definite article before the second name God, and so they translate it "the Word was a God". This false conclusion is negated by **John 20:28**, where Thomas confessed "My Lord and my God". In the Greek the definite article stands before the name God: *"Ho kurios mou kai ho theos mou*", namely, "The Lord of me and the God of me". Similarly, in **Matthew1:23**, "God with us" translates the Greek *"Meth hemon ho theos"* with the definite article before the name of God.

Thus in **John 5:18** the Jews refused to interpret the commandment "Thou shalt have no other gods before me" **Exodus 20:3** so as to recognize that the two Persons, Father and Son, exist within the Godhead. This the commandment in no way denied, since the context refers to physical images paraded as gods. In fact, the Jews used the commandments in **Exodus 20:3-11** as an excuse to attempt to slay Jesus, in spite of the clearest testimony to His Person by His works and doctrine. Similarly today, every reason is invented for rejecting the Lord.

In the following verses, **John 5:19-47**, the Lord dealt with the Jews in two ways:

1. The nature of divine unity is described in many different ways. **John 5:19-30**
2. The Lord describes many kinds of witnesses to His Person. **John 5:31-47**

Note that these verses form an uninterrupted discourse, unlike some of the following chapters, where the Jews and others will make constant interruptions. In fact, chapter 15 is the next chapter with a discourse without interruption.

Again, note the negative way in which the Lord sometimes accused the Jews: "Ye have not his word"; **John 5:38** "ye have not the love of God"; **John 5:42** "ye have no life in you". **John 6:53**

Unity In Person. We have already seen that the Lord's words "My Father worketh … and I work" imply equality within the Godhead.

John 6:47

(KJV)

Verily, verily, I say unto you, He that believeth **on me** hath everlasting life.

Basic English Bible	Hebrew Names Version	Tyndale
Darby Translation	Jubilee Bible 2000	The Webster Bible
Douay-Rheims Catholic Bible	Third Millennium Bible	World English Bible
Wycliffe	**King James Version**	New King James Version
Green's Interlinear Bible (Textus Receptus)	Modern King James Version	

(ESV)

Truly, truly, I say to you, whoever believes **omitted** has eternal life.

American Standard Version	Good News Translation	New Revised Standard
Common English Bible	God's Word Translation	New Living Translation
English Standard Version	Lexham English Bible	Revised Standard Version
Complete Jewish Bible	New Century Version	Weymouth New Testament
Holman Christian Standard	New International Version	Westcott & Hort Greek NT Critical Text
Nestle's Interlinear Bible (Critical Text)	Revised Version	
New English Translation	New American Standard Version	

All of the translations in the table above **omitted** **on me**.

Comments:

Believers Bible Commentary: Author William MacDonald

Verse 47 is one of the clearest in all the Word of God concerning the Way of salvation. The Lord Jesus stated in words that that could hardly be misunderstood that whoever believes in Him has everlasting life. Notice He introduced these momentous words with His emphatic "most assuredly." This is one of many verses in the NT that teaches that salvation is not by works, not by law-keeping, not by church membership, not by obeying the Golden Rule, but simply by believing in the Lord Jesus Christ.

What The Bible Teaches: Author J. Heading

7. *The Fifth Question* John 6:41-51

Verses 41-42: *The Jews speak*. There is no longer a physical desire for special food, but a murmuring against the Lord's teaching. This is not the same as the blatant opposition shown by the Pharisees to the Lord's teaching in John **5:18**. In the present case, there were three stages in the development of the opposition:

1. Concerning His natural family relationships; John **6:42**
2. Concerning the partaking of His flesh; John **6:52**
3. Offence at a hard saying, leading to the departure of the so called disciples. John **6:60-61John 6:66**

The desire for bread in John **6:34** had been annulled upon the realization that the bread referred to Himself. This answers to Romans **9:32**, "they stumbled at that stumbling stone" which had been laid in Zion.

The excuses of the Jews are given in John **6:42**; they engaged in entirely natural reasoning, showing that the spiritual implications of the Lord's words were completely ignored, misunderstood, or not understood. This murmuring was not just a single act, for the two verbs "murmured" John **6:41** and "said" John **6:42** are in the imperfect tense, showing that the Jews were doing this continuously even as the Lord was speaking to them. They claimed that the birth of Jesus had been like that of any other man-they knew Joseph and His mother, but they knew nothing of the message that Gabriel had brought to Mary Luke **1:26-38** and that the angel of the Lord had brought to Joseph. Matthew **1:20-21** Although the Jews had asked the Lord for a sign, they failed to recognize the sign that had been promised through Isaiah. Isaiah **7:11-14** Thus they could not understand how a birth (to them, entirely natural) could be described by the Lord's words, "I came down from heaven". To unbelief, this would be impossible. It would imply the eternal existence of the Lord prior to His birth on earth; believers, of course, know that this was so, for "In the beginning was the Word" John **1:1** and "Before Abraham was, I am". John **8:58** In the vain thinking of the Jews, they were somehow supposing that the Lord meant that His physical body had come down from heaven, rather than His Person descending from the Father.

Verses 43-44: ***The Lord speaks*****.** Clearly the Lord did not answer the Jews' question. Apart from the words "the Father which hath sent me," the matter was too holy to be placed before unbelievers. In the Lord's statement, a man coming, and a man being raised, repeat His words in John **6:37,39**. But He added, "except the Father … draw him," implying that the Jews had not been drawn by the Father. In other words, a man cannot come unless there is an outside power-the drawing by the Father. This verb "draw" *(helkuo)* appears five times in John's Gospel, three times in a physical sense in drawing a sword or a net John **18:10 21:6,11** and twice in a spiritual sense, "I … will draw all men unto me." John **12:32** No violence is implied in this act, unlike the verb suro where strong force is implied (the former word is changed to the latter in John **21:6,8**).

Verse 45: In order to provide one example of the way in which the Father draws, the Lord quoted Isaiah **54:13**, "And all thy children shall be taught of the Lord", the context being that of future restoration. There are various ways in which the truth enters into the heart of a man, leading to faith and salvation.

1. Directly by God. Isaiah **54:13** Referring to the new covenant, God said, "I will put my law in their inward parts, and write it in their hearts".
2. By the Son: "God … hath in these last days spoken unto us by his Son". Hebrews **1:2**
3. By the Holy Spirit: "he shall teach you all things". John **14:26**
4. By the written word of God.
5. By His servants and His prophets. Hebrews **1:1**
6. Through nature, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead". Romans **1:20**

On account of this quotation, the Lord then added another feature that characterizes a man who comes unto Him: "Every man therefore that hath heard, and hath learned of the Father". The words "of the Father" are *para tou patros;* they do not mean that a man learns about the Father, but that he has learned from the Father. The man really learns of Christ. Hearing and learning of Him ensure that a man comes to Him by faith, else the learning cannot be true learning. Hence any religion that does not lead to Christ cannot be of God.

Verse 46: Yet the Lord would always differentiate sharply between Himself and any man who comes to Him by faith. Only "he which is of God" has seen the Father: these words are Hosea *on para tou theou,* namely "from God"; they refer to the Son who had ever seen His Father. No mere man could share this impossible privilege; as God said to Moses, "there shall no man see

me, and live," Exodus **33:20** and as Paul wrote, "whom no man hath seen, nor can see." **1Timothy 6:16** Instead, the Lord declared, "he that hath seen me hath seen the Father." John **14:9**

The Jews, however, had never seen the Father because they had never gazed on the Lord by faith. They merely looked on Him as One born of His parents whom they claimed to have known.

Verse 47: *Down to John **6:58**, the Lord then dealt with the question of partaking of Himself, by which one would possess eternal life. Throughout, the truth is illustrated by physical symbols and words that have entirely spiritual meanings. To misunderstand these symbols and words is to take carnal ground, which is perhaps even worse than unbelief, for it may include idolatry.*

Verse 48: The Lord introduced this last part of His interrupted discourse by saying, "I am that bread of life," repeating His statement of John **6:35**. Strictly, in both verses, the words are Hosea *artos,* meaning "the" bread of life, not "that" as the Authorized Version of verse 48. Both the Revised Version and (**Darby John 6:48** New Translation) properly translate John **6:48** as "the bread." The expression "bread of life" suggests that the Lord is not only the Source of life, but that He transfers life to those who believe. Believers partake of life, and they receive life in so doing.

John 6:69

(KJV)
And we **believe** and are sure that thou art that **Christ, the Son of the living God.**

Hebrew Names Version	Third Millennium Bible	Wycliffe
Jubilee Bible 2000	Tyndale	Young's Literal Translation
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	Modern King James Version
Darby Translation		

(ESV)
and we have **believed**, and have come to know, that **you are the Holy One of God."**

American Standard Version	God's Word Translation	New Living Translation
Basic English Bible	Lexham English Bible	New Revised Standard
Complete Jewish Bible	The Message Bible	Revised Standard Version
Holman Christian Standard	New American Standard Version	Weymouth New Testament
English Standard Version	New Century Version	Revised Version
Westcott & Hort Greek NT Critical Text	New International Version	**Nestle's Interlinear Bible (Critical Text)**
New English Translation		

All of the translations in the table above replaced **Christ, the Son of the living God.** with **you are the Holy One of God."**

Comments:

What The Bible Teaches: Author J. Heading
10. *The Eighth Question* John 6:68-71

Verses 68-69: Peter speaks. Peter was always ready to speak, sometimes to blurt out statements in the energy of the flesh, Matthew **16:22 Matthew 17:4 Matthew 17:25 Matthew 26:70** and at other times humbly to make statements according to the Spirit of God. The double-sided nature of the tongue is much deplored in James **3:3-12**, for this shows what is in the heart.

On this occasion, Peter was entirely spiritual. Others may flock to false apostles, false prophets, false teachers, false evangelists, and even to the anti-Christ of the future. In the Old Testament, a man had only to say "I will be king", then men would follow Absalom, Sheba and Adonijah in their multitudes.

Note the development of the confession of the Person of Christ:

1) "Of a truth thou art the Son of God". Matthew **14:33** This took place in a ship. It arose because of divine power (the Father's works).

2) "We believe and are sure that thou art that Christ, the Son of the living God". John **6:69** This took place inside or just outside the synagogue. It arose because of the divine preaching (the Father's call).

3) “Thou art the Christ, the Son of the living God”. Matthew **16:16** This took place in the borders of Caesarea Philippi. It arose because of the divine Person in their midst (the Father’s revelation).

In verse 69, there is a variant reading in some Greek manuscripts; thus the Revised Version and New Translation give the translation “we have believed and known that thou art the holy one of God”.

The title “the living God” appears many times in the Scriptures: e.g. in connection with

1) Thirsting. Psalms **42:2 Psalms 84:2**
2) Divine relationships. Matthew **16:16 John 6:69 2Corinthians 3:3**
3) Divine possessions. 2Corinthians **6:16 1Timothy 3:15 Hebrews 12:22**
4) The believer’s service. 1Thessalonians **1:9 Hebrews 9:14**
5) The believer’s trust. **1Timothy 4:10 1Timothy 6:17**
6) The unbeliever’s departing. Hebrews **3:12**
7) The unbeliever’s judgment. Hebrews **10:31**

John 7:53

(KJV)
And every man went unto his own house.

Complete Jewish Bible	Common English Bible	Third Millennium Bible
Darby Translation	New Century Version	Tyndale
God's Word Translation	New International Version	The Webster Bible
Hebrew Names Version	New King James Version	World English Bible
Jubilee Bible 2000	New Living Translation	Whcliffe
King James Version	Douay-Rheims Catholic Bible	Young's Literal Translation
The Message Bible	Revised Standard Version	Modern King James Version
Green's Interlinear Bible (Textus Receptus)	**Nestle's Interlinear Bible (Critical Text)**	

John 7:53 entire verse is added as part of Chapter 8 verse 1

Westcott & Hort Greek NT Critical Text	New English Translation	Revised Version
American Standard Version	Bible in Basic English	Holman Christian Standard
English Standard Version	Good News Translation	Lexham English Bible
New American Standard Version	New Revised Standard	Weymouth New Testament

All of the translations in the table above puts this verse in **[ ]**.

Comments:

What The Bible Teaches: Author J. Heading
Verses 52-53: ***The Pharisees speak*****.** In self-defense, they accuse Nicodemus of being a Galilean, and hence a supporter of the Lord as a Galilean. They were wrong in supposing that the Lord originally had come from Galilee, and they were wrong in the knowledge of Old Testament facts. It was not true that no prophet arose from Galilee, for Jonah was of Gath-hepher of Galilee. **2Kings 14:25** As soon as one is wrong in the understanding of the Person of Christ, then everything else goes wrong as well. If one does not hold the Head, then strange doctrines rapidly originate and spread, as in the case of the Colossian church.

There is a vital principle in "And every man went unto his own house. Jesus went unto the mount of Olives". In these words, we find a complete contrast. On the one hand, the members of the Sanhedrin went to their own houses, dissatisfied, un-spiritual, with nothing for God. On the other hand, the Lord went to the mount of Olives, and we rightly assume that it was to abide in the home of Mary, Martha and Lazarus in Bethany on the eastern slopes. He had appreciated this home ever since he had been received into it in **Luke 10:38**. This was a home where love reigned, **John 11:5** and where fellowship was prominent. **John 12:1** We believe that the Lord spent His last nights in this home before He was crucified. **Luke 21:37** Today, the homes of believers are places where the Lord can dwell, contrasting with homes of unbelievers, described

metaphorically in **Isaiah 13:20-22**, “their houses shall be full of doleful creatures: and owls shall dwell there … and dragons in their pleasant places”.

A similar contrast is found in **1Chronicles 16:43**, “all the people departed every man to his house: and David returned to bless his house”. The ark had been established on mount Zion with rejoicing. The people were satisfied with the provisions that they had gained, **John 7:3** but David appears to have been about the only one who was spiritual-he returned “to bless” his house. And this led to his exercise to build a house for the Lord, as distinct from tents, **John 17:1-5** with the Messianic promise being made to him. **John 7:11-14**

We may also draw attention to **Exodus 33:7-10**. Moses, Joshua and others who sought the Lord went out of the camp to the tabernacle these were spiritually minded. But the others were content to remain at the doors of their tents, no doubt worshipping, but seeing no point in meeting with the Lord; these were not spiritually minded.

John 8:1-11

(KJV)
The woman taken in adultery
1 Jesus went unto the mount of Olives.
2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.
3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,
4 They say unto him, Master, this woman was taken in adultery, in the very act.
5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?
6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.
7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.
8 And again he stooped down, and wrote on the ground.
9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.
10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?
11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Complete Jewish Bible	New International Version	New Revised Standard
Darby Translation	New King James Version	The Webster Bible
God's Word Translation	New Living Translation	World English Bible
Hebrew Names Version	Douay-Rheims Catholic Bible	Whcliffe
Jubilee Bible 2000	Revised Standard Version	Young's Literal Translation
King James Version	Third Millennium Bible	Modern King James Version
The Message Bible	Tyndale	Common English Bible
Green's Interlinear Bible (Textus Receptus)	**Nestle's Interlinear Bible (Critical Text)**	

(ESV)
The woman taken in adultery
[1Jesus went unto the mount of Olives.
2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.
3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,
4 They say unto him, Master, this woman was taken in adultery, in the very act.
5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?
6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.
7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.
8 And again he stooped down, and wrote on the ground.
9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.
10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?
11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.]

Westcott & Hort Greek NT Critical Text	New English Translation	Revised Version
American Standard Version	Bible in Basic English	Holman Christian Standard
English Standard Version	Good News Translation	Lexham English Bible
New American Standard Version	New Century Version	New Revised Standard
Weymouth New Testament		

All of the translations in the table above puts this verse in **[ ]**.

Comments:

The Annotated Bible by: Arno Gaebelein

1. The Woman Taken in Adultery. 1-11.
2. The Light of the World. 12.
3. His Testimony Concerning Himself and the Father. 13-20.
4. His Solemn Declarations. 21-47.
5. Before Abraham Was, I Am. 48-59.

The first verse belongs to the preceding chapter. The officers returned without Him, bearing their testimony that "never man spake like this man." Nicodemus ventured his timid defense. Then every man went to his own house while the Lord went to the Mount of Olives.

The story of the woman taken in adultery has been rejected by many leading scholars. It is claimed that it is nothing less than a forgery. The chief arguments against it are the following: That the story is missing in some of the oldest manuscripts and earlier translations; that some of the Greek Fathers never refer to it; that it differs in style from the rest of the Gospel of John, and that the incident ought to be discredited on moral ground. However, all these arguments have been proven invalid. Many old manuscripts have the story as well as some of the oldest translations. Others of the so-called church-fathers speak of it. There can be no question whatever of its genuineness. It was omitted on purpose in certain manuscripts. The Grace, which shines forth so marvelously in the Lord's dealing with the woman, was unpalatable to teachers who mixed Law and Grace. They left it out for a purpose. ***("The argument from alleged discrepancies between the style and language of this passage, and the usual style of St. John's writing, is one which should be received with much caution. We are not dealing with an uninspired but with an inspired writer. Surely it is not too much to say that an inspired writer may occasionally use words and constructions and modes of expression which he generally does not use, and that it is no proof that he did not write a passage because he wrote it in a peculiar way.")***

It was a clever scheme from the side of the Scribes and Pharisees to tempt Him. The Law of Moses demanded her death by stoning. If He gave as an answer "let her be stoned!" He would contradict His own testimony that He came not to judge, but to save. If He declared that the guilty woman was not to be stoned, then would He break the law. They appealed to Him as teacher, not as judge. He was silent and stooped down and wrote with His finger in the ground. ***(The words. "as though He heard them not" are in italics and must be omitted.)*** It is the only time we read of our Lord that He wrote. The finger which wrote in the ground was the same which had written the law in the tables of stone. What He wrote we do not know; but it was symbolical of the fact that the law against man is written in the dust, the dust of death. Not alone

had the woman deserved death, but all were equally guilty. After His demand, "He that is without sin among you, let him first cast a stone at her," the oldest in the company left first till the Lord was alone with the guilty woman. He did not set aside the law, and yet He manifested His marvelous Grace. The self-righteous accusers were condemned and sneaked into darkness, away from Him Who is the Light. The woman addressed Him as Lord, showing she believed on Him; and He told her to go and sin no more. The Grace He shows demands holiness.

The scene occurred in the Temple and the words He spoke following this incident were likewise spoken there. A great testimony again follows, which He gives concerning Himself. He is the Light of the world; it is not confined to Israel, but the light is to reach the Gentile nations. This is revealed in the Prophet Isaiah. After Messiah's complaint, "I have labored in vain," the rejected One is to be the light to the Gentiles. "I will also give thee for a light to the Gentiles that thou mayest be my salvation unto the ends of the earth." (Is. xlix:1-6.) Then follows an individual promise. He that followeth Him walks not in darkness, but has the light of life. In Him is life as well as light; there is then fellowship with God for the child of life, fellowship one with another if we walk in the light.

He then bore additional testimony concerning Himself. He knew where He came from and whither He went. The blind Pharisees did not. And when He spoke of the fellowship of Himself and the Father, they asked, ""Where is thy Father?" They were blind and blinded, and knew neither Him nor the Father.

Very solemn are the declarations in verses 21-29. They are as solemn and as true to-day as when they were uttered by the lips of the Son of God. "I said therefore unto you that ye shall die in your sins; for if ye believe not that I am He, ye shall die in your sins." Rejecting Christ, not believing on Him, means to die in sin. "When they ask Him again, "Who art thou?" He answered, "Absolutely **(The rendering of the Authorized Version is incorrect.)** what I am also speaking to you." He is the Word, the Truth, the Life, the Light. He is, in the principle of His being, what also He speaks. Essentially, precisely, what He is, He also speaks. The phrase "lifting up" means His crucifixion. (See iii:14 and xii:32.) After that event His vindication would come. He is the "I am." Many believed on Him. Were they true believers or the same class as we find at the close of the second chapter t Most likely they misunderstood His statement of being lifted up. They may have thought of Him becoming King; they certainly knew nothing of the Cross.

More teaching follows. To be a true disciple means to abide in His Word. By the Word and the Spirit we are begotten, and to live as a disciple needs abiding in His Word. The Son is the Deliverer "Who makes free from the power of Satan and of Sin, of which He bears witness.

This interesting chapter ends with a startling self-revelation of His absolute Deity, that He is the Eternal Jehovah. Eleven times the name "Abraham" is found in the eighth chapter of John. At the close the Lord speaks of Abraham having seen His day and rejoiced. He saw it in faith. Then when the Jews expressed their astonishment He answered, "Before Abraham was, I AM!" It is the most positive, - the clearest declaration of our Lord of His Eternity, that He is God. He is the "I AM" Jehovah. Thus, this great testimony has always been received. We let a few of the ancient teachers speak:

Chrysostom observes: "He said not before Abraham was, I was, but, I AM. As the Father useth this expression I AM, so also doth Christ, for it signifieth continuous being, irrespective of all time. On which account the expression seemed to the Jews blasphemous."

Augustine says: "In these words acknowledge the Creator and discern the creature. He that spake was made the Seed of Abraham; and that Abraham might be, He was before Abraham."

Gregory remarks: "Divinity has no past or future, but always the present; and therefore, Jesus does not say before Abraham was I was, but I am."

The Unitarians try to explain this away by saying, "Jesus only meant that He existed as Messiah in God's counsels before Abraham. " Astonishing! How do they know what He meant? It is a satanic invention. The Jews knew better. They understood what He meant. They took up stones to stone Him, because they knew He claimed absolute Deity. A miracle followed. The Greek means literally "He was hid." Their eyes must have been holden as He went out of the Temple and passed by.

What The Bible Teaches: Author J. Heading
IV. The "I Am" Rejected John 8:1-59

1. *The Woman not Condemned* John 8:1-11

Verse 1: We have already commented on this verse at the end of the previous chapter. It must be admitted that the passage **John 7:53-8:11** is not contained in the so called oldest Greek manuscripts of the New Testament, though it is contained in the Textus Receptus. Neither the Authorized Version nor New Translation makes any reference to this fact, and the passage appears in its usual position without comment. The Revised Version places the passage in brackets, with the marginal note: "Most of the ancient authorities omit **John 7:53-8:11**. Those which contain it vary much from each other". The New English Bible omits the passage in the usual place, though it is printed as an addition at the end of John's Gospel, with the note, "This passage, which in the most widely received editions of the New Testament is printed in the text of **John 7:53-8:11** has no fixed place in our ancient witnesses. Some of them do not contain it at all. Some place it after **Luke 21:38**, others after **John 7:36**, or **John 7:52**, or **John 21:24**".

We would offer the following comments.

1. At the end of chapter 7, apart from **John 7:53**, the Lord was talking to the people in the temple courts, **John 8:28-31** while the Pharisees had been gathered in their council. **John 8:45-52** If the disputed passage is omitted, **John 8:12** commences with the words "Then spake Jesus again unto them", namely to the Pharisees in the temple. **John 8:13 John 8:20** Thus there is an illogical break in the passage, which does not occur if the disputed passage is present, for in it we find the Pharisees in the temple with the Lord on the following day.

2. In cases of manuscript uncertainty, the author is always attracted to the work of Ivan Panin, The New Testament in the Original Greek. The Text Established by Means of Bible Numerics. Ivan Panin discovered a numerical pattern that pervades every paragraph, sentence and word in the New Testament. Even if so much as one word is displaced, altered or omitted, the pattern is obliterated throughout the whole of the New Testament. By this means, Panin was able to demonstrate the status of every disputed paragraph, phrase and word, caused by variations in the hundreds of Greek manuscripts. As a result of this all-pervading numerical pattern, Panin concluded that the passage **John 7:53-8:11** actually

should be present in the New Testament, otherwise the whole pattern, evidently the result of divine inspiration, would be destroyed.

John 8:9

(KJV)

And they which heard it, **being convicted by their own conscience**, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

Hebrew Names Version	New King James Version	Young's Literal Translation
Jubilee Bible 2000	Third Millennium Bible	**Green's Interlinear Bible (Textus Receptus)**
King James Version	The Webster Bible	Modern King James Version
Lexham English Bible	World English Bible	**Darby Translation**

(ESV)

But when they heard it, **omitted** they went away one by one, beginning with the older ones, and Jesus was left alone with the woman standing before him.

American Standard Version	Bible in Basic English	God's Word Translation
Common English Bible	Complete Jewish Bible	New American Standard Version
Holman Christian Standard	English Standard Version	New International Version
New Living Translation	The Message Bible	Wycliffe
New Revised Standard	Douay-Rheims Catholic Bible	Weymouth New Testament
The Century Version	Tyndale	Revised Version
Revised Standard Version	New English Translation	Westcott & Hort Greek NT Critical Text
Nestle's Interlinear Bible (Critical Text)	Good News Translation	

All of the translations in the table above they omitted "**being convicted by their own conscience**".

Comments:

God works through our conscience, that is how he spoke to these people that were accusing this woman of adultery.

What The Bible Teaches: Author J. Heading
IV. The "I Am" Rejected John **8:1-59**

1. *The Woman not Condemned* John 8:1-11

Verse 1: We have already commented on this verse at the end of the previous chapter. It must be admitted that the passage John **7:53-8:11** is not contained in the so called oldest Greek manuscripts of the New Testament, though it is contained in the Textus Receptus. Neither the Authorized Version nor New Translation makes any reference to this fact, and the passage appears in its usual position without comment. The Revised Version places the passage in brackets, with the marginal note: "Most of the ancient authorities omit John **7:53-8:11**. Those which contain it vary much from each other". The New English Translation omits the passage in the usual place, though it is printed as an addition at the end of John's Gospel, with the note, "This passage, which in the most widely received editions of the New Testament is printed in the text of John **7:53-8:11** has no fixed place in our ancient witnesses. Some of them do not contain it at all. Some place it after Luke **21:38**, others after John **7:36**, or John **7:52**, or John **21:24**".

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2. In cases of manuscript uncertainty, the author is always attracted to the work of Ivan Panin, The New Testament in the Original Greek. The Text Established by Means of Bible Numerics. Ivan Panin discovered a numerical pattern that pervades every paragraph, sentence and word in the New Testament. Even if so much as one word is displaced, altered or omitted, the pattern is obliterated throughout the whole of the New Testament. By this means, Panin was able to demonstrate the status of every disputed paragraph, phrase and word, caused by variations in the hundreds of Greek manuscripts. As a result of this all-pervading numerical pattern, Panin concluded that the passage John **7:53-8:11** actually should be present in the New Testament, otherwise the whole pattern, evidently the result of divine inspiration, would be destroyed.

Verse 2: The Lord has set an example: to rise early in the morning and to engage in service leads to profitable results. Wisdom is necessary when one rises early, else sometimes the result may be "counted a curse to him". Proverbs **27:14** In the Old Testament, God Himself set a good example as working through His servants the prophets. In particular, the book of Jeremiah contains more references to rising up early than any other Old Testament book. Thus, "And the Lord hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened". Jeremiah **25:4** A concordance should be consulted for all similar references.

It was the Lord's practice when in Jerusalem to teach in the temple courts. "All the people came early in the morning to him in the temple, for to hear him", Luke **21:38** while throughout the daytime, He remained there teaching. Luke **8:37** The Lord recalled this practice to the priests prior to His trial. Luke **22:53** Even at that late stage in His life here below, "the people were very attentive to hear him". Luke **19:48** Teaching forms a prominent part of the service in a local church; a church without substantial teaching is a hungry and starving church, though its members in spiritual weakness may not discern this fact. That is why the church in Antioch in Syria was so prosperous; it was there that Paul and Barnabas for a whole year "taught much people". Acts **11:26**

Verse 3: The scribes and Pharisees were ready at this early hour to attempt to trick the Lord; they were always on the lookout for some event so that they could criticize the Lord's reaction to it. To take a woman engaged in the "very act" of adultery shows that they had their spies in many quarters. They had the letter of the law on their side; it formed one of the ten commandments, Exodus **20:14** and the punishment was clearly stated. Leviticus **20:10** But they calmly overlooked the fact that there were in the Old Testament far more references to adultery in a metaphorical sense, referring to religious idolatry. Jeremiah **3:8-9**, etc Thus the Pharisees could boast that they were not adulterers, Luke **18:11** though hypocritically they overlooked the fact that the Lord had accused them of being "an adulterous generation". Matthew **12:39 Matthew 16:4** In other words, far from putting their own house in order first, the beam remained in their own eye while they occupied themselves with the mote in the woman's eye. Matthew **7:1-5**

Verses 4-5: ***The scribes and Pharisees speak*****.** They claimed to the Lord that they had uncovered sin, and referring to "Moses in the law," they demanded to know the Lord's decision on the matter, "but what sayest thou?" No doubt they had Deuteronomy **22:23,24** in mind, "ye shall stone them with stones that they die," so if the Lord would not agree that this should be done, they were quite willing to stone Him instead. John **8:59** This practice had lapsed, owing to custom, and to the fact that adultery was so common an act. Similarly with work on the sabbath day; the offender would be stoned outside the camp. Numbers **15:35** They would trick the Lord to reintroduce stoning for adultery, so that they could then stone Him for performing miracles on the sabbath day. They would seek to involve the Lord with the Roman occupying powers, for at that time the Romans would not allow the Jews to put a man to death by stoning, only they, the Romans, could put a man to death by crucifixion. John **18:31**

The sin of adultery is very prevalent today, both physically and spiritually. In many parts of the world, it is legally permitted since divorce is legalized. It has become a matter of simple routine, and the Scriptures are never referred to; the same applies to other matters that are associated with the subject of sex. Paul made it clear that adultery was one of the works of the flesh. Galatians **5:19** On a spiritual plane, the apostle's desire was to espouse the Corinthians to one husband, so as to present them as a chaste virgin to Christ. 2Corinthians **11:2** Yet he had to add, "But I fear", showing that he knew that there could be a deflection to adulterous matters even in christian circles, as men attached themselves to "another Jesus". Purity in the service and fellowship of a local church are of no moment to those who have no desire to take heed to God's mind revealed in the Scriptures.

Verse 6: The object of the Pharisees was not to preserve morality amongst the Jews, but rather to tempt and accuse the Lord. In Matthew **22:15**, they sought how they might entangle the Lord in His talk, but in each case His reply put these evil men to silence. Ultimately their trickery would find two false witnesses willing falsely to quote the Lord's words, "I am able to destroy the temple of God". Matthew **26:61**

In John **8:6**, note that at the end the words "as though he heard them not" are in italics in the Authorized Version. Strictly, they do not appear in the Greek text and are omitted in the Revised Version and New Translation; they were added by the Authorized Version translators as if they were necessary to make sense. However, no words are necessary to make sense, though the Lord stooping and writing with His finger on the ground needs interpretation.

Many have been the explanations of the expositors of the Lord's action-parable. The Pharisees wanted the Lord to be a judge in the matter, but He said that He had not come to be the judge of the world. Rather, the Old Testament Scriptures were the judge of men, and the Lord would make this clear to the Pharisees who at that time were boasting in the law of Moses. John **8:5** It is stated in Jeremiah **17:13**: "all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters". The Lord was therefore indicating the distance between Him and the Pharisees, a fact already demonstrated in John **7:53**. They were near with their unsanctified mouth and lips, "but their heart is far from me". Matthew **15:8**

Verses 7-8: ***The Lord speaks*****.** The fact that the Pharisees "continued" asking their questions shows that they did not know the meaning of their own Old Testament Scriptures. In effect, they continued in their own condemnation of the woman, thereby boasting in the law, yet dishonoring God when they broke it themselves. Romans **2:23** The Lord had only to say one sublime statement in order to break the deadlock: "He that is without sin among you, let him first cast a stone at her." Having said these words that showed that it was not He who was actually

condemning the Pharisees (they would condemn themselves by their subsequent actions, and so would the Old Testament Scriptures), He continued writing on the ground, thereby bringing the Old Testament Scriptures to bear upon their consciences once again.

The Lord's statement, being in the singular, referred to a particular man. No doubt the reference is to Deuteronomy **17:7**, where we read of the "first" hand to cast a stone, after which the hands of the other people would follow. In this Old Testament passage, the first hand had to be that of a specific witness of the sinner's act worthy of death, but the Lord added "He that is without sin among you" rather than an actual witness. Moreover, He said "among you", so as to exclude Himself. For He was without sin, and even on moral grounds could have cast the first stone. But divine mercy was transcending the punishment demanded by the law. Again, the man to cast the first stone had to be one without a beam or even a mote in his own eye, else he would be a hypocrite.

Verse 9: *The Lord's words "without sin" are not the same as "not having committed adultery physically"; no doubt many could be described like that. Matthew **19:18-20** The Lord went to the heart and conscience of these men, and they recognized their state before the law, if not before God. "If we say that we have no sin, we deceive ourselves"; 1John **1:8** "there is none that doeth good, no, not one". Psalms **14:3** **Romans 3:10-12** So the word of God was proved to be powerful, "and sharper than any two edged sword". Hebrews **4:12** The eldest as the most responsible, departed first, followed by all the others. They put themselves on the outside, but it seems that they quickly returned, so as to cast the Lord out with stones in John **8:59**.*

The Lord was left alone with the woman-she was standing, but the Lord was stooping to the ground until the Pharisees had departed. In other words, salvation is a personal matter between a sinner and the Lord. In his Gospel, John picked out these personal encounters with the Lord; see John **3:1John 4:7 John 5:5 John 9:1 John 11:1 John 20:11 John 21:15**.

John 8:16

(KJV)
And yet if I judge, my judgment is true: for I am not alone, but I and the **Father** that sent me.

American Standard Version	Lexham English Bible	World English Bible
Bible in Basic English	The Message Bible	Weymouth New Testament
Common English Bible	New American Standard Version	Wycliffe
Holman Christian Standard	The Century Version	Young's Literal Translation
Darby Translation	New International Version	Revised Version
English Standard Version	New King James Version	New English Translation
Good News Translation	New Living Translation	Modern King James Version
God's Word Translation	New Revised Standard	**Green's Interlinear Bible (Textus Receptus)**
Hebrew Names Version	Douay-Rheims Catholic Bible	Westcott & Hort Greek NT Critical Text
Jubilee Bible 2000	Third Millennium Bible	
King James Version	The Webster Bible	

John 8:16 (CJB) but if I were indeed to pass judgment, my judgment would be valid; because it is not I alone who judge, but I and the **One** who sent me.

John 8:16 (RSV) Yet even if I do judge, my judgment is true, for it is not I alone that judge, but I and **he** who sent me.

John 8:16 (TYN) though I iudge yet is my iudgmet true. For I am not alone: but I and the **father** that sent me.

Complete Jewish Bible	Tyndale	**Nestle's Interlinear Bible (Critical Text)**
Revised Standard Version		

All of the translations in the table above they replaced **Father** with **One**, **he**, **father**.

Comments:

What The Bible Teaches: Author J. Heading
Verses 15-16: The Pharisees adopted their assessment (which was false) because they judged the Lord's testimony according to the flesh-the principle that is the opposite to a spiritual assessment. For the understanding of the wise is foolishness, and the natural man does not receive the things of the Spirit of God. **1Colossians 1:19-20 1Colossians 2:14** There is, in fact, only a fleshly judgment and a spiritual judgment; there is no half-way position. By saying, "I judge no man", the Lord implied that He, by Himself, alone and independently of the Father, did not assess the reasonings of men.

Rather, there was always a divine dovetailing of discernment and action by Himself and the Father, a truth that is prominent throughout John's Gospel. The Pharisees might have thought that the Lord was alone, but the Lord knew that this was not so "I and the Father that sent me". Even when all His disciples would leave Him so as to flee, He said the same thing, "yet I am not alone, because the Father is with me". **John 16:32** This great fact had important repercussions concerning the truth of His testimony.

John 8:59

(KJV)

Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, **going through the midst of them, and so passed by.**

Darby Translation	New King James Version	Young's Literal Translation
Hebrew Names Version	Third Millennium Bible	Modern King James Version
Jubilee Bible 2000	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
King James Version	World English Bible	Revised Version

(ESV)

So they picked up stones to throw at him, but Jesus hid himself and went out of the temple. **omitted**

American Standard Version	Lexham English Bible	Revised Standard Version
Bible in Basic English	The Message Bible	Tyndale
Common English Bible	New American Standard Version	Weymouth New Testament
Complete Jewish Bible	The Century Version	Wycliffe
Holman Christian Standard	New International Version	New English Translation
English Standard Version	New Living Translation	**Nestle's Interlinear Bible (Critical Text)**
Good News Translation	New Revised Standard	Westcott & Hort Greek NT Critical Text
God's Word Translation	Douay-Rheims Catholic Bible	

All of the translations in the table above they omitted: **going through the midst of them, and so passed by.**

Comments:

What The Bible Teaches: Author J. Heading

Verse 59: The deity of Christ is implied in **John 8:58**; the Pharisees realized this, and hence they sought to stone Him. In **John 8:7**, the Pharisees counted themselves unworthy to cast a stone at a woman meriting death according to the law, but here they considered themselves very worthy to stone the Lord, with no conscience about the matter whatsoever. Yet angels protected Him, and so did the Lord Himself until His hour was come. **Psalms 91:11** He hid Himself (as in **John 12:36**), and some suggest that He even became temporarily invisible. They sought to stone Him to death, as they had sought (and would seek) His life until His hour was come. We may quote the attempts in **John 5:16-18 John 7:30 John 10:31 John 11:53**.

Thus, the Lord left the temple, effectively having been cast out. (The next time He is seen in the temple occurs in **John 10:23**) He did not always remain in situations that were hostile to Himself. Thus, in the Old Testament, God forsook the tabernacle of Shiloh **Psalms 78:60** when the Philistines captured the ark, **1Samuel 4:11 1Samuel 4:22** never to return to Moses' tabernacle. Again, He forsook the house in Jerusalem, **Ezekiel 11:23** never to return to Solomon's temple. And so, it was in the Lord's case; He left Herod's temple for the last time in **Matthew 24:1**, having stated that that house was left desolate; He would never return there, and it was destroyed by the Romans after the end of Paul's life. So, it can be with the congregations of Christendom which fail to appropriate and to practice the principles of church fellowship and service revealed in the New Testament.

As cast out, the Lord now on the outside would be ready to welcome others who would suffer a similar treatment. Thus, the blind man whose sight was restored was cast out, and on the outside the Lord found him. **John 9:35** The Good Shepherd and His flock remain on the outside, where heavenly fellowship and service are engaged in, with the flock never returning to the folds of men.

John 9:35

(KJV)
Jesus heard that they had cast him out; and when he had found him, he said unto him,**Dost thou believe on the Son of God?**

American Standard Version	Douay-Rheims Catholic Bible	Weymouth New Testament
Darby Translation	Third Millennium Bible	Wycliffe
Hebrew Names Version	Tyndale	Young's Literal Translation
Jubilee Bible 2000	The Webster Bible	Revised Version
King James Version	World English Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	Modern King James Version	

(ESV)
Jesus heard that they had cast him out, and having found him he said, **"Do you believe in the Son of Man?"**

Basic English Bible	God's Word Translation	New Living Translation
Complete Jewish Bible	Lexham English Bible	New Revised Standard
Holman Christian Standard	The Message Bible	Revised Standard Version
English Standard Version	New American Standard Version	**Nestle's Interlinear Bible (Critical Text)**
Good News Translation	New Century Version	Westcott & Hort Greek NT Critical Text
New English Translation	New International Version	

All of the translations in the table above replaced **Dost thou believe on the Son of God?**
With **"Do you believe in the Son of Man?"**

Comments:

What The Bible Teaches: Author J. Heading
6. *The Son Questions the Man* John 9:35-38

Verse 35: *The Lord speaks.* Hearing, finding, asking-here are aspects of the Lord's work, which were to fulfil His promise that "whosoever hath, to him shall be given, and he shall have more abundance." Matthew **13:12** The title "the Son of God" upon the lips of the Saviour is quite rare; usually He used the title "Son of man," even in John's Gospel. In the discourses in chapters 6, 8, men were led away from Him, but here a man is led to Him. The question, "Dost thou believe on the Son of God?" was a challenge to the man; no make-believe answer was possible, neither could it be accepted.

Instead of "Son of God" *(huios tou theou*), a minority of manuscripts have "Son of man" *(huios tou anthropou*). The Revised Version and New Translation both have "Son of God", and rightly so, though for some reason the New English Translation has "Son of man".

John 11:41

(KJV)
Then they took away the stone **from the place where the dead was laid**. And Jesus lifted up his eyes, and said,Father, I thank thee that thou hast heard me.

God's Word Translation	New King James Version	World English Bible
Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
Darby Translation		

(ESV)
So they took away the stone. **omitted** And Jesus lifted up his eyes and said, "Father, I thank you that you have heard me.

Revised Version	English Standard Version	New International Version
American Standard Version	Good News Translation	New Living Translation
Basic English Bible	Lexham English Bible	New Revised Standard
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Complete Jewish Bible	Wycliffe	Revised Standard Version
Holman Christian Standard	Weymouth New Testament	Westcott & Hort Greek NT Critical Text
Nestle's Interlinear Bible (Critical Text)	New American Standard Version	New English Translation

All of the translations in the table above omits **from the place where the dead was laid**.

Comments:

What The Bible Teaches: Author J. Heading
Verses 41-42: As we have pointed out, "they" took the stone away from the cave's entrance, unlike the resurrection of the Lord, when an angel rolled the stone back to demonstrate that the sepulcher was empty after having been sealed when the Lord's body had been placed there. The Lord speaks. Although we read that the Lord "continued all night in prayer to God," **Luke 6:12** and that at other times he engaged in prayer, **Luke 9:18,28 11:1** we are not often privileged to hear his actual words. He gave thanks on several occasions (**John 6:11; Luke 22:17,19**), but again his actual words are not stated. His actual words in prayer are given in **Matthew 11:25**, when he used the title, "Oh Father, Lord of heaven and earth"; in the garden of Gethsemane, when he said, "Oh my Father"; **Matthew 26:39** in **John 12:27** when he said "Father"; and in ch.17 when he said "Father … oh Father … Holy Father … oh righteous Father." **John 11:1,5,11,25** Here in 11:41, he said "Father." The use of a reverent scriptural title is essential today for prayer to be spiritual. The Lord also "lifted up his eyes," as he did in **John 17:1**. Paul wrote of "lifting up holy hands" **1Timothy 2:8**. There were those who could not lift up their eyes, such as the publican **Luke 18:13** and Ezra. **Ezra 9:6** The object of this brief prayer of the Lord was not to gain God's ear or his power-these were always available. In fact, the Son thanked the Father for hearing him, even though he had not asked for the sign to be performed. Here was an aspect of his humanity that was always in unity with the will of the Father. Yet here were brief words spoken to the Father, with the intention that the people around should hear him. This was unusual, for mostly prayer is in secret. **Matthew 6:6** Certainly it contrasts with his prayer in **John 17:1-26**, where only his own disciples must have heard him, and with his prayer in the garden where no man heard him. In fact, by this means, the Jews would know that it was

the Father who was associated with this miracle, and not Beelzebub, as had been the accusation of the Pharisees before. **Matthew 12:24**

John 14:14

(KJV)

If ye shall ask any thing in my name, I will do it.

American Standard Version	New King James Version	World English Bible
Darby Translation	New Revised Standard	Wycliffe
Hebrew Names Version	Revised Standard Version	Young's Literal Translation
Jubilee Bible 2000	Third Millennium Bible	**Green's Interlinear Bible (Textus Receptus)**
King James Version	Tyndale	New English Translation
Modern King James Version	The Webster Bible	Revised Version

(ESV)

If you ask **me** anything in my name, I will do it.

Basic English Bible	God's Word Translation	Orthodox Jewish Bible
Common English Bible	Lexham English Bible	Douay-Rheims Catholic Bible
Complete Jewish Bible	New American Standard Version	Weymouth New Testament
Holman Christian Standard	New Century Version	**Nestle's Interlinear Bible (Critical Text)**
English Standard Version	New International Version	Westcott & Hort Greek NT Critical Text
Good News Translation	New Living Translation	

All of the translations in the table above added **me**.

Comments:

It ruins the principle of the NT that we make our petitions of the Father, not the Son.

John 14:13 (KJV) And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

What The Bible Teaches: Author J. Heading

3. *The Statement of Philip* John 14:8-21

Philip speaks. In John's record, this man was the first to whom the Lord said, "Follow me." John **1:43** Philip then requested Nathanael to "Come and see." Later, the Lord proved him by asking where bread could be obtained; John **6:5** the apostle's answer showed that he was not expecting a miraculous event. Again, at the feast, certain Greeks told Philip that "we would see Jesus." John **12:21** Twice, therefore, the possibility of others seeing the Lord arose in Philip's experience.

This was the apostle who broke into the Lord's discourse, not with a question, but with a request that they might be shown the Father. No doubt he would recall certain Old Testament events when God had been seen, such as "they saw the God of Israel", Exodus **24:10** and "I saw also the Lord sitting upon a throne", Isaiah **6:1** though evidently in restricted vision form. He would think that such could be repeated, since the Lord spoke so often of the Father. Philip would then be satisfied, "it sufficeth us". But a request made in weakness could never be satisfied, however great the response might be. On the other hand, God can provide satisfaction, as when He

spoke to Paul, “My grace is sufficient for thee”, 2Corinthians **12:9** and so it turned out to be in his experience.
Verse 9: ***The Lord speaks.*** Note that the word “you” is changed to “thou,” while in John **14:10** “thou” is changed to “you.” The change from singular to plural, and vice versa, is prominent in Scripture (see, for example, John **3:7**), though the so called modern translations obliterate the distinction, so cannot be assessed as suitable for detailed Bible study.

The truth is that “he that hath seen me hath seen the Father”, and in connection with this the Lord asked three questions in verses 9-10. To a natural mind looking only on the outward appearance, this would seem impossible, but the spiritual mind must be taught by revelation so as to appreciate the Lord’s remarks. No doubt mere words in either Greek or English cannot provide a full explanation of the Lord’s statement, for human words are a poor vehicle through which to express the deep things of the Godhead. In fact, John **14:10-11** form guidelines provided by the Lord as a means of educating faith in this matter. It is interesting to note that in John **15:24** the world of unbelieving men had also seen “both me and my Father”, but this had led to hatred and sin.
Verses 10-11: The Son in the Father and the Father in the Son expresses divine equality; faith must grasp the infinite within the infinite (see also John **10:38 John 17:21**). This should be distinguished from “ye in me, and I in you”; John **14:20** this does not imply equality, since we are but finite while He is infinite.

To stress the equality, the Lord mentioned “words” not “from himself” *(apemautou*), and also “the works”, the result of the Father dwelling in Him. We have noted this duplication of divine activity before, in the matter of words, works, will and witness. (see John **5:30 John 5:36 John 8:18 John 8:38 John 10:37**) This is the outward manifestation of the infinite within the infinite. The Lord invites us to believe this in John **14:11** (the imperative “believe” is plural), staggering not through unbelief, but being fully persuaded. Romans **4:20-21** But if faith lacks understanding, He substituted something more tangible, “believe me for the very works’ sake”. By this exercise of sight, a soul would perceive unity in purpose, and in time he would perceive by faith unity in Person.
Verse 12: The development of thought in these verses goes beyond the original request of Philip; the Father’s works lead on to the apostles’ works. They had already been granted the ability to do many of the wondrous works that the Lord did: “Heal the sick, cleanse the lepers, raise the dead, cast out devils (demons): freely ye have received, freely give”. Matthew **10:8** This was, however, conditional upon faith. Matthew **17:19-20** And this was perpetuated after His ascension, lasting for as long as it pleased God to give such gifts to men. Mark **16:18** Note that the Lord did not say “all the works” that He did; for example, the calming of the sea was never within the apostles’ competence. By “greater works than these”, we understand the Lord to refer, not to the totality of His works, but to the works that the disciples had been granted to do. They would do greater things, because His forthcoming presence in heaven with the Father would enable

i. prayer to be offered in His Name, and
ii. the giving of the Spirit of God.

Their spiritual works in the Acts would then be greater than the physical works in the Gospels, because their sphere of ministry would be changed and enhanced.
Verses 13-15: *The subject of prayer comes before the subject of the giving of the Holy Spirit. To ask in His Name was to be something new. (see John **16:24**) To ask in His Name means that their prayer had to be as if the Lord Himself had prayed that prayer. For the Son had received answers from the Father; similarly He would ensure that answers were given to spiritual prayers*

*after His ascension. The ultimate objective of answered prayer is that "the Father may be glorified in the Son". He had glorified the Father when he was on earth; John **17:4** now the Father will be glorified after the Son's return to heaven.*

There are many conditions laid down in the New Testament for prayers to be answered: For example, a good thing asked; Matthew **7:11** two or three agreeing; Matthew **18:19** not to doubt; Matthew **21:21** to believe that the things asked would be received; Mark **11:22-24** to have faith as a grain of mustard seed; Luke **17:6** to ask in His Name (that is, as if He were asking) with the objective "that the Father may be glorified in the Son"; John **14:13-14** to abide in Him, and His words in us; John **15:7** to bring forth lasting fruit; John **14:16** not to ask amiss; James **4:3** the one praying must be "a righteous man"; James **5:16** to keep His commandments, and to "do those things that are pleasing in his sight"; 1John **3:22** to ask "according to his will", 1John **5:14** an impressive list, for all to take heed in their prayer life.

There is a certain reciprocity in these verses: in John **14:14**, the Lord will do what we ask; in John **14:15**, He wants us to do what He asks. Keeping His commandments is based on love to Him. This is similar to John **13:34**; the commandment itself was that believers love each other, as He had loved them. And this mutual love was not in words, but in deed and in truth. 1John **3:18** Moreover, this love is not based on the law that regulated mutual activity between men, but is based on grace, as Paul wrote, the "labor of love", 1Thessalonians **1:3** against which there is no law.

John 14:16

(KJV)
And I will pray the Father, and he shall give you another **Comforter**, that he may abide with you for ever;

American Standard Version	Revised Version	Wycliffe
Complete Jewish Bible	Third Millennium Bible	Young's Literal Translation
Darby Translation	Tyndale	Modern King James Version
Jubilee Bible 2000	The Webster Bible	Douay Rheims Catholic Bible
King James Version	**Nestle's Interlinear Bible (Critical Text)**	The Message Bible
Green's Interlinear Bible (Textus Receptus)	Westcott & Hort Greek NT Critical Text	

(ESV)
And I will ask the Father, and he will give you another **Helper**, to be with you forever,

Basic English Bible	Hebrew Names Version	New Living Translation
Common English Bible	Lexham English Bible	New Revised Standard
Holman Christian Standard Bible	New American Standard Version	Orthodox Jewish Bible
English Standard Version	New Century Version	Revised Standard Version
Good News Translation	New International Version	World English Bible
God's Word Translation	New King James Version	Weymouth New Testament
New English Translation		

All of the translations in the table above changed the word **Comforter** to **Helper**.

Comments:

What The Bible Teaches: Author J. Heading
Verse 16: The Holy Spirit is now brought before us in chapters 14-16. There are described His character, reception and work in a soul. The giving of the Spirit would be the great divine provision made for believers following the Lord's exodus from this scene. This verse contains the three Persons of the Trinity: the Son prays to the Father who gives the Spirit. This prayer does not form the plan to give the Spirit, but it is a placing of His mediatorship before the Father so that the plan could be effected after He ascended back to heaven.

This verse and also verse 26, where the Father sends the Spirit, are not inconsistent with John **15:26 John 16:7** where the Son is seen as sending the Spirit. For it is only by the Spirit that believers can be in contact with the Father. Thus the order must be: the Father provides for men; the Son receives the Spirit from the Father; Acts **2:33** the Son actually sends the Spirit to believers ("he hath shed forth this", Acts **2:33**), thereby bringing men into contact with the Father, enabling them to address Him as "Abba, Father".

*The word "other" is allos, meaning another of the same kind, namely divine. The name "Comforter" (parakletos) implies One who has been brought alongside to help, showing the abiding presence of the Spirit. This name is the same as the title "advocate", 1John **2:1** namely "Jesus Christ the righteous". He is our Advocate when we sin; the Spirit is the Comforter (Paraclete) as helping our infirmities, Romans **8:26** and this involves keeping us from sinning.*

John 16:16

(KJV)
A little while, and ye shall not see me: and again, a little while, and ye shall see me**, because I go to the Father**.

Darby Translation	Douay-Rheims Catholic Bible	Wycliffe
Jubilee Bible 2000	Third Millennium Bible	Young's Literal Translation
King James Version	Tyndale	Modern King James Version
New King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**

(ESV)
"A little while, and you will see me no longer; and again a little while, and you will see me."

New English Translation	English Standard Version	New American Standard Version
Revised Version	Good News Translation	New International Version
American Standard Version	God's Word Translation	New Living Translation
Basic English Bible	Hebrew Name Version	New Revised Standard
Common English Bible	Lexham English Bible	Revised Standard Version
Complete Jewish Bible	The Message Bible	Weymouth New Testament
Holman Christian Standard	World English Bible	**Nestle's Interlinear Bible (Critical Text)**
Westcott & Hort Greek NT Critical Text		

All of the translations in the table above omits **, because I go to the Father**.

Comments:

What The Bible Teaches: Author J. Heading

3. *The Lord's Statements Regarding His Death and Resurrection* John 16:16-22

In these last **John 16:16-33**, we have the Lord's final words by which He taught His disciples. In Matthew, Mark and Luke, the Olivet discourse (that took place earlier) forms the last recorded teaching of any length. **John 16:16-33** contain the following subjects:
1. The Lord's statement concerning the "little while". **John 16:16**
2. The disciples' question about the "little while". **John 16:17-19**
3. The Lord's proverbial answer. **John 16:20-22**
4. The subject of prayer to the Father. **John 16:23-28**
5. The apostles' final confession of understanding. **John 16:29-30**
6. The apostles' failure before and triumph after the "little while". **John 16:31-33**

Verse 16: ***The Lord speaks.*** The word *mikron* (a little while) appears seven times in **John 16:16-19** (also in **John 13:33 14:19**). It refers to a short period of time, but in **Matthew 26:39**, "he went a little further," it refers to a short distance. In **John 16:16**, there are two short periods of time involved. Some expositors believe that the Lord refers to the (long) period prior to His coming again for His people, but to the present author the whole passage in its context seems to be associated with His death and resurrection. The two periods are:
1. The period when "ye shall not see me". We believe that this refers to the period between the Lord's death and His resurrection. This was the only prolonged period during which the

disciples had not seen Him. It had been previously defined: “so shall the Son of man be three days and three nights in the heart of the earth”; **Matthew 12:40** “and be raised again the third day”; **Matthew 16:21** “the third day he shall rise again”; **Matthew 20:19** “in three days I will raise it up”. **John 2:19** During this little while, the apostles were still in uncertainty, failing to expect His resurrection.

2. The period when “ye shall see me”. This would be the forty days leading to His ascension, “being seen of them forty days”. **Acts 1:3** The Lord had not spoken much of His ascension; He had often spoken about returning to the Father who had sent Him, **John 7:33 John 14:28** without saying anything about the actual events by which this would be achieved.

John 17:12

(KJV)
While I was with them **in the world**, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	**Darby Translation**

(ESV)
While I was with them **omitted**, I kept them in your name, which you have given me. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled.

Revised Version	English Standard Version	New International Version
American Standard Version	Good News Translation	New Living Translation
Basic English Bible	God's Word Translation	New Revised Standard
Common English Bible	Lexham English Bible	Douay-Rheims Catholic Bible
Complete Jewish Bible	The Message Bible	Revised Standard Version
Holman Christian Standard	Wycliffe	**Nestle's Interlinear Bible (Critical Text)**
Weymouth New Testament	New American Standard Version	New English Translation
Westcott & Hort Greek NT Critical Text		

All of the translations in the table above omits **in the world**

Comments:

What The Bible Teaches: Author J. Heading
Verse 12: The Father would keep the disciples in future, whereas the Son had kept them during His sojourn on the earth. He had done this "in thy name", namely He acted as the Father would have acted.

It should be noticed that the twice repeated verb "keep" in this verse represents two different Greek words. The first verb is tereo (in the imperfect tense showing the continuity of the Son's keeping love and power), meaning to preserve, watch over. But the second verb is phulasso, translated "guarded" in the Revised Version, as an act of protection (as "a strong man armed keepeth his palace" in **Luke 11:21**).

This preserving and protecting power kept the disciples from being deflected back to the religious world of the Jews; none was lost, for it had been the Father's will that none should be lost, but raised at the last day. **John 6:39** The Son's assertion that none was lost is seen in action in **John 18:9**, where He would not allow His disciples to be taken captive along with Himself.

And yet there is the apparent exception, "the son of perdition; that the scripture might be fulfilled". There is disagreement amongst expositors as to whether Judas had first been a believer, and then had been lost because of his great sin. We hardly think that such was the case, since he was a thief and had a demon. **John 6:71** shows clearly that the Lord knew whom

He had chosen-chosen not to blessing as in the case of the eleven, but chosen so that the Scripture might be fulfilled. **Psalms 41:9 Psalms 109:8-9** refer to Judas in the Old Testament, so the Lord chose this man in **Matthew 10:1** so as to place him in the right position where he could accomplish his intended deed. He was chosen, not as a disciple, but as a man to further his evil work. As the “son of perdition”, he was fit for destruction, as a “child of hell”. **Matthew 23:15** After hanging himself, he went “to his own place”. Some expositors identify Judas with the coming “son of perdition” in **2Thessalonians 2:3**, suggesting that he will return to become the second beast of Revelation 13, the anti-Christ. However, this is merely a suggestion, and cannot be proved; we are not therefore committed to this idea.

John 18:5

(KJV)
They answered him, Jesus of Nazareth. Jesus saith unto them, **I am *he***. And Judas also, which betrayed him, stood with them.

American Standard Version	Lexham English Bible	Modern King James Version
Common English Bible	New Living Translation	**Green's Interlinear Bible (Textus Receptus)**
Complete Jewish Bible	The Webster Bible	**Nestle's Interlinear Bible (Critical Text)**
Darby Translation	World English Bible	Westcott & Hort Greek NT Critical Text
Hebrew Names Version	Wycliffe	
Jubilee Bible 2000	Young's Literal Translation	
King James Version	Revised Version	

John 18:5 (ESV) They answered him, "Jesus of Nazareth." Jesus said to them, "**I am he**." Judas, who betrayed him, was standing with them.

John 18:5 (NAS) They answered Him, "Jesus the Nazarene." He said to them, "**I am He**." And Judas also, who was betraying Him, was standing with them.

John 18:5 (NIV) "Jesus of Nazareth," they replied. "**I am he**," Jesus said. (And Judas the traitor was standing there with them.)

John 18:5 (NKJV) They answered Him, "Jesus of Nazareth." Jesus said to them, "**I am He**." And Judas, who betrayed Him, also stood with them.

John 18:5 (RSV) They answered him, "Jesus of Nazareth." Jesus said to them, "**I am he**." Judas, who betrayed him, was standing with them.

Bible in Basic English	New American Standard Version	Revised Standard Version
Holman Christian Standard Bible	New Century Version	Third Millennium Bible
English Standard Version	New International Version	Tyndale
Good News Translation	New King James Version	Weymouth New Testament
God's Word Translation	New Revised Standard	Revised English Bible
The Message Bible	Douay Rheims Catholic Bible	New English Translation

All of the translations in the table above replaced **I am *he***. with **"I am he."**
he is in **italics** so it is not in the original text, the original text said "**I AM**"
All of the translations in the table above added **he** to their text.

Comments:

W. Fisher Hunter
The translators of the Authorized Version incorporated into the next of their version italicized words. This was their method of making known to the reader that such words not a part of the original scripture. The word "he" in the Authorized Version text we are considering, being in italics, denotes that it is not part of the original confession of Christ. He simply said, "**I AM**." In saying that He was "**I AM**," Christ announced and attributed to Himself that ineffable and

in-communicable name by which God was made known to Moses in the burning bush. Failure on the part of the translators of the Revised Standard Version to delete the word "he" or to put it in italics and thus effectively divorce it from the all-sufficient name of God **I AM** beclouds Christ's confession of ascribing a divine name to Himself. The confession as it stands in the Revised Standard Version may be taken to mean nothing more than, "**I am** Jesus of Nazareth."

What The Bible Teaches: Author J. Heading
Verse 5: The men and officers speak. By answering "Jesus of Nazareth", they used not only a popular name that was circulating among men, but also so as to distinguish Him from other men who might have had the same name. Nazareth implied the town where He had been brought up in Galilee, but to their minds the name of the place also denoted a town that was despised, and they desired that this description should pass over to the Lord Himself. Others, however used the Name in a more reverent fashion, particularly as it was also used by the Lord Himself, as the following list shows. (Three slightly different Greek words for the translation "Nazareth" occur in the text of the Greek New Testament: Nazareth or *Nazaret, Nazarenos, Nazoraios,* as a Greek concordance will demonstrate.)

By Philip **John 1:45**
By the multitude **Matthew 21:11**
By the man with the unclean spirit **Mark 1:24 Luke 4:34**
By blind Bartimaeus **Mark 10:47 Luke 18:37**
By the men and officers who came to arrest the Lord **John 18:5 John 18:7**
By the maid at Peter's denial **Matthew 26:71 Mark 14:67**
By Pilate in the title affixed to the cross **John 19:19**
By the angel at the resurrection **Mark 16:6**
By the two men on the Emmaus road **Luke 24:19**
By Peter **Acts 2:22 Acts 3:6 Acts 4:10 Acts 10:38**
By men of various synagogues disputing with Stephen **Acts 6:14**
By the Lord Himself on the Damascus road **Acts 22:8**
By Paul in recalling his unconverted days **Acts 26:9**

***The Lord speaks*.** The simple, yet profound answer "**I am** he" *(ego eimi)* is strictly "**I am**," declaring the eternally existing Person of the Son. We have noted that He used this title before when speaking to the Pharisees in **John 8:24,28,58**, recalling God's Name in **Exodus 3:14**.

The writer John was watching, so he carefully noted the presence of Judas standing with these men, one whom he had last seen earlier in the upper room. Previously, Judas had stood with the apostles, but now the Lord stood between the eleven and Judas.

John 19:16

(KJV)

Then delivered he him therefore unto them to be crucified. And they took Jesus, **and led him away.**

Bible in Basic English	New King James Version	World English Bible
Holman Christian Standard Bible	New Living Translation	Wycliffe
Darby Translation	Douay Rheims Catholic Bible	Young's Literal Translation
Hebrew Names Version	Third Millennium Bible	Modern King James Version
Jubilee Bible 2000	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
King James Version	The Webster Bible	

(ESV)

So he delivered him over to them to be crucified. So they took Jesus, **omitted**

American Standard Version	The Message Bible	Weymouth New Testament
Common English Bible	New American Standard Version	Revised Version
English Standard Version	New Century Version	**Nestle's Interlinear Bible (Critical Text)**
Good News Translation	New International Version	Westcott & Hort Greek NT Critical Text
God's Word Translation	New Revised Standard	New English Translation
Lexham English Bible	Revised Standard Version	

All of the translations in the table above omitted **and led him away.**

Comments:

What The Bible Teaches: Author J. Heading

Verse 16: So the Roman governor delivered the Lord into the hands of the Jewish priests to be crucified: these priests would do everything except the final act of crucifixion itself, the physical act of cruelly driving the nails into the Lord's hands and feet. (Compare how Pashur, priest and governor of the house of the Lord, smote Jeremiah in **Jeremiah 20:1-2**) This act was the last collusion of Jew and Gentile before the Lord died; **Psalms 2:1-2** the Jews were the bulls and the Gentiles were the dogs in **Psalms 22:12 Psalms 22:16**. The Lord died, however, to effect union between Jews and Gentiles through faith. **Ephesians 2:14-18**

These priests led the Lord to Golgotha; they brought Him "as a lamb to the slaughter". **Isaiah 53:7** There must have been a huge crowd, with the Lord in the midst. Moreover, there were many women who lamented Him. **Luke 23:27** Then follow in **John 19:28-32** the most solemn words spoken by the Lord-His last words spoken to men publicly, "what shall be done in the dry?", referring to the calamity that would befall the nation because of its sin.

John 19:19

(KJV)
And Pilate wrote a title, and put it on the cross. And the writing was, **JESUS OF NAZARETH THE KING OF THE JEWS**.

American Standard Version	New American Standard Version	World English Bible
Basic English Bible	New International Version	Weymouth New Testament
Complete Jewish Bible	New King James Version	Revised Version
Holman Christian Standard	Orthodox Jewish Bible	Modern King James Version
Hebrew Names Version	Douay-Rheims Catholic	**Green's Interlinear Bible (Textus Receptus)**
Jubilee Bible 2000	Third Millennium Bible	**Nestle's Interlinear Bible (Critical Text)**
King James Version	The Webster Bible	

(ESV)
Pilate also wrote an inscription and put it on the cross. It read, "**Jesus of Nazareth, the King of the Jews**."

Common English Bible	Lexham English Bible	The Message Bible
Darby Translation	New Century Version	Tyndale
English Standard Version	New Revised Standard	Wycliffe
Good News Translation	Revised Standard Version	Young's Literal Translation
God's Word Translation	Westcott & Hort Greek NT Critical Text	New English Translation
New Living Translation		

All of the translations in the replaced **JESUS OF NAZARETH THE KING OF THE JEWS** with **Jesus of Nazareth, the King of the Jews**

Comments:

What The Bible Teaches: Author J. Heading
Verse 19: Each of the four evangelists has focused attention on part of the title; all-in-all, the complete title was, "This is Jesus of Nazareth the King of the Jews". Once again, John has drawn attention to the Hebrew by placing this first in his observation; Luke placed Greek first, since he was writing for Greeks. Evidently, Pilate sought to mock and annoy the Jews by using this title.

John 19:29

(KJV)
Now there was set a vessel full of vinegar: and they filled a spunge with **vinegar**, and put it upon hyssop, and put it to his mouth.

American Standard Version	Douay-Rheims Catholic Bible	Wycliffe
Darby Translation	Revised Standard Version	Young's Literal Translation
God's Word Translation	Third Millennium Bible	Revised Version
Hebrew Names Version	Tyndale	Modern King James Version
Jubilee Bible 2000	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
King James Version	World English Bible	**Nestle's Interlinear Bible (Critical Text)**
New Century Version	Westcott & Hort Greek NT Critical Text	

(ESV)
A jar full of sour wine stood there, so they put a sponge full of the **sour wine** on a hyssop branch and held it to his mouth.

Basic English Bible	Good News Translation	New King James Version
Common English Bible	Lexham English Bible	New Living Translation
Complete Jewish Bible	The Message Bible	New Revised Standard
Holman Christian Standard	New American Standard Version	Orthodox Jewish Bible
English Standard Version	New International Version	Weymouth New Testament
New English Translation		

All of the translations in the table above replaced **vinegar** with **sour wine**.

Comments:

19:29 σκεῦος "An-equipment" *ἔκειτο* "*it-was-situating*" ὄξους "of-a-vinegar" μεστόν: "sated;" σπόγγον "to-a-sponge" οὖν "accordingly" μεστὸν "to-sated" τοῦ "of-the-one" ὄξους "of-a-vinegar," ὑσσώπῳ "unto-hyssoped" περιθέντες "having-had-placed-about," προσήνεγκαν "they-beared-toward" αὐτοῦ "of-it" τῷ "unto-the-one" στόματι. "unto-a-mouth."

What The Bible Teaches: Author J. Heading
Verses 28-29: We have already stressed the Lord's divine knowledge mentioned several times in this Gospel. Here, He knew the deepest things-that all things had been fulfilled in His life and sufferings on the cross, so the time had come for Him to yield up His life. In other words, He was not on the cross for one minute longer than necessary (neither was He in the tomb awaiting resurrection one minute longer than necessary). The apostle John perceived that the Old Testament Scriptures gave many details relating to the Lord on the cross:

1. "that the scripture might be fulfilled" concerning the Lord's garments; John **19:24 Psalms 22:18**

2. "that the scripture might be fulfilled" concerning His thirst; John **19:28 Psalms 69:21**

3. “that the scripture should be fulfilled” concerning the Lord’s legs not being broken. John **19:36 Exodus 12:46 Numbers 9:12 Psalms 34:20**

4. “again another scripture saith” concerning the piercing of His side. John **19:37 Zechariah 12:10**

The details in the Old Testament show how the Spirit of prophecy was moving in the writers to speak of the sufferings of Christ.

The Lord speaks*.** He knew that His words “I thirst” would fulfil the Old Testament Scripture, but the soldiers in John **19:24** had no idea that they were fulfilling Scripture. The word for “accomplished” is the Greek perfect *tetelestai,* exactly the same word as in John **19:30**, “It is finished.” Nothing was left undone. Crucifixion gave rise to a deep seated thirst, showing that the Lord had not been immune from these sufferings (as some have asserted). He had not drawn attention to this thirst until the end-certainly not during the hours of darkness. But Psalms **69:21, “They gave me also gall for my meat; and in my thirst they gave me vinegar to drink,” had to be fulfilled. The gall had been offered at the beginning, so as to alleviate pain, yet He would not partake of that.* Matthew **27:34** But this “vinegar” *(oxos)* was offered at the end; this was a sour wine drunk by workmen and soldiers, and was therefore available to the Roman soldiers and others standing there, in keeping with Psalms **69:12**, “I was the song of the drinkers of strong drink” (margin).

John 19:30

(KJV)

When Jesus therefore had received the **vinegar**, he said, It is finished: and he bowed his head, and gave up the ghost.

American Standard Version	Douay-Rheims Catholic Bible	Wycliffe
Darby Translation	Revised Standard Version	Young's Literal Translation
God's Word Translation	Third Millennium Bible	Revised Version
Hebrwe Names Version	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
Jubilee Bible 2000	The Webster Bible	**Nestle's Interlinear Bible (Critical Text)**
King James Version	World English Bible	
New Century Version	Westcott & Hort Greek NT Critical Text	

(ESV)

When Jesus had received the **sour wine**, he said, "It is finished," and he bowed his head and gave up his spirit.

Basic English Bible	Good News Translation	New King James Version
Common English Bible	Lexham English Bible	New Living Translation
Complete Jewish Bible	The Message Bible	New Revised Standard
Holman Christian Standard	New American Standard Version	Orthodox Jewish Bible
English Standard Version	New International Version	Weymouth New Testament
Modern King James Version	New English Translation	

All of the translations in the table above replaced **vinegar** with **sour wine**.

Comments:

What The Bible Teaches: Author J. Heading

Verse 30: All the relevant Scriptures had been fulfilled, as had the work of redemption achieved only on the cross; the Lord therefore gave expression to His last words. They should be taken with the seven utterances recorded as proceeding from His lips when on the cross:

1) "Father, forgive them; for they know not what they do". **Luke 23:34**
2) "Verily I say unto thee, To day shalt thou be with me in paradise". **Luke 23:43**
3) "Woman, behold thy son! Behold thy mother!". **John 19:26-27**
4) "My God, my God, why hast thou forsaken me?". **Matthew 27:46**
5) "I thirst". **John 19:28**
6) "It is finished". **John 19:30**
7) "Father, into thy hands I commend my spirit". **Luke 23:46**

The Lord speaks. His triumphant statement "It is finished" implies that all that which had been written of Him concerning His death, all the types and shadows that had prefigured His death, all God's purpose in His death, all was complete, and from then onwards blessings would flow to men from this finished work. There would be no repetition of a finished work, though idolatry may seek to crucify the Lord afresh. The Jewish day of atonement had been enacted "every year"; **Hebrews 10:3** other sacrifices had been offered "daily," **Hebrews 10:11** but the Lord "offered one sacrifice" that

avails forever. **Hebrews 10:12-14** The law was finished with when the Lord died, else “Christ is dead in vain.” **Galatians 2:21**

Thus the Lord “gave up the ghost” (pneuma, properly “spirit”). This was in keeping with His declaration, “I lay down my life … No man taketh it from me, but I lay it down of myself”. **John 10:17-18** This was the final act in His voluntary sacrifice: the fact that He could yield up His spirit shows that He was different from all other men. The Lord needed no physical means by which spirit could be separated from body (therefore quite unlike Judas who committed suicide in **Matthew 27:5 Acts 1:18**). Death by crucifixion lasted much longer for ordinary men; sometimes days would be necessary as the victims sought relief by successively taking the strain on the hands and then on the feet. But not so in the Lord’s case: He had died quickly so that Pilate marveled. **Mark 15:44** The fact that He “gave Himself” is a truth recorded six times in the New Testament: **Galatians 1:4, Galatians 2:20, Ephesians 5:2, Ephesians 5:25, 1Timothy 2:6, Titus 2:14**.

John 20:29

(KJV)
Jesus saith unto him, **Thomas**, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

God's Word Translation	Douay-Rheims Catholic Bible	Wycliffe
Jubilee Bible 2000	Third Millennium Bible	Young's Literal Translation
King James Version	Tyndale	Modern King James Version
New King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
Darby Translation		

(ESV)
Jesus said to him, **omitted** "Have you believed because you have seen me? Blessed are those who have not seen and yet have believed."

American Standard Version	Hebrew Names Version	New Revised Standard
Bible in Basic English	Lexham English Bible	Revised Standard Version
Common English Bible	The Message Bible	World English Bible
Complete Jewish Bible	New American Standard Version	Weymouth New Testament
Holman Christian Standard	The Century Version	New English Translation
English Standard Version	New International Version	Revised Version
Good News Translation	New Living Translation	
Nestle's Interlinear Bible (Critical Text)	Westcott & Hort Greek NT Critical Text	

All of the translations in the table above they omitted: **Thomas**

Comments:

What The Bible Teaches: Author J. Heading
Verse 29: ***The Lord speaks.*** He directed the first part of His statement to Thomas (note the use of the word "they"). The Lord would desire that not even sight should be formative of faith, not that sight should lead to the deepening of faith, for the Lord knew that after His ascension, any case similar to that of Thomas could not be resolved by a direct appearance of Himself. Men would have to believe without the aid of sight; such men are called "blessed" *(makarios*). So the Lord laid down a programme that would mark the years of His physical absence. There were men in mockery who claimed that they would believe if they saw Him perform a great miracle, Matthew **27:42** but belief formed under those circumstances would not be faith at all. The Lord wanted men's faith to be centered in the words of His servants, and in the written record given by the Holy Spirit. A supreme example is that of Abraham, who was not weak in faith, and "staggered not at the promise of God in unbelief; but was strong in faith." Romans **4:19-22** At the time when he exercised this faith, there was nothing physically to see. As Paul wrote, "we walk by faith, not by sight," **2Colossians 5:7** although he himself had seen the Lord. The Old Testament men of faith had only seen the promise afar off, **Hebrews 11:13** but this was a reality and their faith did not waver.

Acts 2:30

(KJV)
Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, **according to the flesh, he would raise up Christ** to sit on his throne;

Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	**Darby Translation**

(ESV)
Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants **omitted** on his throne,

New English Translation	English Standard Version	New Living Translation
Revised Version	Good News Translation	New Revised Standard
American Standard Version	God's Word Translation	Douay-Rheims Catholic Bible
Basic English Bible	Lexham English Bible	Revised Standard Version
Common English Bible	The Message Bible	Weymouth New Testament
Complete Jewish Bible	Wycliffe	Westcott & Hort Greek NT Critical Text
Holman Christian Standard	New American Standard Version	
Nestle's Interlinear Bible (Critical Text)	New International Version	

All of the translations in the table above omits **according to the flesh, he would raise up Christ**

Comments:

What The Bible Teaches: Author J. Anderson

Verses 29-31: The preacher now interprets this Psalm, applying it to those very recent events and demonstrating that David was a prophet who was writing not about himself but about another, namely Jesus. The use in the Acts of this word "before" or its equivalent prefix is worthy of notice, David "before spake of the resurrection of Christ"; we shall consider this word "before" later.

Peter refers to the soul of the Lord Jesus as well as to His body when he deals with the subject of His death. It is easier to explain, "neither wilt thou suffer thine Holy One to see corruption" (verse 27), than to explain satisfactorily, "thou wilt not leave my soul in hell".

"He descended into hell" is how the so called apostles' creed understands the quotation, though how the millions upon millions of people who have recited this over the centuries have understood these words we are unable to assess. As frequently happens in quotations from the Old Testament, in accordance with "when it (the Spirit of Christ) testified before hand the sufferings of Christ, and the glory that should follow", **1Peter 1:11-12** the New Testament quotation is taken to mean far more than the Old Testament original. However in both cases the separation between body and soul at death is taken for granted. They pass to distinct places: the body to the grave where generally it sees corruption (but "the sea" is mentioned in **Revelation 20:13**), and the soul to the place called Sheol in Old Testament times, this being the Hades in the New Testament, Sheol appears to be identical to the underworld, the land of the

dead, in fact the grave in the broadest sense of the word. Naturally, without further explanation, our minds tend to recoil from the idea that our blessed Lord occupied the New Testament “hell” even for three days. We admit that different expositors explain the matter in different ways, and the present author can but present an explanation according to his own exercise.

We must examine other scriptures. Not only does our present passage tell us that He was in Hades, but several other New Testament passages use similar language. **Romans 10:7** asks, “Who shall descend into the deep (or, abyss)? (that is, to bring up Christ again from the dead)”. Apart from the deep or abyss being the place to which the demons that were cast out of Legion went, **Luke 8:31** the word is translated “bottomless pit” in **Revelation 9:1 Revelation 20:1 Revelation 20:3**, and is described as Satan’s prison in **Revelation 20:2** of the latter chapter. Again, **Ephesians 4:9** asserts, “he also descended first into the lower parts of the earth”. The contrast in both of the above passages is that whereas the Lord’s body was placed in the grave, His soul went lower still to the abyss, Sheol or Hades, a prison for other beings, especially for Satan’s demons and later for Satan himself, but not for the Lord, who had the right and the ability to quit that prison.

Thus between His death and resurrection the Lord Jesus in soul visited some great depth. Certainly, it was a spirit realm. Did He call it “paradise” in **Luke 23:43**? Certainly, when He emerged it was in magnificent triumph, “he led captivity captive”; **Ephesians 4:8** He destroyed “him that had the power of death, that is, the devil and delivered them who through fear of death were all their lifetime subject to bondage”. **Hebrews 2:14-15**

Alford presents a distinct point of view, with important consequences, and other expositors concur. He writes, “The word ‘paradise’ became in Jewish theology the name for that part of Hades, the abode of the dead, where the souls of the righteous awaited the resurrection”. **2Corinthians 12:2-4** equate paradise with “the third heaven”. How can the two be reconciled? The suggestion is that the Lord did not only go to paradise, the upper part of Hades, but that He emptied that part of Hades of the souls of the righteous, transferring paradise to its new location. So He descended and then ascended. Not only was His soul not abandoned to Sheol, but neither were the souls of the righteous. Both Hades and paradise are intermediate. The ultimate destination of the redeemed is the Father’s house; of all other occupants of Sheol or Hades it is the lake of fire; see **Revelation 20:10-14**.

Readers may find a third suggestion given by some expositors, but they are in the minority. They assert that the Lord never went to Hades at all; using **Luke 23:46**, “Father, into thy hands I commend my spirit”, to imply that He returned to His Father’s presence prior to His resurrection, returning so that body, soul and spirit should be manifest again in unity.

In **Acts 2:30**, Peter quotes from his second Psalm, namely **Psalms 132:11**. There Solomon is rehearsing the life of David his father. “Of the fruit of thy body will I set upon thy throne” was looking forward to a living Christ and not a dead Christ, and hence the resurrection can be seen to apply as soon as the Lord died.

Acts 2:47

(KJV)
Praising God, and having favour with all the people. And the Lord added to the **church** daily such as should **be saved**.

American Standard Version	New Century Version	Weymouth New Testament
Bible in Basic English	Douay-Rheims Catholic Bible	Wycliffe
Darby Translation	New King James Version	Young's Literal Translation
God's Word Translation	New Living Translation	Modern King James Version
Jubilee Bible 2000	Third Millennium Bible	**Green's Interlinear Bible (Textus Receptus)**
King James Version	Tyndale	
The Message Bible	The Webster Bible	

(ESV)
praising God and having favor with all the people. And the Lord added to their **number** day by day those who were **being saved**.

Common English Bible	Hebrew Names Version	Revised Standard Version
Complete Jewish Bible	Lexham English Bible	World English Bible
Holman Christian Standard	New American Standard Version	Revised Version
English Standard Version	New International Version	Westcott & Hort Greek NT Critical Text
Good News Translation	New Revised Standard	**Nestle's Interlinear Bible (Critical Text)**
New English Translation		

All of the translations in the table above they changed the words **be saved** to **being saved**.

Comments:

What The Bible Teaches: Author J. Anderson
Verse 47: Luke's Gospel ends with the followers of the Lord Jesus continually in the temple praising and blessing God, because of the risen and ascended Christ. This first episode of Acts finds them praising God because of the descent of the Spirit and the formation of the church. Again, as in the Gospels, the common people reacted differently from the Jewish authorities. The latter were very hostile, but the former favored the Saviour's followers.

As already pointed out, Chapter 2 ends with the first of Luke's summaries, "the Lord added to the church daily **such as should be saved**". The sudden change from "God" to "the Lord" is surely intended to attribute the daily increase in numbers to the personal activity of the risen Head Himself. The words in the Authorized Version "**such as should be saved**" may appear to be awkward. But few Greek versions of the Scriptures support the translation that the salvation of these believers was planned in advance. The present participle passive identifies "added" **as those who were being saved**. Neither does the word ekklesia (church) appear in this verse in some Greek manuscripts; it then appears for the first time in Acts **5:11**.

Notes

The importance of Acts 2 in the record of God's dealings with men cannot be overestimated. To recapitulate, the giving of the Spirit was:

a) The fulfilment of the promise of the Father (John 14-16), given some seven weeks before.
b) The fulfilment of the preaching of John Baptist in the opening chapters of the four Gospels, dating back some three and a half years.
c) The partial fulfilment Old Testament the prophecy of Joel 2, given several centuries before. This will have a complete future fulfilment when God's earthly people Israel shall have this tremendous experience.
d) The antitype of the even older feast of Weeks, Leviticus **23:15-21** when two loaves were offered before the Lord. The offering of the first fruits prefigured the resurrection of the Lord Jesus with its promise of a harvest. Pentecost, after the grain harvest had been gathered in, threshed, milled and baked, foretold the final outcome of that harvest. It may be that the two loaves indicate the incorporation of Jew and Gentile in the blessing of God.
e) The establishment of a new temple, not made with hands, to replace the one made with hands, whose destruction less than forty years ahead had been prophesied by the Lord Jesus in Matthew **24:2**.
f) The inauguration of a new covenant in contrast to the old one of Exodus 19 which had been tried and found wanting, nobody ever being justified under its terms.
g) The reversal of the judgment of Genesis **11:7-9**, under which mankind was divided through language difficulties, whereas the pilgrims in Jerusalem understood the preachers who spoke to them in their own languages. It was not God's will that this particular gift should he perpetuated to the present day, hence over the centuries thousands of missionaries have had to learn difficult languages in order to testify to other nationals the gospel of the grace of God.

Acts 3:13

(KJV)
The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath **glorified his Son Jesus**; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

Jubilee Bible 2000	Third Millennium Bible	Wycliffe
King James Version	Tyndale	Young's Literal Translation
The Message Bible	The Webster Bible	Modern King James Version
Douay Rheims Catholic Bible	**Green's Interlinear Bible (Textus Receptus)**	

(ESV)
The God of Abraham, the God of Isaac, and the God of Jacob, the God of our fathers, **glorified his servant Jesus**, whom you delivered over and denied in the presence of Pilate, when he had decided to release him.

Common English Bible	New Century Version	Weymouth New Testament
God's Word Translation	New International Version	World English Bible
Good News Translation	Lexham English Bible	Revised English Bible
Hebrew Names Version	Orthodox Jewish Bible	Revised Version
Holman Christian Standard Bible	**Darby Translation**	New King James Version
American Standard Version	New Living Translation	Westcott & Hort Greek NT Critical Text
English Standard Version	New Revised Standard	**Nestle's Interlinear Bible (Critical Text)**
New American Standard Version	Revised Standard Version	New English Translation

All of the translations in the table above replaced **glorified his Son Jesus** with **glorified his servant Jesus**

Comments:

What The Bible Teaches: Author J. Anderson

Verse 13: Peter makes much of the common ground that existed between them and their Jewish audience, the common ground being the Old Testament Scriptures, not its development into tradition, doctrine and ceremony by their theologians over the years. Peter's God was the same as that confessed by the Jews; they all went back to the "God of Abraham, and of Isaac, and of Jacob", a title that increased threefold in Genesis and Exodus as these three fathers came and departed from the scene in the Old Testament. Here Peter is anxious immediately to insist that Jesus is God's Son *(pais;* see note on **Acts 3:26**).

The address hinges upon three mentions of the word "presence", at least in the Authorized Version. Peter recalls:

1. what had taken place in the presence of Pilate a few weeks ago;
2. what had happened that very day in the presence of them all; **Acts 3:16** and
3. what would come from the presence of the Lord, if only they would repent. **Acts 3:19**

For the only time in his sermons and writings, Peter uses a verb reminiscent of John's Gospel to describe the sequel to the Lord's crucifixion: God "glorified" Him; **John 16:14 John 17:1** though using a noun, he later wrote, "the glory that should follow,". **1Peter 1:11** The language is

designed to emphasize, as in the previous sermon, that God did the opposite of what they did. They betrayed Jesus and they disowned Him, but God glorified Him. Twice Peter emphasizes that they disowned Him. The guilt was entirely theirs; he attaches no blame to Pilate, who had made up his mind that Jesus ought not to be executed, since he confessed that he could find no fault in Him. However, ultimately Pilate unjustly “delivered Jesus to their will” **Luke 23:25** because the voices of the chief priests prevailed, and this Roman governor in the coming day of judgment will have to answer before God for his unjust deed.

Acts 3:26

(KJV)
Unto you first God, having raised up **his Son Jesus**, sent him to bless you, in turning away every one of you from his iniquities.

Jubilee Bible 2000	Third Millennium Bible	Wycliffe
King James Version	Tyndale	Young's Literal Translation
The Message Bible	The Webster Bible	Modern King James Version
Douay Rheims Catholic Bible	**Green's Interlinear Bible (Textus Receptus)**	**Darby Translation**

(ESV)
God, having raised up **his servant**, sent him to you first, to bless you by turning every one of you from your wickedness."

Common English Bible	New Century Version	Weymouth New Testament
God's Word Translation	New International Version	World English Bible
Good News Translation	Lexham English Bible	Revised English Bible
Hebrew Names Version	Orthodox Jewish Bible	Revised Version
Holman Christian Standard Bible	New Living Translation	New King James Version
American Standard Version	New Revised Standard	Westcott & Hort Greek NT Critical Text
English Standard Version	Revised Standard Version	**Nestle's Interlinear Bible (Critical Text)**
New American Standard Version	New English Translation	

All of the translations in the table above replaced **his Son Jesus** with **his servant**

Comments:

What The Bible Teaches: Author J. Anderson
Verses 25-26: Acts commences, as does Matthew's Gospel, with a determined attempt to prove to hearers in the one, and readers in the other, that there is continuity between God's ways in the Old Testament and in the New Testament. Peter insists that all that has recently happened is the fulfilling of the ancient promises, and that people who are the children (strictly "sons") both of the prophets and of the covenant made with Abraham ought to listen in their own interests. By "sons" of the prophets Peter seems to have implied, not any connection by lineage, but a connection deriving from responsibility to adhere to their message from God. Moreover, in **Acts 3:25**, the apostle anticipates God's blessing being extended to all the nations of the earth when he quotes **Genesis 22:18**, though he recognized that the offer must first go to Israel. Both Paul and Peter realized that there was the same divine preference and order: "to the Jew first, and also to the Greek". **Romans 1:16** However, a great deal of prejudice had to be broken down before the way was clear for first century gospel preachers to give their message to Gentile audiences, and this applied to Peter as well. **Acts 10:9-16 Acts 10:28**

In **Acts 3:26** the word "Son" is used; strictly another word occurs in the Greek text. This is the second of four occasions **Acts 3:13 Acts 3:26 Acts 4:27 Acts 4:30** when Peter uses an unusual word to describe the Lord Jesus, *pais,* meaning "child" or "servant". It is borrowed from the prophecy of Isaiah, and denotes Jesus as the great Servant-Son of Jehovah, in whom all Messianic hopes and predictions are fulfilled. No wonder the temple officers were "grieved".

Acts 4:2 Thus for the third time, Peter asserts that the Saviour's mission was to turn people away from their sins and iniquities.

Acts 4:24

(KJV)
And when they heard that, they lifted up their voice to God with one accord, and said, **Lord, thou art God,** which hast made heaven, and earth, and the sea, and all that in them is:

Common English Bible	**King James Version**	The Message Bible
God's Word Translation	Lexham English Bible	The Webster Bible
Good News Translation	Orthodox Jewish Bible	Third Millennium Bible
Hebrew Names Version	**Darby Translation**	Tyndale
Holman Christian Standard Bible	Modern King James Version	World English Bible
Jubilee Bible 2000	**Nestle's Interlinear Bible (Critical Text)**	Young's Literal Translation
Green's Interlinear Bible (Textus Receptus)	New King James Version	

(ESV)
And when they heard it, they lifted their voices together to God and said, "**Sovereign Lord**, who made the heaven and the earth and the sea and everything in them,

American Standard Version	New Living Translation	Wycliffe
English Standard Version	New Revised Standard	Revised English Bible
New American Standard Version	Douay Rheims Catholic Bible	Revised Version
New Century Version	Revised Standard Version	Westcott & Hort Greek NT Critical Text
New International Version	Weymouth New Testament	New English Translation

All of the translations in the table above replaced **Lord, thou art God,** with **Sovereign Lord**

Comments:

What The Bible Teaches: Author J. Anderson
j. *The Continuous Prayer Meeting* Acts 4:23-37

Verses 23-24: Released by the authorities, the two apostles had no doubt as to where they should go. It was to the local church, and it appears that this was almost in continuous session. (See **Acts 12:12** where again Peter knew where to go when released once more from prison.) The preachers went to their own people, always a good company for a Christian, and reported what the Sanhedrin had said. For the first time we have the actual words of one of their prayers. This occurs many times in the Old Testament, and sometimes in the experience of the Lord Jesus when He was present on earth, such as John 17. Moreover, this is the fourth of five times where it is stated that they were acting "with one accord". Unity is half the conquest of the battle when a great venture is under way. No wonder Satan was anxious to undermine this unity and as soon as possible, and that from within. **Acts 5:3**

We must not think that there is a prescribed formula for prayer. But note in John 17 the first few verses are devoted to the Son recognizing the person of the Father, and then He prays for the apostles and for those who would believe afterwards. There could be no idle words in His prayer, nor an arbitrary use of divine names interminably repeated. It is the same in **Acts 4:24-30**. They were addressing a great God in heaven, in view of the service that He had given them on earth. First they addressed Him as the Creator God, and used divine names and titles

very sparingly throughout. What power was possessed by Him who created the heavens, the earth, the seas, and all that is found in all three! So often the believer's concept of God and His power is far too small, but not so with these first Christians.

Acts 4:27

(KJV)
For of a truth against thy **holy child Jesus**, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

King James Version	Douay Rheims Catholic Bible	Wycliffe
The Message Bible	Third Millennium Bible	Young's Literal Translation
Modern King James Version	Tyndale	
Green's Interlinear Bible (Textus Receptus)	The Webster Bible	

(ESV)
for truly in this city there were gathered together against your **holy servant Jesus**, whom you anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel,

Common English Bible	New American Standard Version	New Revised Standard
God's Word Translation	New Century Version	Revised Standard Version
Good News Translation	New International Version	Weymouth New Testament
Hebrew Names Version	Lexham English Bible	World English Bible
Holman Christian Standard Bible	Orthodox Jewish Bible	Revised English Bible
Jubilee Bible 2000	**Darby Translation**	Revised Version
American Standard Version	New Living Translation	**Nestle's Interlinear Bible (Critical Text)**
New King James Version	English Standard Version	Westcott & Hort Greek NT Critical Text
New English Translation		

All of the translations in the table above replaced **holy child Jesus** with **holy servant Jesus**

Comments:

What The Bible Teaches: Author J. Anderson

Verses 25-28: Secondly, they recalled that He was the God of prophecy, the One who by His Spirit caused His servants to speak and write about events before they happened. For the second time inspiration is claimed in the Acts for an Old Testament passage, and we are told the name of the otherwise unknown author of Psalm 2, namely David. This Psalm is essentially millennial in character, and the primary application of the people, kings and rulers acting together against the Lord and His anointed One is found in **Revelation 17:14** where the kings and the beast have one mind to "make war with the Lamb". The whole of the Acts also tells us about men trying to fight against God, as Gamaliel warned in **Acts 5:39**. But clearly the local church in Jerusalem was referring to a third event, the greatest example of all on that subject, as indicated by the names Herod and Pontius Pilate. The subject described is the trial and crucifixion of the Lord Jesus, when there was a confederacy of the strangest of associates, namely, the Gentiles and the people of Israel, with the two quarrelling rulers Herod and Pontius Pilate, all taking counsel together against God and His Christ.

It had been the intention of these evil men to rid themselves of all the restraint that God imposes upon mankind, but what they planned (feeling that they were completely free from the will of God) actually fulfilled the divine purpose rather than theirs. The Greek word translated "determined before" *(proorizo)* is elsewhere translated "predestinated" four times in the New

Testament. These earthly rulers were the instruments of a higher hand than theirs; had they only known, they were doing God's will. However they are responsible for their evil motives and deeds. "Surely the wrath of men shall praise thee". **Psalms 76:10**

It is interesting to note the words for "servant" used in this prayer. Twice the word pais is used to describe the Lord (**Acts 4:27 Acts 4:30**; also in **Acts 3:13 Acts 3:26** where the word "Son" is used in the Authorized Version). In this prayer, the word is translated "child", though other translations used the word "servant". This highlights and contrasts the word used in the prayer to describe themselves, doulos, "slaves". **Acts 4:29** Nowhere else in the Acts do the apostles use this lowly word to describe themselves, though Paul uses it of himself and Timothy in **Philippians 1:1**. May it not have been deliberately chosen here to emphasize their appreciation of their Lord in contrast with themselves?

Acts 4:30

(KJV)
By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy **child** Jesus.

King James Version	Tyndale	Young's Literal Translation
Douay Rheims Catholic Bible	The Webster Bible	Modern King James Version
Third Millennium Bible	Wycliffe	**Green's Interlinear Bible (Textus Receptus)**

(ESV)
while you stretch out your hand to heal, and signs and wonders are performed through the name of your holy **servant** Jesus."

Common English Bible	New American Standard Version	Revised Standard Version
God's Word Translation	New Century Version	Weymouth New Testament
Good News Translation	New International Version	The Message Bible
Hebrew Names Version	Lexham English Bible	World English Bible
Holman Christian Standard Bible	Orthodox Jewish Bible	Revised English Bible
Jubilee Bible 2000	**Darby Translation**	Revised Version
American Standard Version	New Living Translation	Westcott & Hort Greek NT Critical Text
English Standard Version	New Revised Standard	New English Translation
Nestle's Interlinear Bible (Critical Text)	New King James Version	

All of the translations in the table above replaced holy **child** Jesus with holy **servant** Jesus.

Comments:

What The Bible Teaches: Author J. Anderson

Verses 29-31: This God of creation and Controller of nations and rulers is now asked to take note of the threatenings of authority, and to give the preachers boldness to proclaim His word. They did not ask for guidance when they already had His command to preach. We ought not to ask God either to change His mind to free us from obligations, or to repeat His command as though its first issue had been faulty. It is His right to command, and ours to obey. But when obedience may lead to danger, then it is appropriate to ask Him for boldness.

This Greek word *parresia* is again translated "boldness" in **Hebrews 10:19** and in **1John 4:17**. In all three situations, a person may well feel overawed and afraid, but there are three difficult situations where a child of God need not be afraid, but rather should experience boldness, by invitation, grace or by prayer. One may be apprehensive about entering the holiest of all, the innermost shrine or the antitype of the Old Testament tabernacle and temple, especially considering that only one man alive at any one time, the high priest, had that right throughout the whole of Old Testament times. But now every believer in the Lord Jesus is informed of a wide-open door into that divine presence, along with a standing invitation to enter at any time. What a boldness is this, when the Old Testament high priest could enter only once a year, and "not without blood". **Hebrews 9:7**

Looking to the future, the apostle John informs us that believers in the Lord Jesus have boldness in the day of judgment.

Bold shall we stand in that great day
For who ought to our charge shall lay

And thirdly in **Acts 4:31** the apostles display this same boldness, but it is for witness contrary to the commands of the hostile authorities. This word "boldness" is used three times in this passage. It is used first in verse 13 to describe how the two apostles behaved before the Sanhedrin after spending a night in custody. Their boldness stemmed from the fact that they knew so much about the Lord Jesus, far more than the Sanhedrin knew on a purely natural level. It appears that verse 13 really means that the rulers recognized that these two had been with the followers of Jesus, but that they had fled when He was arrested. What they did not recognize was that the boldness which had taken the place of their former cowardice derived from their belief that the risen Lord was with them, and that they were empowered by the Holy Spirit.

The second mention of the word is in **Acts 4:29** where they ask God to grant them boldness to do what the authorities were forbidding them to do. Their original boldness was because of their connection with the Lord Jesus, but now they are still asking God for boldness. The third occurrence of the word is in verse 31, where in the power of the Spirit of God they spoke the word with boldness. A connection with the Godhead ensures that a believer is sufficient for anything to which he is called.

In **Acts 4:30** gives the second occasion in the book when many miracles were performed by the apostles, confirmation of the fact that God was with them; it was the divine answer to the rulers' hostility. The God, who has shaken in the past and who will yet shake the earth in the future, **Hebrews 12:26** now shakes the building in which the believers are gathered. The divine answer included a collective filling with the Holy Spirit as in **Acts 2:4**, to be distinguished from the once for-all baptism in the Spirit. An individual filling for Peter for a special occasion has already been mentioned in **Acts 4:8**; so as far as the record is concerned this is now the third time that Peter has had the experience of being filled with the Spirit. The repetition of this fact obviously shows that it is not a continuous state, and in the Acts it is not the result of a command as in **Ephesians 5:18**, but a divine movement not dissimilar to that whereby the Scriptures were inspired when holy men of old were borne along by the Holy Spirit. **2Peter 1:21**

Acts 7:30

(KJV)
And when forty years were expired, there appeared to him in the wilderness of mount Sina **an angel of the Lord** in a flame of fire in a bush.

Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	**Darby Translation**

(ESV)
"Now when forty years had passed, **an angel** appeared to him in the wilderness of Mount Sinai, **omitted** in a flame of fire in a bush.

Revised Version	English Standard Version	New American Standard Version
American Standard Version	Good News Translation	New International Version
Basic English Bible	God's Word Translation	New Living Translation
Common English Bible	Lexham English Bible	New Revised Standard
Complete Jewish Bible	The Message Bible	Douay-Rheims Catholic Bible
Holman Christian Standard	Wycliffe	Revised Standard Version
Nestle's Interlinear Bible (Critical Text)	New English Translation	Weymouth New Testament
Westcott & Hort Greek NT Critical Text		

All of the translations in the table above replaced **an angel of the Lord** with **an angel**

Comments:

What The Bible Teaches: Author J. Anderson

c. *Stephen's Defense* Acts 7:1-60

Outside the historical narrative of chapters 6, 7, Stephen is mentioned only three times in the New Testament, (A**cts 8:2 Acts 11:19 Acts 22:20** by Paul) but this grasp of God's purpose and his likeness to Christ are greater than that of most. His whole story can he summed up under three headings:
Acts 6:1-7 The Church in problems and Stephen emerging.
Acts 6:8-15 The Church in persecution and Stephen enlarging.
Acts 7:1-60 The Church in purpose and prophecy and Stephen expounding.

Owing to space limitations, we are unable to comment in detail upon every Old Testament reference made by Stephen in his great discourse in chapter 7, but we offer the reader the following observations and notes.

Verses 1-50: Stephen's defense, as Bible scholars have called it, follows the familiar pattern for Jewish audiences, namely that of recalling their nation's history. But recognizable threads run through the address, since Stephen was not just recalling various odd events in their history; there was purpose in his selection of material, leading up to the climax at the end.

The most important thread centers on the words “this place”, **Acts 7:7** and God’s purpose for Abraham was connected with this. The quotation in **Acts 7:7** is a composite one, consisting of two parts: “that nation, whom they shall serve, will I judge” **Genesis 15:14** and “When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain”. **Exodus 3:12** Then Moses is said to be “in the church in the wilderness”; **Acts 7:38** this is the only time in the New Testament that the Greek word *ekklesia* is to describe God’s earthly people. The nation had the tabernacle in the wilderness, and we are reminded in **Acts 7:44** that it had been made according to the pattern that Moses had seen. This had been God’s original commandment to Moses in **Exodus 25:9**, and it is even quoted in **Hebrews 8:5** where the tabernacle is described as “the example and shadow of heavenly things”. We cannot over-emphasize the way in which the heavenly dwelling-place of God was to be represented temporarily by material structures on earth. Stephen then draws David into the story, with his desire to find “a tabernacle for the God of Jacob”, **Acts 7:46** though it was Solomon who ultimately was permitted to build the house. **Acts 7:47** These were well known historical facts that the Sanhedrin could not contradict, but it is then that Stephen displays his understanding of God’s purpose by quoting from **Isaiah 66:1**, stressing that the most High does not and cannot dwell “in temples made with hands”. Though not mentioning the New Testament church directly, Stephen obviously has this in mind, in keeping with Paul’s later words, “Know ye not that ye are the temple of God?”; **1Corinthians 3:16** “ye are the temple of the living God”; **2Corinthians 6:16** “an holy temple in the Lord”. **Ephesians 2:21** The church is not an earthly building or institution, but a heavenly one; it is “not of this building”. **Hebrews 9:11** Paul repeated the same truth when he addressed the idolatrous Athenian scholars in **Acts 17:24**, “God … dwelleth not in temples made with hands”.

The burden of the Acts is that for converted Jews the old had passed away and that the new has come for converts. (Jewish recipients of Galatians and Hebrews appear to have lost this truth, by desiring to return to law and ceremony.) Stephen’s accusers alleged that he had said that Jesus of Nazareth would destroy “this place”, that is, Herod’s temple, the ultimate successor to the temple that Solomon built and that was destroyed by Nebuchadnezzar. Whatever Stephen’s actual words had been, he was virtually admitting that their place was to be destroyed or superseded; “Behold, your house is left unto you desolate”, said the Lord, stressing the word “your”. **Matthew 23:38** How much of New Testament truth revolves around the destruction of the old temple and the building of the new that is not made with hands.

It is interesting to note that what Stephen’s accusers alleged may have referred to what the Lord Jesus said in **John 2:19**, “Destroy this temple, and in three days I will raise it up”. In his customary helpful way, John explains that the Lord was speaking of the temple of His body. **Acts 7:21** Although the disciples did not remember this until after His resurrection, yet unbelievers could readily quote this statement (partially altered so as to suggest that the Lord would destroy Herod’s temple) at the end of His life below. **Matthew 26:61 Matthew 27:40** Jamieson, Faussett and Brown go further, and suggest: “By its resurrection the true temple of God on earth was reared up, of which the stone one was just a shadow; so that the allusion is not quite exclusively to Himself, but takes in that Temple of which He is the foundation, and all believers are the living stones”.

All of this may have been in Stephen’s mind when, at the conclusion of his address, he saw the glory of God, **Acts 7:55** not in the tabernacles or temples on earth (there were three of each in the Scriptures), but associated with Jesus standing at the right hand of God. The glory which departed from the mount on the east side of the city, in chapter 1 is seen in the face of the rejected Christ in heaven. The fact that Stephen saw the Lord “standing” and not sitting suggests firstly that there was an immediate welcome awaiting him in heaven, and secondly that the Lord was almost ready to intervene on behalf of His faithful servant.

We draw attention to a second thread that runs through Stephen's address. But first notice the historical subdivisions in this address:
Acts 7:2-16 The fathers: Abraham, Isaac, Jacob, Joseph.
Acts 7:17-44 Moses.
Acts 7:45-50 David and Solomon.

After commencing with Abraham, who is the starting point of most narrations of the story of God's earthly people, Stephen proceeds to recall the lives of Joseph and Moses in detail, the object being to lead up to the backsliding of Israel and their resistance of the Holy Spirit. **Acts 7:51**

Joseph, Moses and the Lord Jesus each came from a palace on behalf of God's people, but all three were rejected by the very people whom they came to help. However, this rejection by the people did not thwart God's purpose; it was actually used as God's means whereby Joseph, Moses and the Lord Jesus reached their positions of glory. The basic theme of the Acts is that man cannot fight against God by rejecting His servants, since God will actually take man's wrath and make it praise Him.

In Joseph's case envious brothers tried to prevent the fulfilment of his dream, which portrayed them falling down and worshipping him. They doubtless regarded his dream as indicating that one day he would be the ruler of their petty tribe. They decided to prevent that by selling him as a slave into Egypt. **Acts 7:9** Unknowingly they sent him to the sphere of his future glory, as the deputy ruler of the premier world power. Eventually they had to come to Egypt to beg for corn, and that from Joseph. They became totally dependent upon him, and moved down into Egypt as God had prophesized in **Genesis 15:13**. Far from preventing Joseph's dream being fulfilled, they helped to fulfil it.

In Moses' case, he appeared when the time came for the people's exodus from Egypt. He was brought up in Pharaoh's palace as the son of the king's daughter. The succession ran in the female line in Egypt, but Moses chose to identify himself with the nation of slaves rather than with the ruling class. "He chose to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt". **Hebrews 11:25-26** However, his grace was not appreciated, and he was refused by the people. **Acts 7:35** But that was not the end of the story; deliverance from Egypt was to be attained only through one man, the man whom the people had rejected forty years before. The ruler and the judge whom they refused was the one whom God sent to be a ruler and a deliverer. Again, a man, a council or a nation cannot fight against God with any success.

It is Stephen who breaks up the life of Moses into three parts, each lasting forty years.
1. The original forty years' life that he spent in Egypt. **Acts 7:23**
2. The forty years that he spent in Midian. **Acts 7:30**
3. The forty years that he led the nation through the wilderness. **Acts 7:36 Acts 7:42**

Acts 7:37

(KJV)
This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, **like unto me; him shall ye hear.**

Darby Translation	Douay-Rheims Catholic Bible	Wycliffe
Jubilee Bible 2000	Third Millennium Bible	Young's Literal Translation
King James Version	Tyndale	Modern King James Version
New King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
Revised Version		

(ESV)
This is the Moses who said to the Israelites, 'God will raise up for you a prophet like me from your brothers.' **Omitted**

The Message Bible	World English Bible	New American Standard Version
American Standard Version	English Standard Version	New International Version
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3. The forty years that he led the nation through the wilderness. **Acts 7:36 Acts 7:42**

Acts 8:37

(KJV)

And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

American Standard Version	**King James Version**	Third Millennium Bible
Douay_Rheims Catholic Bible	New American Standard Version	Tyndale
Holman Christian Standard Bible	Orthodox Jewish Bible	Wycliffe
Jubilee Bible 2000	The Webster Bible	Young's Literal Translation
Green's Interlinear Bible (Textus Receptus)	Modern King James Version	New King James Version
Darby Translation		

Acts 8:37 entire verse omitted

Common English Bible	Lexham English Bible	The Message Bible
English Standard Version	New Century Version	Weymouth New Testament
God's Word Translation	New International Version	World English Bible
Good News Translation	New Living Translation	Revised Version
Hebrew Names Version	New Revised Standard	Revised Standard Version
Nestle's Interlinear Bible (Critical Text)	Westcott & Hort Greek NT Critical Text	New English Translation

All of the translations in the table above omitted Acts 8:37

Comments:

In Acts 8:26-40 this section is titled **"Phillip and the Ethiopian"** Philip preached the gospel to the Ethiopian he was saved and said what dost hinder me from being baptized Philip responded through verse 37 then Philip baptized the Ethiopian.

The verse **number** exists ("Drs. Westcott and Hort's The New Testament in the Original Greek – a critical Greek text based primarily on Westcott & Hort Greek NT Critical Text"), but the contents of the verse has been removed.
8:37 [WH omits this verse.]

This verse is only found here.

What The Bible Teaches: Author J. Anderson

Verses 36-38: We are not told what knowledge the eunuch had of baptism prior to his meeting with Philip, but we believe that Philip would teach not only the way of salvation through Jesus the Lamb of God, but also what the Lord expected of new converts. Hence the readiness of the eunuch to be baptized at the first available moment. ***In his heart of hearts, the man had become a Christian, and immediately asked for baptism when he saw enough water by the side of the desert road to suit the purpose. The two important conditions for baptism are here clearly stated: a sufficiency of water for immersion, and a belief in the heart that "Jesus Christ is the Son of God."*** We admit that Acts **8:37** does not occur in certain Greek manuscripts, and hence it is omitted in modern translations. Thus, the New Translation omits it in this translation, though he includes it in the footnotes. In any case, the contents of Acts **8:37** are in harmony with other Scriptures, and are implied in what immediately precedes and follows. It would appear that Philip was going to make absolutely certain that he was not going to baptize another Simon

as in Samaria. ***The two conditions, enough water and faith, are the only conditions for baptism.***

Acts 9:5

(KJV)

And he said, Who art **thou**, Lord? And the Lord said, I am Jesus whom thou persecutest: **it is hard for thee to kick against the pricks.**

Jubilee Bible 2000	Third Millennium Bible	Wycliffe
King James Version	Tyndale	Young's Literal Translation
New King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
Douay-Rheims Catholic Bible	Modern King James Version	**Darby Translation**

(RSV)

And he said, "Who are **you**, Lord?" And he said, "I am Jesus, whom you are persecuting. **omitted**

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Basic English Bible	Lexham English Bible	Revised Standard Version
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Holman Christian Standard	New International Version	New English Translation
Good News Translation	New Living Translation	**Nestle's Interlinear Bible (Critical Text)**
God's Word Translation	New Revised Standard	Westcott & Hort Greek NT Critical Text

All of the translations in the table above omitted **it is hard for thee to kick against the pricks.**

Comments:

W. Fisher Hunter

We fully expected to find the term "Thou" used in connection with Paul's ascription and confession of the person of Christ, but here again, by changing the word "Thou" to "You," the only logical conclusion we can come to is that the Revised Standard Version translators imply that Paul addressed a mere creature and not, as we believe, and are sure, one who is Jesus, our Risen, Exalted, Glorified, Divine Lord. The mere fact that in verse 20, is said to have preached that Christ is the Son of God, shows that he understood the person he addressed as Lord in verses 5 and 6 to be a divine person. Furthermore, there is sufficient testimony in the context to prove that the person Paul addressed is divine, for not less than fifteen times in the chapter he is termed Lord and seen to be Omniscient, Omnipresent, Sovereign Lord of the disciples, owner of the saints and the source of salvation. Anyone who has the least concern about defending the honor and maintaining the divine rights of the Lord Jesus, and who reads carefully the Revised Standard Version will readily discern that its translators have little sympathy with the Scriptural and universally accepted belief that Jesus is a divine person in the Godhead.

What The Bible Teaches: Author J. Anderson

Verse 4, it is interesting to note that the risen Lord addressed Saul by his name twice, "Saul, Saul. This is the seventh and last such double-naming of an individual in the Bible, and in most cases the double-naming of such individuals resulted in a major turning-point in their lives. It was to:

1) Abraham in Genesis 22:11, regarding the sacrifice of Isaiah his son.

2) Jacob in Genesis 46:2 when he was ordered to go into Egypt, obviously thinking that the wrong thing to do.
3) Moses in Exodus 3:4, commissioning him to return to Egypt to commence his mission, at the time when he was living in the desert with no thought of returning.
4) Samuel in 1Samuel 3:10, conveying to him secrets about Israel's future which more or less gave him a status in Israel far beyond that of a Levitical priest.
5) Martha in the NT addressed twice by the Lord in Luke 10:41.
6) Peter addressed twice by the Lord as "Simon, Simon" in Luke 22:31.
7) Saul addressed twice by the Lord on the Damascus road.

There are of course other repetitions of proper names apart from individuals, such as "Jerusalem, Jerusalem" in Matt 23:37. Exceptionally, the Lord will be called "Lord, Lord in Matthew 7:22 and we recall the solemn verse Matt 27:46.

Verse 5: Saul's first question was, "Who art thou, Lord?". Saul knew immediately, and this shows that the Spirit was already working in his heart, for "no man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor 12:3). The answer was the name that he had detested, "I am Jesus"; it is exceptional for the Lord to use this name directly of Himself (see Rev 22:16). *The statement,* ***"it is hard for thee to kick against the pricks"*** *is not found in some Greek manuscripts, but it was definitely spoken by the Lord for Paul recalls it in 26:14. Saul's second question was,* ***"Lord, what wilt thou have me to do?"*** *(This too is missing from some Greek manuscripts, but it was definitely asked since Paul recalls it in 22:10). The new convert was asking for his marching orders to service. Never was a sudden conversion more complete. For most of us there is a delay between conversion and commitment, but for Saul of Tarsus they were simultaneous. The story is an excellent illustration of the conditions for conversion that the apostle himself states in Romans 10:9. He confessed Jesus as Lord, and obviously immediately believed in his heart that God had raised Him from the dead, and that he was now saved. And he never forgot that day.*

Acts 9:6

(KJV)

And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

Jubilee Bible 2000	Third Millennium Bible	Wycliffe
King James Version	Tyndale	Young's Literal Translation
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Douay-Rheims Catholic Bible	Modern King James Version	**Darby Translation**

(ESV)

Omitted But rise and enter the city, and you will be told what you are to do."

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Comments:

What The Bible Teaches: Author J. Anderson

3. *The Greatest Jewish Conversion* Acts 9:1-31

It has often been pointed out that in three successive chapters of the Acts three representative men were won for Christ. This movement of faith in the risen and glorified Christ was not going to be a small local one in Jerusalem. Chapter 8 presents a native of Africa becoming a Christian; chapter 9 a native of Asia; and chapter 10 a native of Europe. No other continents were known to exist at that time. If Acts 2 saw the confusion of tongues (caused by God in Genesis **11:7** because of man's rebellion against Himself) overcome by those possessing the gift of speaking other languages granted by the Holy Spirit, as multitudes listened to "the wonderful works of God" then Acts 8-10 sees the distinction of continents and colors (again, see Genesis **11:8**) obliterated relative to the gospel of Christ.

The Asiatic/Jewish representative was the greatest sinner of them all. **1Timothy 1:15** The Ethiopian and the Roman were seekers; those who seek would find, said the Lord, but the Jew was an opponent of all that Christ stood for. The story of Saul of Tarsus is broken by chapter 8 (**Acts 8:3** effectively joins on to Acts **9:1**). At the beginning of chapter 9 he was still filled with indignation against Jesus of Nazareth, and was upset that his persecution had merely spread the movement that he was anxious to destroy. In verse 2 believers in the Lord Jesus are referred to as people of "this way" for the first time. Nobody had a greater purpose in life than they, and nobody knew better where they were going. Sir Robert Anderson chose the designation as the title for one of his books. In it he explains that the expression indicates "a

certain mode of life and conduct" (Lange), or "a definite and progressive direction of the inner and outer life of man" (Canon Cooke). He continues: "On the apostles' lips it meant the true faith and a right life. And its occurrences in the Acts **9:2 Acts 18:25-26 Acts 19:9 Acts 19:23 Acts 22:4 Acts 24:14 Acts 24:22** give proof not only that it was in common use, but that it was a phrase of the disciples' own choosing" (pp.5-6).

Verses 1-2: The only "strange" city Acts **26:11** (although in the plural in this verse) mentioned in connection with Saul's campaign of harassing Christians is Damascus. He needed the authority of the high priest to carry out his objectives (a fact recalled by Paul in Acts **22:5**), and this stands in contrast to his appearing before the high priest in Acts **23:2**. But he did not reach Damascus as an unbeliever standing up for the rites, doctrine and manner of life of the pure Jewish religion, but as a subdued and reformed man. The story should encourage us not only to love our enemies and to pray for those who despitefully use us, but also to seek the conversion of our bitterest opponents. God arrested the man who did more than any other to stamp out Christianity, and brought him to His side. And nobody did more than he to spread the faith which once he tried to destroy, for he "labored more abundantly than they all." 1Corinthians **15:10** The story of his conversion is told three times in the Acts, first a straightforward account by the historian Luke, and then two personal accounts by Paul of the events that took place, together with further details (chapters 22, 26). In other words, the details of this event never left his mind after many years' missionary service, and he was ready, to repeat them when necessary, even before his enemies.

The conversion of Saul of Tarsus, while lying in the middle of three significant ones, is the most spectacular in that there was no human instrument at all. It is also called a "pattern" conversion in **1Timothy 1:16**. In other words, if God could save Saul, then He can save anybody thus sunk into sin. It also teaches that what the great convert did with his life afterwards all converts should do. It is significant that the expression *A Damascus road experience* has entered the English language as a synonym for a conversion experience.

Saul has first appeared as a participant in the stoning of Stephen: the witnesses laid their clothing at his feet. They were false witnesses, Acts **6:13** but Deuteronomy **17:5-7** laid the onus of casting the first stones on them. Luke tells us that he was consenting to Stephen's death, Acts **8:1** which language Paul uses about himself. Acts **22:20** The language may be stronger than the English suggests, for in the second narration of his conversion story Paul says, in effect, "I gave my voice or vote against the saints", Acts **26:10** that is, as a member of the Sanhedrin he voted in favour of Christians being put to death for their faith.

If we collect the statements made, both by Luke and by Paul, we obtain a complete picture of what Paul meant when he said that he was "exceedingly mad against them". Acts **26:11** First, he participated in Stephen's martyrdom, and then he joined in the great persecution against the Jerusalem church, making havoc of it and engaging in house searches for the believers, as the result of which many fled, happily taking their faith with them. Paul himself confesses in Acts **26:11** that punishment took place in "every synagogue", suggesting that the believers were not meeting in the synagogues but that they were taken there for punishment. He was no half-hearted persecutor, and he did not care whether they were men or women; they were all taken to prison.

Threats and murder ("threatenings and slaughter") in Acts **9:1** were in his programme. It was not only Stephen's death of which he approved, but those of many others. Acts **26:10** He visited other places apart from Damascus for the same purpose; arresting these early Christians, Saul took them in chains to Jerusalem, there to let the chief priests decide their fate. And all the time

he was a very religious man, yet a terrible fanatic. Our world has many such men who break all the rules of their moral code in their determination to pursue their own blind prejudice. Later Paul wrote about the lack of any connection between the Jewish knowledge of the law and their keeping of it. Romans **2:19-24** The Lord had warned, "the time cometh, that whosoever killeth you will think that he doeth God service … because they have not known the Father, nor me". John **16:2-3** In other words, bring God into the matter when one separates doctrine from practice, and this will justify turning evil into good!
1Timothy 1 contains two lists of kinds of sinners. The first are all moral: lawless and disobedient, ungodly and sinners, unholy and profane, murderers of father and of mothers, manslayers, whoremongers, those that defile themselves with mankind, liars, perjured persons. Acts **9:9-10** No doubt Saul was not guilty of any of the sins of these kinds of men, yet he learned that that did not leave him blameless. The second list is his own description of himself, "I … was before a blasphemer, and a persecutor, and injurious". Acts **9:13.**

Verses 3-9: The persecution that he had initiated in other "strange cities" was to be repeated at Damascus, but Saul was arrested by the Man in glory whom he was really persecuting. He believed that Jesus was dead, that His body had been buried secretly by His disciples, Matthew **28:15** and now Saul discovers that this same Jesus is not only alive, but that He is in heaven. The enormity of his sin reached his conscience when he realized that all his hatred and hostility had been directed, not just at Christians, but at their Lord who was very much alive in heaven.

This light that shone round about Saul was the brightest light ever to appear over the earth; later Paul described it as "above the brightness of the sun"; Acts **26:13** this recalls the transfiguration description of the Lord, "his face did shine as the sun". Matthew **17:2** This was not just a "glory cloud", but in Acts **22:14** it is recorded that Saul actually saw the Just One.

In Acts **9:4**, it is interesting to note that the risen Lord addressed Saul by his name twice, "Saul, Saul". This is the seventh and last such double naming of an individual in the Bible, and in most cases the double naming of such individuals resulted in a major turning-point in their lives. It was to:

1) Abraham in Genesis **22:11**, regarding the sacrifice of Isaiah his son.
2) Jacob in Genesis **46:2** when he was ordered to go into Egypt, obviously thinking that it was the wrong thing to do.
3) Moses in Exodus **3:4**, commissioning him to return to Egypt to commence his mission, at the time when he was living in the desert with no thought of returning.
4) Samuel in 1Samuel **3:10**, conveying to him secrets about Israel's future which more or less gave him a status in Israel far beyond that of a Levitical priest.
5) Martha in the New Testament addressed twice by the Lord in Luke **10:41**.
6) Peter addressed twice by the Lord as "Simon, Simon" in Luke **22:31**.
7) Saul addressed twice by the Lord on the Damascus road.

There are of course other repetitions of proper names apart from individuals, such as "Jerusalem, Jerusalem" in Matthew **23:37**. Exceptionally, the Lord will be called "Lord, Lord" in Matthew **7:22**, and we recall the solemn verse Matthew **27:46**.

Saul's first question was, "Who art thou, Lord?". Saul knew immediately, and this, shows that the Spirit was already working in his heart, for "no man can say that Jesus is the Lord, but by the Holy Ghost". 1Corinthians **12:3** The answer was the name that he had detested, "I am Jesus"; it is exceptional for the Lord to use this name directly of Himself. (see Revelation **21:16**) The statement, "it is hard for thee to kick against the pricks" is not found in some Greek manuscripts,

but it was definitely spoken by the Lord for Paul recalls it in Acts **26:14**. Saul's second question was, "Lord, what wilt thou have me to do?" (This too is missing from some Greek manuscripts, but it was definitely asked since Paul recalls it in Acts **22:10**). The new convert was asking for his marching orders to service. Never was a sudden conversion more complete. For most of us there is a delay between conversion and commitment, but for Saul of Tarsus they were simultaneous. The story is an excellent illustration of the conditions for conversion that the apostle himself states, in Romans **10:9**. He confessed Jesus as Lord, and obviously immediately believed in his heart that God had raised Him from the dead, and that he was now saved. And he never forgot that day.

In Acts **9:6** there is recorded only a few words of the Lord Jesus, that Saul should go into Damascus, there to receive instructions as to what he should do. But Paul recollected in Acts **26:16-18** the fact that the Lord, even at that early stage, provided information about the scope of his future service. He would become a witness to the Gentiles, and later in Jerusalem the Lord told him that the Jews would not receive his testimony concerning Himself, Acts **22:18** the fact that lie would he sent to the Gentiles being repeated. But note that Saul awaited the divine call as to when he should first go to the Gentiles, after many years of preparation and service. Acts **13:2**

Saul was blind, as if to ensure that he realized the tremendous effect that the sight of divine glory could cause upon a human being. He was changed morally, physically and spiritually by that sight, and the blindness would perhaps show him that he was now blind to Judaism as a valid religion. It is strange to realize that here was a convert, being led by unconverted men to the place of God's choice, Damascus. How different from Acts **17:15**, where "they that conducted Paul" were no doubt believers.

Acts 9:20

(KJV)
And straightway he preached **Christ** in the synagogues, that he is the Son of God.

Complete Jewish Bible	Third Millennium Bible	Wycliffe
Hebrew Names Version	Tyndale	Young's Literal Translation
Jubilee Bible 2000	The Webster Bible	Modern King James Version
King James Version	World English Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	**Darby Translation**	

Acts 9:20 (ASV) And straightway in the synagogues he proclaimed **Jesus**, that he is the Son of God.
Acts 9:20 (ESV) And immediately he proclaimed **Jesus** in the synagogues, saying, "He is the Son of God."
Acts 9:20 (NAS) and immediately he began to proclaim **Jesus** in the synagogues, saying, "He is the Son of God."
Acts 9:20 (NIV) At once he began to preach in the synagogues that **Jesus** is the Son of God.
Acts 9:20 (NLT) And immediately he began preaching about **Jesus** in the synagogues, saying, "He is indeed the Son of God!"
Acts 9:20 (RSV) And in the synagogues immediately he proclaimed **Jesus**, saying, "He is the Son of God."

American Standard Version	God's Word Translation	New Revised Standard
Basic English Bible	Lexham English Bible	Douay-Rheims Catholic Bible
Common English Bible	The Message Bible	Revised Standard Version
Holman Christian Standard	New American Standard Version	Weymouth New Testament
English Standard Version	New Century Version	Revised Version
Good News Translation	New International Version	Westcott & Hort Greek NT Critical Text
New English Translation	New Living Translation	**Nestle's Interlinear Bible (Critical Text)**

All of the translations in the table above replaced **Christ** with **Jesus**.

Comments:

"the Christ," meaning "the anointed one," the Messiah.

What The Bible Teaches: Author J. Anderson
Verses 20-22: Yet he sought out the Jews in their various synagogues in Damascus that he might preach to them that Jesus was the Son of God. His knowledge of the Old Testament would be partially illuminated by the new revelation that he had received, and by the fact that, like other early followers of the Lord Jesus, he was filled with the Holy Spirit. **Acts 9:17** So there was consternation about Saul among two classes of people in Damascus:
1. The Christians, because he joined them instead of persecuting them.
2. The Jews, because he preached to them the message that previously he had wanted to stamp out.

In **Acts 9:22**, the message is slightly different; here Saul proved that Jesus "is very Christ", having "increased the more in strength". It was now no longer only preaching (as in verse 20), but "proving", namely from the Jewish Old Testament Scriptures. It may well be that between verse 20 and verse 22 Saul went into Arabia, and returned to Damascus, **Galatians 1:17** there

having learned in quietness and by revelation the new meaning of the Old Testament Scriptures that enabled him afterwards to use them as a basis of all proof concerning the Christ.

Acts 9:31

(KJV)

Then had the **churches** rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy **Ghost**, were multiplied.

Darby Translation	New King James Version	Young's Literal Translation
Hebrew Names Version	Third Millennium Bible	Complete Jewish Bible
Jubilee Bible 2000	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
King James Version	The Webster Bible	
Modern King James Version	World English Bible	

(ESV)

So the **church** throughout all Judea and Galilee and Samaria had peace and was being built up. And walking in the fear of the Lord and in the comfort of the Holy **Spirit**, it multiplied.

American Standard Version	Lexham English Bible	Douay-Rheims Catholic Bible
Basic English Bible	The Message Bible	Revised Standard Version
Common English Bible	New American Standard Version	Weymouth New Testament
Holman Christian Standard	New Century Version	Wycliffe
English Standard Version	New International Version	Revised Version
Good News Translation	New Living Translation	**Nestle's Interlinear Bible (Critical Text)**
God's Word Translation	New Revised Standard	Westcott & Hort Greek NT Critical Text
New English Translation		

All of the translations in the table above replaced **churches** with **church**.

Comments:

What The Bible Teaches: Author J. Anderson

Verse 31: *We now have the fourth of Luke's summaries, this time concerning the "churches" or "church" for some Greek manuscripts have the word in the singular and not in the plural. (See 1Corinthians **15:9 Galatians 1:13**, where the singular "church" is used to describe every local church where Saul's persecution reached.) Later, local churches are recognized, particularly throughout Paul's missionary journeys and letters, but here the oneness of the church is emphasized.*

Thus persecution temporarily ceased, and for the third time Luke uses the word multiplied though not of individual believers but of the church. Rest was granted throughout the three regions named by the Lord in Acts **1:8**, Judaea, Galilee and Samaria. There was reverence for the Lord, comfort by the Holy Spirit, and there was edification by the Scriptures, by the apostles, and by divinely-raised-up teachers.

The Greek word rendered in this verse by "edified" is always translated in the Gospels as "built" or "builded". It never recovers its physical connotation in the New Testament, continuing to be translated "edified" or "built" in a spiritual sense. This is in accord with the change from God dwelling amongst His people in a material building in the Old Testament to His dwelling in the spiritual house which is the church in the New Testament.

The fear of man was temporarily suspended with the conversion and departure of Saul; the fear of the Lord (not fright but reverential awe) was the paramount fear of those first believers. The subjective work of the Holy Spirit is now mentioned for the first time: His comfort. This is the basic meaning of the word “Comforter”. Until now in the Acts He has empowered the believers in their witness; now He is said to be comforting or encouraging them.

Notes

The Church

The Gospel by Matthew is the only one in which the word “church” occurs. The verse Acts **16:18** contains the Lord’s own foretelling about His intention to build it. The only other occurrence is in Acts **18:17**, a local company being envisaged, where believers have fellowship the one with the other, but where problems inevitably arise.

The church spoken about by the Lord came into existence after His ascension without human planning. Christians will not hesitate to say that it was formed in Acts 2, although the actual word ekklesia is not found in some Greek manuscripts of Acts **2:47**. But that is the company to which the name is definitely given in Acts **5:11 Acts 8:1**, etc. Such companies of believers were designated by the same name wherever the gospel was preached, and they were gathered together by divine leading-the will of man should give place to the leading of the Lord both then and now when a new convert, exercised by the Scriptures, sees the necessity of joining a local church. The Lord adds, not a new believer. The choice is that of the Lord; obedience is that of the new convert after baptism.

*This is the kind of group that began to meet in Jerusalem after the day of Pentecost. The same word is used to describe groups of converts who, as summoned by God, met in the various places where the gospel was preached, with people believing on the Lord Jesus. These local churches were not branches of some central church; rather, the preaching of the gospel and the planting of local churches took place together, evangelists being used until ministers of the word of God could come among them as in Antioch. Acts **11:20 Acts 11:23 Acts 11:26** It is sweet to think that there were churches in those very places of Judaea and Galilee where the Lord Jesus had lived and preached among men. No details are given anywhere in the New Testament as to how or when these were formed.*

*The church at Antioch is identified in Acts **11:26 Acts 13:1 Acts 14:27**. Between these last two references, Paul’s first missionary journey took place, covering a number of places around the north eastern part of the Mediterranean area. Luke’s description of the return journey says, “they … ordained them elders in every church”. Acts **14:23** Syria and Cilicia were not included in this first missionary journey, but they were areas throughout which there were other churches which Paul and Silas later “confirmed”. Acts **15:41***

Acts 10:6

(KJV)
He lodgeth with one Simon a tanner, whose house is by the sea side: **he shall tell thee what thou oughtest to do.**

Jubilee Bible 2000	Third Millennium Bible	Young's Literal Translation
King James Version	Tyndale	Modern King James Version
New King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
Douay-Rheims Catholic Bible	Wycliffe	**Darby Translation**

(ESV)
He is lodging with one Simon, a tanner, whose house is by the sea." **omitted**

World English Bible	English Standard Version	New International Version
Revised Version	Good News Translation	New Living Translation
American Standard Version	God's Word Translation	New Revised Standard
Basic English Bible	Hebrew Name Version	Revised Standard Version
Common English Bible	Lexham English Bible	**Nestle's Interlinear Bible (Critical Text)**
Complete Jewish Bible	The Message Bible	Weymouth New Testament
Holman Christian Standard	New American Standard Version	New English Translation
Westcott & Hort Greek NT Critical Text		

All of the translations in the table above omits **he shall tell thee what thou oughtest to do.**

Comments:

What The Bible Teaches: Author J. Anderson
b. *The Conversion of Cornelius* Acts 10:1-48

Verses 1-8: The story of Peter from **Acts 9:32-10:48** constitutes the only record of one of his missionary journeys in this book. Chapter 9 presents him resident for a time in Joppa, some thirty miles south along the Mediterranean coast from Caesarea, the administrative Roman capital of the district, including Jerusalem.

A centurion was not a particularly high-ranking officer in the Roman army. In spite of the fact that the Jews staged rebellions against them, (see **Acts 5:36-37**) some were influenced by their religion, and some of them had benefited from the healing powers of the Saviour. **Matthew 8:5-13 Luke 7:1-10**

Cornelius was obviously a God-fearer and very charitable. Such was his belief in God, that he was at prayer. Family and servants were alike God-fearing. Lovers of the gospel know that good works and devotions do not save, although they are not to be condemned, particularly when the people concerned have not heard the gospel message. Individuals in two successive chapters of Acts practiced them: Dorcas because she was a believer, and Cornelius in spite of the fact that he was not. However, Cornelius' piety and prayers attracted divine attention. He is like Job in the Old Testament, living according to the light given, in accordance with **Romans 2:10-11**. But the light of creation and that of Judaism have been overtaken by the light of the glorious gospel of Christ-"the glory that excelleth". **2Corinthians 3:10** So God takes pity on the sincere

Roman who in no sense is rejecting the gospel message, and in a miraculous fashion arranges for him to hear the gospel of Christ, knowing the results beforehand.

Acts 10:30

(KJV)
And Cornelius said, Four days ago **I was fasting** until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

Darby Translation	New King James Version	World English Bible
Hebrew Names Version	Modern King James Version	Wycliffe
Jubilee Bible 2000	Third Millennium Bible	Young's Literal Translation
King James Version	Tyndale	
Green's Interlinear Bible (Textus Receptus)	The Webster Bible	

(ESV)
And Cornelius said, "Four days ago, **omitted** about this hour, I was praying in my house at the ninth hour, and behold, a man stood before me in bright clothing

American Standard Version	Good News Translation	New Revised Standard
Basic English Bible	Holman Christian Standard	New Living Translation
Common English Bible	God's Word Translation	Revised Standard Version
English Standard Version	Lexham English Bible	Weymouth New Testament
Complete Jewish Bible	New Century Version	Revised Version
The Message Bible	New International Version	Westcott & Hort Greek NT Critical Text
Orthodox Jewish Bible	Douay-Rheims Catholic Bible	New English Translation
Nestle's Interlinear Bible (Critical Text)	New American Standard Version	

All of the translations in the table above omits **fasting**

Comments:

What The Bible Teaches: Author J. Anderson

Verses 24-33: Anticipating the coming of the Lord's servant whose name he had received from the angel, Cornelius was not content with a private audience. His prayers had been heard, but he was not going to be selfish; verse 6 states that Peter shall tell thee, but in the event "many … were come together." In **Acts 10:28**, Peter was very honest, and first stated his prejudices which he now realized could not be maintained. It was against the law for a Jew to company with or visit anybody from another nation, but now he was discovering the greatest lesson of Acts 10, "God is no respecter of persons." This statement is found more than half a dozen times in Scripture, but it was never as absolutely true as here. In judgments, there was to be no respect of persons; there was to be absolute fairness, with no bias. But here Peter is learning that the middle wall of partition has been broken down; **Ephesians 2:13-18** the enmity has been abolished. The address which follows ends on a high note that should thrill the soul of every saint, "whosoever believeth in him shall receive remission of sins." **Acts 10:43** Later Peter described this experience in **Acts 15:7**, "God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe"; "God … put no difference between us and them, purifying their hearts by faith." **Acts 10:9**

Peter's fifth address was delivered, not in a christian meeting room, but in a private house to a ready- gathered audience. It was obviously not the first house meeting in Palestine, but it was the first in a Gentile home.

Acts 13:33

(KJV)
God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

American Standard Version	Revised Standard Version	Young's Literal Translation
Darby Translation	Third Millennium Bible	Revised Version
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	Westcott & Hort Greek NT Critical Text
Douay-Rheims Catholic Bible	Wycliffe	**Green's Interlinear Bible (Textus Receptus)**
Nestle's Interlinear Bible (Critical Text)		

Acts 13:33 (ESV) this he has fulfilled to us their children by raising Jesus, as also it is written in the second Psalm, "**'You are my Son,** today I have begotten **you**.'

Acts 13:33 (NAS) that God has fulfilled this promise to our children in that He raised up Jesus, as it is also written in the second Psalm, **'YOU ARE MY SON**; TODAY I HAVE BEGOTTEN YOU.'

Acts 13:33 (NIV) he has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm: " **'You are my son; today I have become your father.'**

Acts 13:33 (NKJV) God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm: **'You are My Son,** Today I have begotten You.'

Acts 13:33 (NLT) and God has now fulfilled it for us, their descendants, by raising Jesus. This is what the second psalm says about Jesus: '**You are my Son. Today I have become your Father.**'

Acts 13:33 (NET) that this promise God has fulfilled to us, their children, by raising Jesus, as also it is written in the second psalm, '***You are my Son; today I have fathered you.***'

Acts 13:33 (NRS) he has fulfilled for us, their children, by raising Jesus; as also it is written in the second psalm, "**You are my Son**; today I have begotten you.'

Acts 13:33 (NWT) God has completely fulfilled it to us, their children by resurrecting Jesus; just as it is written in the second psalm: **'You are my son; today I have become your father.'**

Basic English Bible	Lexham English Bible	New Living Translation
Common English Bible	The Message Bible	New Revised Standard
Complete Jewish Bible	New American Standard Version	Orthodox Jewish Bible
Holman Christian Standard	New Century Version	World English Bible
English Standard Version	New International Version	Weymouth New Testament
God's Word Translation	New King James Version	New World Translation
Hebrew Name Version	New English Translation	

Modern translations that give "You are my Son; today I have become your Father" Psalms 2:7 Hebrews 1:5 should be rejected as heresy, and not worthy of use in detailed Bible study.

(GNT)
Acts 13:33 entire verse omitted

Good News Translation		

Comments:

THE PERSON OF CHRIST, The Eternal Sonship of Christ, Norman Crawford (page 42)

There is not a statement in the Bible to support the thought that at any time the Lord Jesus became the Son of God. The "This day have I begotten Thee" statements of Psalm 2:7, Acts 13:33, Hebrews 1:5 and Hebrews 5:5 are linked to His official Glories and require His resurrection. Neither is there any place that suggests there was a time when God became the Father. God is unchanging and unchangeable in His essential Being, Nature and Character (Malachi 3:6). We are amazed to think anyone could suggest that the Father, Who has been lead forth into full revelation by the Son, was unknown to the Son as the Father before Bethlehem.

W. Fisher Hunter
Apostolic authority in Hebrews 1:5, 5:5 and Acts 13:33, ascribe this scripture to Christ in proof of His deity, His incorruptible body, His resurrection and heavenly exaltation. Evidently the translators of the Old Testament section of the New Version do not believe in Apostolic authority in the same sense that a Believer in the verbal and plenary inspiration of the scriptures does. This vital defect is seen in the way they have translated Psalm 2:7. For, by changing the words "thou" and "thee" and not capitalizing the term "Son," they have plainly made known that they do not believe that this Scripture applies to the Messiah and that it is a salutation by God of Christ's sonship deity and a prediction of His kingly, judicial and Messianic glory. Whom shall we believe? The inspired Apostles who teach that Psalm 2:7 speaks of Christ, God's Son, or the translators of the Revised Standard Version who virtually imply the apostles did wrong when they used this scripture as applying to Christ.

This is from Matthew 16:16 last paragraph.

What The Bible Teaches: Author J. Heading

- **The title "Son" implies relationship with the Father**. It is heresy to suggest that this title is only relative, referring to the incarnation and not to His eternal position in Deity. "Having … one son"

Mark 12:6 implies sonship before He came forth; the worlds were made by His Son;

Hebrews 1:2 the Son was addressed in Old Testament times before His incarnation,

Hebrews 1:8 the Son had glory with the Father "before the world was".

John 17:5 The word "begotten" does not imply generation when used to describe the relationship Son-Father;

Psalms 2:7 John 1:14 John 1:18 John 3:16 the old theologians of the fourth century employed the term "eternal generation" to avoid the concept of generation.

- **Modern translations that give "You are my Son; today I have become your Father" Psalms 2:7 Hebrews 1:5 should be rejected as heresy, and not worthy of use in detailed Bible study.**

- **Ordinary human words with ordinary physical meanings are pressed into use to describe Deity and other spiritual concepts, but their literal physical meanings must not be imported into these spiritual realms.**

- **Thus "begotten" relates to a state**, not to an action; it refers to eternal existence and relationship, and not to derivation as in human relationships in a created physical world governed by physical, chemical and biological laws.

This is from Psalms 2:7-9:
What The Bible Teaches: Author J.M. Flanigan
The Voice of the Messiah

The third section introduces the voice of that King, the Lord's Anointed.

- **"I will declare the decree," he says. He will allow men to hear the holy converse between Jehovah and Messiah, between Father and Son.**

- **"Thou art my Son," is the confirmation of an eternal relationship. There is no beginning to this unique Sonship.**

- **The expression is quoted three times in the NT, (Hebrews 1:5 5:5 Acts 13:33) and it has been suggested that there is a golden thread running from Psalm 2 through all these citations.**

That golden thread is the **humanity of Christ**.
1) The **anointed King** of Psalm 2 must be a Man.
2) The **Messiah** of Hebrews 1 is also Man.
3) So is **the Priest** of Hebrews 5
4) **The Saviour** of Acts 13.

He who is the Son eternally has been begotten into manhood to be recognized in humanity for what he has ever been in deity, the Son of God. (**Luke 1:35**)
In **Acts 13:33** Paul states that Jesus was raised up among them. This is a reference to his manhood. So heaven's King and Kingdom are assured. As for the Son, the throne is his. The nations are his inheritance. Not only Israel and Canaan, but the nations and the uttermost parts of the earth are his by divine decree. The hand that held the mocking reed and then was pierced by men at Calvary will hold the scepter, a rod of iron to break the oppressors, and rule the Kingdom for God with equity. This is the divine decree, now made known by the Son.

What The Bible Teaches: Author J. Anderson
Verses 32-33: Paul refers again to "the promise" made in the Old Testament, taking the subject back to **Acts 13:23**, where "according to his promise (he) raised unto Israel a **Saviour**, Jesus". The Old Testament references are given in order, matching the history

of the Lord from the beginning of His ministry to His resurrection. It must be clearly seen that “raised” in **Acts 13:23** goes with “raised” in **Acts 13:33**, and “raised” in **Acts 13:30** goes with “raised” in **Acts 13:34**, and that both the history and the Old Testament reference refer to different events. Confusion arises if this is not understood, and Paul could be accused of losing himself in his argument. The Authorized Version reader may well he confused by the word “again” in **Acts 13:33**, which is a translator’s insertion, with no authority from the Greek manuscripts, suggesting resurrection, whereas in the order of Paul’s thoughts resurrection is not in view in **Acts 13:33**.

Admittedly expositors have suggested both the Lord’s birth and His resurrection as being satisfactory as an interpretation of “Thou art my Son, this day have I begotten thee”. An inspection of **Psalms 2:7** will show that this is a (**millennial Psalm**), and there the interpretation must be that the figurative expression refers to the manifestation of the Son as King of kings. Similarly in **Acts 13:33**. The context from **Acts 13:23** shows that the quotation is given to establish the fact that after the Father’s commendation at His baptism, “This is my beloved Son”, **Mathew 3:17** He was then manifested for service.

Acts 13:42

(KJV)

And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

Hebrew Names Version	Third Millennium Bible	Wycliffe
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	Young's Literal Translation
New King James Version	World English Bible	**Green's Interlinear Bible (Textus Receptus)**
Darby Translation		

(ESV)

As they went out, the people begged that these things might be told them the next Sabbath.

American Standard Version	Good News Translation	New Revised Standard
Basic English Bible	Holman Christian Standard	New Living Translation
Common English Bible	God's Word Translation	Revised Standard Version
English Standard Version	Lexham English Bible	Weymouth New Testament
Complete Jewish Bible	New Century Version	**Nestle's Interlinear Bible (Critical Text)**
The Message Bible	New International Version	Westcott & Hort Greek NT Critical Text
Orthodox Jewish Bible	Douay-Rheims Catholic Bible	New English Translation
Revised Version	New American Standard Version	

All of the translations in the table above replaced **And when the Jews were gone out of the synagogue, the Gentiles** with **As they went out, the people.**

Comments:

What The Bible Teaches: Author J. Anderson

Verses 42-43: We are not told what the reaction of the Jews in the synagogue was to this address, but the closing words of warning may have indicated that Paul feared for them. It was the Gentiles who were affected spiritually; they asked for a further opportunity of hearing the word of God "the next sabbath". It may appear strange that any gospel preacher would be happy to postpone preaching an urgent message for a whole week; certainly **Acts 13:44** indicates that "the next sabbath day" was used for preaching. But, **Acts 13:43** shows what really happened. During the week, "many of the Jews and religious proselytes" followed Paul and Barnabas, and he spoke to them and persuaded them to continue in the grace of God. This word "continue" suggests that there were converts on the first Sabbath day, or at least during the days of the following week.

To "follow" preachers does not give them a position of importance and elevation. Rather, they were following them for further instruction immediately after their conversion. The follow-up teaching was simple in nature, "continue in the grace of God". This was the new message that was being given to the world. It was "the grace of God" that Barnabas saw when he first arrived in Antioch in Syria. **Acts 11:23** This was a message so different from that always preached in the synagogue; it was a message of free grace, not of compulsory law. Grace is the overflowing of God's bounty to Gentile sinners in particular, and to all those who believed, and now these new believers are being exhorted to continue in it. (Barnabas is now included, as being a man

endowed with the gift of exhortation.) So “the grace of God” can be added to the list of **Acts 2:42**, as something in which believers should continue. Of course they would never abandon God’s moral law as a way of life, though they would now no longer regard it as the way of obtaining eternal life; they would pay less attention to the ceremonial law, though false teachers and special circumstances would often arise to draw Jewish believers back to ceremony, as is the case today in Christendom. And pressure would sometimes be put on the Gentiles to adopt old Jewish practices.

Acts 14:1

(KJV)
And it came to pass in Iconium, that they went both together into the synagogue of the Jews, **and so spake**, that a great multitude both of the Jews and also of the Greeks believed.

American Standard Version	Orthodox Jewish Bible	Young's Literal Translation
Bible in Basic English	Douay Rheims Catholic Bible	Modern King James Version
Common English Bible	Revised Standard Version	Revised English Bible
Darby Translation	Third Millennium Bible	Revised Version
Hebrew Names Version	Tyndale	New English Translation
Jubilee Bible 2000	The Webster Bible	**Nestle's Interlinear Bible (Critical Text)**
King James Version	World English Bible	Westcott & Hort Greek NT Critical Text
The Message Bible	Weymouth New Testament	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	Wycliffe	

Acts 14:1 (CJB) In Iconium the same thing happened - they went into the synagogue **and spoke in such a way** that a large number of both Jews and Greeks came to trust.
Acts 14:1 (CSB) The same thing happened in Iconium; they entered the Jewish synagogue **and spoke in such a way** that a great number of both Jews and Greeks believed.
Acts 14:1 (ESV) Now at Iconium they entered together into the Jewish synagogue **and spoke in such a way** that a great number of both Jews and Greeks believed.
Acts 14:1 (GNT) The same thing happened in Iconium: Paul and Barnabas went to the synagogue **and spoke in such a way** that a great number of Jews and Gentiles became believers.
Acts 14:1 (GW) The same thing happened in the city of Iconium. Paul and Barnabas went into the synagogue **and spoke in such a way** that a large crowd of Jews and Greeks believed.
Acts 14:1 (LEB) Now it happened that in Iconium they entered {together} into the synagogue of the Jews **and spoke in such a way** that a large number of both Jews and Greeks believed.
Acts 14:1 (NAS) In Iconium they entered the synagogue of the Jews together, **and spoke in such a manner** that a large number of people believed, both of Jews and of Greeks.
Acts 14:1 (NCV) In Iconium, Paul and Barnabas went as usual to the Jewish synagogue. They **spoke so well** that a great many Jews and Greeks believed.
Acts 14:1 (NIV) At Iconium Paul and Barnabas went as usual into the Jewish synagogue. There **they spoke so effectively** that a great number of Jews and Greeks believed.
Acts 14:1 (NLT) The same thing happened in Iconium. Paul and Barnabas went to the Jewish synagogue **and preached with such power** that a great number of both Jews and Greeks became believers.
Acts 14:1 (NRS) The same thing occurred in Iconium, where Paul and Barnabas went into the Jewish synagogue **and spoke in such a way** that a great number of both Jews and Greeks became believers.

Complete Jewish Bible	God's Word Translation	New International Version
Holman Christian Standard Bible	Lexham English Bible	New Living Translation
English Standard Version	New American Standard Version	New Revised Standard
Good News Translation	New Century Version	

All of the translations in the table above replaced **and so spake**

Comments:

- ***This is during the transitional period; it cannot be applied to our day of Grace.***

What The Bible Teaches: Author J. Anderson
c. *Iconium, Lystra and Derbe* Acts 14:1-20

Verses 1-2: Iconium was the fourth place visited on Paul's first missionary journey where it is recorded that he preached the gospel. This city was situated about one hundred miles to the east of Antioch. Their first preaching point was again the synagogue, where there was once again a mixed audience of Jews and Gentile proselytes. The response was exceptional, "a great multitude both of the Jews and also of the Greeks believed". This kind of evangelistic success always presented a danger that a riot would be produced. At Antioch it had been devout and honorable women together with the chief men of the city who were used against the preachers, but in Iconium it was the Gentiles. (**Acts 14:4** suggests that these Gentiles were outside the synagogue, and hence they were not all proselytes) Jews were only too willing to use people with whom they had little in common to make trouble for the preachers of the gospel. This is what the Jews did when they allied themselves with Pilate at the trial of the Lord Jesus. They hated the Roman occupiers of the land, but willingly took sides with Caesar as their king when it was to their advantage.

The Annotated Bible

Iconium was a Phrygian town, bordering on Here again the unbelieving Jews stirred up the Gentiles. They abode there a long time, and in spite of opposition and persecution **they spoke with much boldness the Word of God. Signs and wonders were also done by their hands.** When their lives were threatened by the unbelieving Jews and Gentiles, they fled to Lystra and Derbe.

Derbe was the home of a pious Jewess by name of Eunice. She had married a Greek, who had died. Her son was Timotheus and she lived with her mother Lois (Acts 26:1-3; Timothy 1:5). In Lystra another lame man is healed by the power of God. The ignorant heathen, seeing the miracle, thought the two apostles were gods and attempted to worship them. They abhorred their proceedings and refused the honor of men.

Acts 15:11

(KJV)
But we believe that through the grace of the Lord Jesus **Christ** we shall be saved, even as they.

Hebrew Names Version	The Webster Bible	Young's Literal Translation
Jubilee Bible 2000	Third Millennium Bible	Modern King James Version
King James Version	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	Wycliffe	**Darby Translation**

(ESV)
But we believe that we will be saved through the grace of the Lord Jesus **omitted**, just as they will."

American Standard Version	Lexham English Bible	New English Translation
Common English Bible	New American Standard Version	The Message Bible
Douay Rheims Catholic Bible	New Century Version	Revised Version
God's Word Translation	New International Version	English Standard Version
Good News Translation	New Living Translation	Weymouth New Testament
Holman Christian Standard Bible	New Revised Standard	World English Bible
Revised Standard Version	Orthodox Jewish Bible	Revised English Bible
Westcott & Hort Greek NT Critical Text	**Nestle's Interlinear Bible (Critical Text)**	

All of the translations in the table above omitted **Christ**

Comments:

"the Christ," meaning "the anointed one," the Messiah.

What The Bible Teaches: Author J. Anderson
Verses 6-11: Now we have not a meeting of the whole church, but of its leaders, the apostles and elders, though ultimately their decision, taken though the Holy Spirit "pleased … the whole church." **Acts 15:22** On this occasion, unlike that mentioned in **Galatians 2:11**, Peter lent his weight against these converted Pharisees. After many had taken part in the dispute, we finally have addresses by Peter, Barnabas and Paul, with a conclusion by James. In **Acts 15:7** Peter referred to his own experience in Cornelius' house (chapter 10), and he claimed divine approval for what had happened through the giving of the Holy Spirit. There was therefore no difference between Jews and Gentiles in the matter of salvation. Their hearts had been purified by faith, so Peter was quite clear that salvation was through faith and not by rites in any added form. The two sides of salvation were firstly the gospel of grace on the part of God, and secondly faith on the part of the hearer. "The grace of the Lord Jesus Christ" **Acts 15:11** is unusual in this connection, for by itself it is usually the final greeting in the New Testament letters. Here in verse 11, it is synonymous with "the grace of God." Its equivalent in the New Testament is Paul's use of the expression in **2Corinthians 8:9**, "ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

Peter emphasized the common ground occupied by Jew and Gentile in the new situation that had come to exist. His words "no difference" are parallel to those of Paul in **Romans 10:12**, "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all

that call upon him." Thus Peter concluded, "giving them the Holy Ghost, even as he did unto us; and put no difference between us and them … we believe that … we shall be saved, even as they." Note that he did not say, "they shall be saved, even as we," for that might have played into the hands of the Pharisees, placing the Gentiles upon Jewish ground. These men were tempting God by seeking to replace liberty by "a yoke on the neck of the disciples," which pressed men downwards into fear and despair instead of raising them up to hope and blessings in Christ.

Note: originally the responsible brethren were the apostles. **Acts 6:2** Then those responsible were "the apostles and elders." **Acts 15:6** Finally, it was "the elders." **Acts 20:17,18** This marks the change from apostolic times to what is normal in any local church.

Acts 15:18

(KJV)
Known unto God are all his works from the beginning of the world.

Hebrew Names Version	Orthodox Jewish Bible	World English Bible
Jubilee Bible 2000	Douay_Rheims Catholic Bible	Young's Literal Translation
King James Version	Third Millennium Bible	Modern King James Version
New King James Version	Tyndale	**Darby Translation**
Green's Interlinear Bible (Textus Receptus)	The Webster Bible	

Acts 15:18 (ASV) Saith the Lord, who maketh these things known from of old.
Acts 15:18 (ESV) known from of old.'
Acts 15:18 (NAS) SAYS THE LORD, WHO MAKES THESE THINGS KNOWN FROM LONG AGO.
Acts 15:18 (NIV) things known from long ago.
Acts 15:18 (NLT) he who made these things known so long ago.'
Acts 15:18 (RSV) says the Lord, who has made these things known from of old.'
Acts 15:18 (NET) *known from long ago*.

American Standard Version	Lexham English Bible	Revised Standard Version
Bible in Basic English	The Message Bible	Wycliffe
Common English Bible	New American Standard Version	Weymouth New Testament
The Complete Jewish Bible	New Century Version	Revised Version
Holman Christian Standard Bible	New International Version	New English Translation
English Standard Version	New Living Translation	**Nestle's Interlinear Bible (Critical Text)**
God's Word Translation	New Revised Standard	Westcott & Hort Greek NT Critical Text
Good News Translation		

All of the translations in the table above removes **Known unto God are all his works**

Comments:

What The Bible Teaches: Author J. Anderson
Verses 13-18: The next and last recorded speaker was James, understood to be the Lord's brother according to the flesh, and author of the Epistle of James. **1Colossians 15:7** He quoted a further witness to the truth of Gentile blessing, namely from the Old Testament prophet Amos.

Amos 9:11-12 There are two points:
1. that God intended the revival of His dwelling-place on earth;
2. that God intended Gentile blessing. (See the comments on **Acts 13:44-47**)

The Greek word for "agree" is interesting. Our word for "sympathy" is derived from it. The New Testament fulfilment is in harmony with the Old Testament prophecy. James made reference to the tabernacle. David's tabernacle was not Moses' tabernacle, which had been forsaken by God in Samuel's time. **Psalms 78:60** David's tabernacle was a tent specially erected on mount Zion to receive the ark, **2Samuel 6:17** but it ceased to be functional when the ark was brought into Solomon's temple, together with Moses' tabernacle. **1Kings 8:4** What had ceased to be functional ceremonially would be built again spiritually.

James identified a people upon whom God's name is called. **Acts 15:17** A Christian is a person who initially called on the name of the Lord and was saved. **Acts 2:21** Thereafter such people are called by His name. It is interesting to note that the very Greek word in **Acts 15:17** is translated "surnamed" several times in Acts, so that a Christian is a person who could easily be surnamed "the Lord's". Interesting parallels are found in the Old Testament for God's earthly people which could easily be transferred to us. **2Chronicles 7:14 Isaiah 43:1** His people are surely those on whom His name is called.

James here insisted that everything was happening in accordance with a divine plan, not only forecast in the Old Testament, but actually foreknown from the foundation of the world, "Known unto God are all his works from the beginning of the world". **Acts 15:18** So, the believers ought not to be taken by surprise since such a thing as Gentile blessing had always been in the purpose of God, just as the crucifixion and resurrection of Christ had been. Acts 2, 4 stress the same two points. These developments ought not to take any by surprise, since what happened to Christ, and now what was (and still is) happening in the gospel and in the church, are both in the counsels of God and in the Scriptures of truth. Before circumcision was commanded and before the law was given, there stood the promise to Abraham, "In thee shall all families of the earth be blessed". **Genesis 12:3**

Acts 15:34

(KJV)
Notwithstanding it pleased Silas to abide there still.

American Standard Version	New American Standard Version	Tyndale
Douay_Rheims Catholic Bible	Orthodox Jewish Bible	Wycliffe
Jubilee Bible 2000	The Webster Bible	Young's Literal Translation
King James Version	Third Millennium Bible	New King James Version
Green's Interlinear Bible (Textus Receptus)	Modern King James Version	**Darby Translation**

Acts 15:34 entire verse omitted

Common English Bible	Lexham English Bible	Revised Standard Version
English Standard Version	New Century Version	The Message Bible
God's Word Translation	New International Version	Weymouth New Testament
Good News Translation	New Living Translation	World English Bible
Hebrew Names Version	New Revised Standard	Revised Version
Holman Christian Standard Bible	**Nestle's Interlinear Bible (Critical Text)**	
New English Translation	Westcott & Hort Greek NT Critical Text	

All of the translations in the table above omitted Acts 15:34

Comments:

The verse **number** exists ("Drs. Westcott and Hort's The New Testament in the Original Greek – a critical Greek text based primarily on Westcott & Hort Greek NT Critical Text"), but the contents of the verse has been removed.
15:34 [WH omits this verse.]

This verse is only found here.

What The Bible Teaches: Author J. Anderson
Verses 30-35: The word "confirmed" in the Authorized Version is interesting. Acts **15:32** It is used on a number of occasions, in the sense of encouraging or strengthening those first disciples and churches; it is never used, as in Christendom, to describe a ceremony performed on an individual. The exhortations of Judas and Silas had this effect on the saints in Antioch, Acts **15:32** and the further visit of Paul and Silas had the same effect on the new churches in Syria and Cilicia. Acts **15:41**

With their mission accomplished, it was time for the visitors from Jerusalem to return home "to the apostles", but Silas chose to stay at Antioch, just as Barnabas had done previously. Acts 15:35, like previous verses as Acts 11:26 Acts 13:1 Acts 14:27-28, indicates what a privileged place Antioch was, with so many preachers and teachers, "Paul and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also". Acts 15:35

Acts 16:31

(KJV)
And they said, Believe on the Lord Jesus **Christ**, and thou shalt be saved, and thy house.

Hebrew Name Version	New King James Version	Young's Literal Translation
Jubilee Bible 2000	Third Millennium Bible	Modern King James Version
King James Version	The Webster Bible	**Darby Translation**
Green's Interlinear Bible (Textus Receptus)	World English Bible	

(ESV)
And they said, "Believe in the Lord Jesus **omitted**, and you will be saved, you and your household."

New English Translation	English Standard Version	New Living Translation
Revised Version	Good News Translation	New Revised Standard
American Standard Version	God's Word Translation	Douay-Rheims Catholic Bible
Basic English Bible	Lexham English Bible	Revised Standard Version
Common English Bible	The Message Bible	Tyndale
Complete Jewish Bible	Wycliffe	**Nestle's Interlinear Bible (Critical Text)**
Holman Christian Standard	New American Standard Version	Westcott & Hort Greek NT Critical Text
Weymouth New Testament	New International Version	

All of the translations in the table above omits **Christ**

Comments:

"the Christ," meaning "the anointed one," the Messiah.

What The Bible Teaches: Author J. Anderson

Verses 24-34: From a human point of view, to Paul and Silas it must have seemed strange divine guidance that led to a dungeon-prison in Philippi. But the prisoners behaved magnificently. What they did could only come from believing that they were in the current of the will of God. What a wonderful illustration they were of that peace, which Paul later described when he wrote to those inhabitants of Philippi who became Christians, "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus". **Philippians 4:7** With backs bleeding and sore, with their feet cramped in stocks and in the blackness of the inner dungeon at midnight, they sang praises to God. At the critical moment, there was a divine intervention from heaven; an earthquake burst open the prison doors, but not to let the prisoners scatter for freedom. We do not know what prompted the asking of that famous question, "What must I do to be saved". **Acts 16:30** Was it the collapse of the jailer's world about him? Was it the behavior of the prisoners who could so easily have escaped? Was it to be saved from the Roman authorities who would put him to death if prisoners were lost? Or, was it a call for genuine salvation? Certainly, he could not have heard the songs of praise of Paul and Silas since **Acts 16:27** states that he was asleep, unlike the other prisoners who heard their prayer and praise. We do not know, but the outcome was the creation of a second christian household in Philippi, and that of a very different kind from the first. A second baptism took place, and the jailer proved that he had been changed when his attitude towards the preachers changed. His callousness gave place to gentleness, and his pitilessness to kindness, providing simple medical care and food.

The third mentioned, but nameless, beneficiary from the preaching of the gospel in Philippi was this jailer. It needed a vastly different set of circumstances to gain his conversion from those required in Lydia's case, but this is how God works. Lydia was met at a religious prayer meeting; the jailer at his place of employment. The former was converted at a place where "prayer was wont to be made"; the latter where praise was raised, perhaps for the only time in history. Lydia had a background of Jewish religion and the Old Testament Scriptures; the jailer was no doubt an ignorant heathen. Relative to his imprisonment, Paul might well have used the words that he later wrote to the Philippians, "the things which happened unto me have fallen out rather unto the furtherance of the gospel". **Philippians 1:12**

The church at Philippi was the first individual church formed for which we have a letter preserved in the New Testament from the apostle's pen. (Though it must be realized that the epistles to the Thessalonians, Corinthians and Romans were written previously to churches that had been formed after that at Philippi, and that the epistle to the Galatians was written to a group of churches.) We would expect links between Acts 16 and the epistle to the Philippians. We have already referred to two such. **Philippians 1:12 Philippians 4:7** It is also interesting to note the mentions of the word "gain" in the epistle **Philippians 1:21 Philippians 3:7-8** to believers in a city where gain was considered to be so important. Paul's manner of life while he was among them was also to be an example, "Those things, which ye have … seen in me, do". **Philippians 4:9**

Once again God opened prison doors in the Acts. The first time in **Acts 4:3 Acts 3:7** was normal; the following two occasions with the apostles and Peter it was the angel of the Lord who opened the doors; **Acts 5:19 Acts 12:7-10** the fourth time in **Acts 16:26** it was through an earthquake by divine intervention. "Omnipotence has servants everywhere", in humans, in angels and in nature; on earth, in heaven, and in the forces of the universe.

Acts 17:26

(KJV)
And hath made of one **blood** all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

Basic English Bible	**King James Version**	World English Bible
Darby Translation	New King James Version	Young's Literal Translation
Hebrew Name Version	Third Millennium Bible	Modern King James Version
Jubilee Bible 2000	Tyndale	
Green's Interlinear Bible (Textus Receptus)	The Webster Bible	

(ESV)
And he made from one **man** every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place,

Revised Version	English Standard Version	New International Version
American Standard Version	Good News Translation	New Living Translation
Common English Bible	God's Word Translation	New Revised Standard
Complete Jewish Bible	Lexham English Bible	Douay-Rheims Catholic Bible
Holman Christian Standard	The Message Bible	Revised Standard Version
Weymouth New Testament	Wycliffe	Westcott & Hort Greek NT Critical Text
Nestle's Interlinear Bible (Critical Text)	New American Standard Version	New English Translation

All of the translations in the table above replaces **blood** with **man.**

Comments:

What The Bible Teaches: Author J. Anderson

Verses 22-30: Paul's starting point in his sermon was the multitude of idols that he saw in their city. They were not satisfied with the battery of them named in Homer, etc., but in case they had left out one they inscribed one, "To the unknown god". His finishing point was to be "Jesus, and the resurrection". **Acts 17:18-31**

Firstly, the God of creation is introduced, **Acts 17:24-25** the Owner of all things, and hence as the Giver He needed nothing Himself. Greek mythology attributed creation in all its elements to a series of gods; Paul attributed all creation to the one God. Greek mythology caused temples and shrines to be erected to each of their gods, plus the extra one and its altar. Paul insisted that the God of creation was too great to be contained in any temple made with hands. Elsewhere Paul has shown that the heathen should know God through His creation, but "when they knew God, they glorified him not as God, neither were thankful". **Romans 1:19-21**

But He is not only the God of creation, He is also the God of history. The men of Athens were also told that God "hath determined the times before appointed, and the bounds of their habitation". **Acts 17:26** Their responsibility was to "seek the Lord". But men did not, and those historical times are described as "the times of this ignorance". They did not know that men could seek the Lord; that He was not very far from men; that their life derived from Him. It was no use quoting the Old Testament Scriptures to demonstrate these facts; Paul had to resort to one of their own poets who declared, "For we are also his offspring". This quotation is by Aratus a

Cilician poet, and almost the same words are used by Cleanthes, both of whom were Stoics. Paul used another profane quotation in **Titus 1:12**, not that we are to assume that Paul had a good knowledge of Greek literature; as a Pharisee and then as a Christian he had other things to occupy his attention.

As far as the Jews were concerned, those times of ignorance saw God overlooking their sins in view of the coming sacrifice of Christ, **Romans 3:25** but as far as Gentiles were concerned, those days of ignorance were succeeded by days when they had (and have) the opportunity to repent.

Acts 17:29

(KJV)
Forasmuch then as we are the offspring of God, we ought not to think that the **Godhead** is like unto gold, or silver, or stone, graven by art and man's device.

American Standard Version	The Webster Bible	Revised Version
King James Version	Third Millennium Bible	**Green's Interlinear Bible (Textus Receptus)**
Third Millennium Bible	Young's Literal Translation	
Tyndale	Modern King James Version	

(ESV)
Being then God's offspring, we ought not to think that the **divine being** is like gold or silver or stone, an image formed by the art and imagination of man.

Bible in Basic English	Jubilee Bible 2000	Douay Rheims Catholic Bible
Common English Bible	Lexham English Bible	Orthodox Jewish Bible
Complete Jewish Bible	The Message Bible	Revised Standard Version
Holman Christian Standard Bible	New American Standard Version	World English Bible
Darby Translation	New Century Version	Weymouth New Testament
English Standard Version	New International Version	Wycliffe
God's Word Translation	New King James Version	**Nestle's Interlinear Bible (Critical Text)**
Good News Translation	New Living Translation	Westcott & Hort Greek NT Critical Text
Hebrew Names Version	New Revised Standard	New English Translation

All of the translations in the table above they changed the word **Godhead** to **divine being**.

Comments:

Godhead in this verse is: Deity, the one true God
Strong 2304, *theios* (godhead)
Critical Text uses a different word *Strong 2303, theíon (brimstone)*
Nestle's says (divine nature)
DIVINE
THEIOS, A. Noun: In Acts 17: 29 it is used as a noun with the definite article, to denote the Godhead," the Deity (i.e., the one true God). This word, *theios* instead of *theos*, was purposely used by the Apostle in speaking to Greeks on Mars Hill, as in accordance with Greek usage.

What The Bible Teaches: Author J. Anderson

Verses 22-30: Paul's starting point in his sermon was the multitude of idols that he saw in their city. They were not satisfied with the battery of them named in Homer, etc., but in case they had left out one they inscribed one, "To the unknown god". His finishing point was to be "Jesus, and the resurrection". Acts **17:18-31**

Firstly, the God of creation is introduced, Acts **17:24-25** the Owner of all things, and hence as the Giver He needed nothing Himself. Greek mythology attributed creation in all its elements to a series of gods; Paul attributed all creation to the one God. Greek mythology caused temples and shrines to be erected to each of their gods, plus the extra one and its altar. Paul insisted that the God of creation was too great to be contained in any temple made with hands. Elsewhere Paul has shown that the heathen should know God through His creation, but "when they knew God, they glorified him not as God, neither were thankful". Romans **1:19-21**

But He is not only the God of creation, He is also the God of history. The men of Athens were also told that God "hath determined the times before appointed, and the bounds of their habitation". Acts **17:26** Their responsibility was to "seek the Lord". But men did not, and those historical times are described as "the times of this ignorance". They did not know that men could seek the Lord; that He was not very far from men; that their life derived from Him. It was no use quoting the Old Testament Scriptures to demonstrate these facts; Paul had to resort to one of their own poets who declared, "For we are also his offspring". This quotation is by Aratus a Cilician poet, and almost the same words are used by Cleanthes, both of whom were Stoics. Paul used another profane quotation in Titus **1:12**, not that we are to assume that Paul had a good knowledge of Greek literature; as a Pharisee and then as a Christian he had other things to occupy his attention.

As far as the Jews were concerned, those times of ignorance saw God overlooking their sins in view of the coming sacrifice of Christ, Romans **3:25** but as far as Gentiles were concerned, those days of ignorance were succeeded by days when they had (and have) the opportunity to repent.

Acts 19:10

(KJV)
And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord **Jesus**, both Jews and Greeks.

Hebrew Names Version	New King James Version	World English Bible
Jubilee Bible 2000	Orthodox Jewish Bible	Young's Literal Translation
King James Version	Third Millennium Bible	Modern King James Version
The Message Bible	Tyndale	**Darby Translation**
Green's Interlinear Bible (Textus Receptus)	The Webster Bible	

(ESV)
This continued for two years, so that all the residents of Asia heard the word of the Lord **omitted**, both Jews and Greeks.

American Standard Version	Lexham English Bible	Revised Standard Version
Bible in Basic English	Douay Rheims Catholic Bible	Weymouth New Testament
Common English Bible	New American Standard Version	Wycliffe
Complete Jewish Bible	New Century Version	Revised Version
Holman Christian Standard Bible	New International Version	New English Translation
English Standard Version	New Living Translation	Westcott & Hort Greek NT Critical Text
Good News Translation	New Revised Standard	**Nestle's Interlinear Bible (Critical Text)**
God's Word Translation	Douay-Rheims Catholic Bible	

All of the translations in the table above omitted **Jesus**

Comments:

What The Bible Teaches: Author J. Anderson
Verses 8-10: We do not know if Paul's synagogue preaching in Ephesus lasted longer than it did in Corinth, since only the duration of the former is stated, namely, three months. It is remarkable that they allowed the apostle such a long time to dispute and persuade "the things concerning the kingdom of God". Only when the Jewish reaction was hardened in unbelief did Paul change his venue for preaching to "the school of one Tyrannus". When we read in Acts **19:9**, "he … separated the disciples", we conclude that other believers were supporting him in the synagogue, and that everyone departed with Paul. This gospel testimony was additional to the development of the church in Ephesus, and indeed brought converts into it from a Jewish and Gentile proselyte background, while later converts from the idol worship of Diana were brought in as well. Three months in the synagogue and two years in the school of Tyrannus formed the major part of Paul's stay in Ephesus, which lasted three years altogether. Acts **20:31** This was his longest stay in any city as far as we know, and throughout he was surrounded by the idolatrous practices associated with one of the Seven Wonders of the Ancient World, the temple of Diana. But the ripples of his preaching were widespread, "all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks". Thus the church at Colosse and the six other Asian churches named in Revelation 2-3 must have been established at this time. For example, it seems that Paul heard of the faith of the Colossians through Epaphras, and he knew that "the gospel … is come unto you, as it is in all the world". Colossians **1:5-9**

Acts 20:25

(KJV)
And now, behold, I know that ye all, among whom I have gone preaching the kingdom **of God**, shall see my face no more.

Darby Translation	New Century Version	World English Bible
Good News Translation	New King James Version	Wycliffe
God's Word Translation	Douay-Rheims Catholic Bible	Young's Literal Translation
Hebrew Name Version	Third Millennium Bible	Modern King James Version
Jubilee Bible 2000	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
King James Version	The Webster Bible	

(ESV)
And now, behold, I know that none of you among whom I have gone about proclaiming the kingdom **omitted** will see my face again.

New English Translation	Holman Christian Standard	New American Standard Version
Revised Version	Weymouth New Testament	New International Version
American Standard Version	English Standard Version	New Living Translation
Basic English Bible	Lexham English Bible	New Revised Standard
Common English Bible	The Message Bible	Revised Standard Version
Complete Jewish Bible	**Nestle's Interlinear Bible (Critical Text)**	Westcott & Hort Greek NT Critical Text

All of the translations in the table above omits **of God**

Comments:

What The Bible Teaches: Author J. Anderson

Verses 22-25: The apostle now looks towards the future concerning himself in these verses. We are not informed why he was so anxious to go to Jerusalem, apart from the fact that he was helping to carry the love gift from the churches to the saints there. **Romans 15:25-28** His anticipation of his arrival at his destination was full of foreboding, yet he persevered with his intentions. Later we have a few examples of the Holy Spirit testifying about the bonds and afflictions that awaited him. **Acts 21:11** He had already experienced afflictions in almost every city that he had visited, in keeping with the Lord's words, "I will show him how great things he must suffer for my name's sake". **Acts 9:16**

Yet Paul was indomitable in spirit; his life was of no importance provided that the service of the Lord was accomplished. Just as he claimed at the end of his life that he had finished his course, **2Timothy 4:7** so here at this critical point of his service he claimed that he wanted to finish his course with joy. He wanted to complete the race and to reach the winning post. The finishing of the course consisted of completing his service of testifying to "the gospel of the grace of God", the first time that Paul had called his message by such an impressive name. The sad part of this was that Paul acknowledged that they would see his face no more. Not that Paul knew what his future movements would be, since **1Timothy 1:3** suggests that he visited Ephesus again after his first imprisonment, though he did not remain there.

Acts 20:32

(KJV)
And now, **brethren,** I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	**Darby Translation**

(ESV)
And now **omitted** I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified.

Revised Version	English Standard Version	New International Version
American Standard Version	Good News Translation	New Living Translation
Basic English Bible	God's Word Translation	New Revised Standard
Common English Bible	Lexham English Bible	Douay-Rheims Catholic Bible
Complete Jewish Bible	The Message Bible	Revised Standard Version
Holman Christian Standard	Wycliffe	**Nestle's Interlinear Bible (Critical Text)**
Weymouth New Testament	New American Standard Version	New English Translation
Westcott & Hort Greek NT Critical Text		

All of the translations in the table above omits **brethren**

Comments:

What The Bible Teaches: Author J. Anderson
Verse 32: The Lord's servants cannot remain in the same place all the time for the sake of averting trouble if it arises. Paul, therefore, commended the Ephesians to God and the word of His grace. Also, in this verse we find his first mention of the believer's inheritance; in his letters he often wrote about the subject. **Galatians 3:18 Ephesians 1:14 Eph 1:18 Colossians 3:24**

Any New Testament mention of an inheritance for the people of God must stand in contrast to that of the people of Israel. This contrast exists more strongly in **1Peter 1:4-5** than anywhere else. The Christian's inheritance is heavenly and therefore cannot be lost like an earthly one. W. E. Vine defines it as "the prospective condition and possessions of the believer in the new order of things to be ushered in at the return of Christ".

Believers have already been referred to as saints in the Acts, but **Acts 20:32** is the first time the word "sanctified" is used to describe them. The heavenly inheritance is not for unconverted Jews, but for "set apart" people out of every nation.

While believers wait for that inheritance, Paul commends them to God (some Greek manuscripts have "the Lord") and to the word of His grace. This last would build them up or edify them, for Paul's objective was, "Let all things be done unto edifying". **1Corinthians 14:26 2Corinthians 12:19** This word "grace" plays a large part in Paul's writings. All this inheritance

given to the Ephesians and to every believer (unlike Israel because of their physical birth) comes rather because of God's exceeding grace.

Acts 23:9

(KJV)
And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him**, let us not fight against God.**

Hebrew Names Version	New King James Version	World English Bible
Jubilee Bible 2000	Third Millennium Bible	Young's Literal Translation
King James Version	Tyndale	Modern King James Version
The Message Bible	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
Darby Translation		

(ESV)
Then a great clamor arose, and some of the scribes of the Pharisees' party stood up and contended sharply, "We find nothing wrong in this man. **What** if a spirit or an angel spoke to him**?**" **omitted**

American Standard Version	Good News Translation	New American Standard Version
Basic English Bible	Holman Christian Standard	New Revised Standard
Common English Bible	God's Word Translation	New Living Translation
English Standard Version	Lexham English Bible	Revised Standard Version
Complete Jewish Bible	New Century Version	Weymouth New Testament
Orthodox Jewish Bible	New International Version	Revised Version
Nestle's Interlinear Bible (Critical Text)	Douay-Rheims Catholic Bible	Westcott & Hort Greek NT Critical Text
New English Translation		

All of the translations in the table above omitted **let us not fight against God** and ***also changed the punctuation.***

Comments:

What The Bible Teaches: Author J. Anderson

Verses 6-9: Paul detected that the Sanhedrin was divided between Pharisees and Sadducees, and decided to exploit their differences by referring to "the hope and resurrection of the dead". He recalled that he had been a Pharisee, and the son of a Pharisee (some Greek manuscripts have "Pharisees"), just as he was a Hebrew of the Hebrews. By saying "resurrection of the dead", he used the Pharisees' concept, not the christian concept which would be "resurrection out from among the dead".

Paul's appeal to the Pharisees simply resulted in a deep cleavage between the two sections of the Sanhedrin; evidently resurrection was a subject that could not be mentioned in any discussion of doctrine! The Pharisees sided with him even to the extent of suggesting that a spirit or angel might have spoken to him, in which the Sadducees did not believe. Once again Gamaliel's old fear in **Acts 5:39** was raised, "Let us not fight against God". They little knew that they had been fighting against God on every occasion that persecution was raised against His servants. But "He that sitteth in the heavens shall laugh: the Lord shall have them in derision". **Psalms 2:1-5**

Acts 24:6

(KJV)
Who also hath gone about to profane the temple: whom we took, **and would have judged according to our law.**

American Standard Version	New King James Version	The Webster Bible
Darby Translation	Orthodox Jewish Bible	Wycliffe
Hebrew Names Version	Douay Rheims Catholic Bible	Young's Literal Translation
Jubilee Bible 2000	Third Millennium Bible	Holman Christian Standard Bible
King James Version	Tyndale	Modern King James Version
New American Standard Version	**Green's Interlinear Bible (Textus Receptus)**	Revised Version

(ESV)
He even tried to profane the temple, but we seized him. **omitted**

Common English Bible	New Century Version	Weymouth New Testament
English Standard Version	New International Version	World English Bible
God's Word Translation	New Living Translation	Westcott & Hort Greek NT Critical Text
Good News Translation	New Revised Standard	New English Translation
Lexham English Bible	Revised Standard Version	
Nestle's Interlinear Bible (Critical Text)	The Message Bible	

All of the translations in the table above omitted **and would have judged according to our law.**

Comments:

What The Bible Teaches: Author J. Anderson
e. *Paul's Trial before Felix* Acts 24:1-27

Thus, Paul's case passed from the hands of the Jewish Sanhedrin into those of the Roman governor Felix. Five days later his accusers arrived, namely the Jewish Sanhedrin led by Ananias the high priest and the orator (not a professional lawyer, but a professional speaker) to present their case. It was almost a replica of the Lord's situation when He appeared before Pilate: once again Paul shared "the fellowship of his sufferings". He was being bandied about between Jews and Romans, and between different officials in the Roman establishment.

Verses 1-21: The orator spoke first. He flattered Felix (something that Paul would never do in his evangelistic work), **1Thessalonians 2:4-5** and went on to accuse Paul in vehement terms. He was "a pestilent fellow", a "mover of sedition" throughout world Jewry, a ringleader of the sect of the Nazarenes, a profaner of the temple. Some Greek manuscripts omit **Acts 24:7** in which Lysias is condemned for his part in rescuing Paul. Tertullus claimed that what he had accused Paul of would be confirmed by an examination of the prisoner (the Authorized Version may read as if the examination would be of the high priest and elders, but strictly the examination is of Paul).

The apostle commenced in **Acts 24:10** by saying a pleasing thing about Felix, but what he said was not flattery it was true. He declared that some of the charges were impossible, since it was

only twelve days since his arrival in Jerusalem. He had not engaged in dispute in the temple, synagogues nor in the city. He confessed that he did follow after “the way which they call heresy”, but stressed the common features between Judaism and Christianity: the worship of the God of their fathers, the things which were written in the prophets, the hope of Israel, and the resurrection of both kinds of dead people. In order to calm the situation, he did not expound the doctrines that were peculiar to Christianity. His attitude was to offend nobody, neither God nor men, but his presence in the city was to do what he had done on a previous occasion, namely to take alms and offerings to his nation (strictly, to the church in Jerusalem). This corresponds to his stated intention for such a visit to Jerusalem in **Romans 15:25 1Corinthians 16:3-4 2Corinthians 8:4**. He claimed that in the temple he was purified, and that there was no disturbance whatsoever. He stated that those Asiatic Jews who found him in the temple ought to have been present to answer his objections, or alternatively that the members of the Sanhedrin who were present ought to be pressed about any evil that they found in him. He insisted that the crux of the matter was the subject of the resurrection of the dead, the dividing point between Pharisees and Sadducees. How unlike this unrighteous judgment of men from God’s judgment, for He will judge the world in righteousness. **Acts 17:31**

Acts 24:7

(KJV)
But the chief captain Lysias came upon us, and with great violence took him away out of our hands,

American Standard Version	**King James Version**	Third Millennium Bible
Douay_Rheims Catholic Bible	New American Standard Version	Tyndale
Hebrew Names Version	Orthodox Jewish Bible	Wycliffe
Holman Christian Standard Bible	Revised Standard Version	Young's Literal Translation
Jubilee Bible 2000	The Webster Bible	Modern King James Version
Green's Interlinear Bible (Textus Receptus)	New King James Version	**Darby Translation**
Revised Version		

Acts 24:7 entire verse omitted

Common English Bible	New Century Version	Weymouth New Testament
English Standard Version	New International Version	World English Bible
God's Word Translation	New Living Translation	Westcott & Hort Greek NT Critical Text
Good News Translation	New Revised Standard	
Lexham English Bible	New English Translation	
Nestle's Interlinear Bible (Critical Text)	The Message Bible	

All of the translations in the table above omitted Acts 24:7. **See Acts 21:33**

Comments:

The verse **number** exists ("Drs. Westcott and Hort's The New Testament in the Original Greek – a critical Greek text based primarily on Westcott & Hort Greek NT Critical Text"), but the contents of the verse has been removed.
24:7 [WH omits this verse.]

This verse is only found here.

What The Bible Teaches: Author J. Anderson
e. *Paul's Trial before Felix* Acts 24:1-27

Thus, Paul's case passed from the hands of the Jewish Sanhedrin into those of the Roman governor Felix. Five days later his accusers arrived, namely the Jewish Sanhedrin led by Ananias the high priest and the orator (not a professional lawyer, but a professional speaker) to present their case. It was almost a replica of the Lord's situation when He appeared before Pilate: once again Paul shared "the fellowship of his sufferings". He was being bandied about between Jews and Romans, and between different officials in the Roman establishment.

Verses 1-21: The orator spoke first. He flattered Felix (something that Paul would never do in his evangelistic work), 1Thessalonians **2:4-5** and went on to accuse Paul in vehement terms. He was "a pestilent fellow", a "mover of sedition" throughout world Jewry, a ringleader of the sect of the Nazarenes, a profaner of the temple. Some Greek manuscripts omit Acts **24:7** in which Lysias is condemned for his part in rescuing Paul. Tertullus claimed that what he had accused Paul of would be confirmed by an examination of the prisoner (the Authorized Version

may read as if the examination would be of the high priest and elders, but strictly the examination is of Paul).

The apostle commenced in Acts **24:10** by saying a pleasing thing about Felix, but what he said was not flattery-it was true. He declared that some of the charges were impossible, since it was only twelve days since his arrival in Jerusalem. He had not engaged in dispute in the temple, synagogues nor in the city. He confessed that he did follow after “the way which they call heresy”, but stressed the common features between Judaism and Christianity: the worship of the God of their fathers, the things which were written in the prophets, the hope of Israel, and the resurrection of both kinds of dead people. In order to calm the situation, he did not expound the doctrines that were peculiar to Christianity. His attitude was to offend nobody, neither God nor men, but his presence in the city was to do what he had done on a previous occasion, namely to take alms and offerings to his nation (strictly, to the church in Jerusalem). This corresponds to his stated intention for such a visit to Jerusalem in Romans **15:25 1Corinthians 16:3-4, 2Corinthians 8:4**. He claimed that in the temple he was purified, and that there was no disturbance whatsoever. He stated that those Asiatic Jews who found him in the temple ought to have been present to answer his objections, or alternatively that the members of the Sanhedrin who were present ought to be pressed about any evil that they found in him. He insisted that the crux of the matter was the subject of the resurrection of the dead, the dividing point between Pharisees and Sadducees. How unlike this unrighteous judgment of men from God’s judgment, for He will judge the world in righteousness. Acts **17:31**

Acts 24:8

(KJV)
Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

American Standard Version	New King James Version	Modern King James Version
Darby Translation	Douay_Rheims Catholic Bible	Wycliffe
Jubilee Bible 2000	Third Millennium Bible	Young's Literal Translation
King James Version	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
New American Standard Version	The Webster Bible	Revised Version

(ESV)
Omitted By examining him yourself you will be able to find out from him about everything of which we accuse him."

Holman Christian Standard Bible	Orthodox Jewish Bible	Weymouth New Testament
Common English Bible	Revised Standard Version	World English Bible
English Standard Version	New Century Version	Westcott & Hort Greek NT Critical Text
God's Word Translation	New International Version	New English Translation
Good News Translation	New Living Translation	
Lexham English Bible	New Revised Standard	
Nestle's Interlinear Bible (Critical Text)	The Message Bible	

All of the translations in the table above omitted **Commanding his accusers to come unto thee:**

(HNV)
Acts 24:8 entire verse omitted

Hebrew Names Version		

All of the translations in the table above omitted Acts 24:8. **See Acts 23:30.**

Comments:

What The Bible Teaches: Author J. Anderson
e. *Paul's Trial before Felix* Acts 24:1-27

Thus Paul's case passed from the hands of the Jewish Sanhedrin into those of the Roman governor Felix. Five days later his accusers arrived, namely the Jewish Sanhedrin led by Ananias the high priest and the orator (not a professional lawyer, but a professional speaker) to present their case. It was almost a replica of the Lord's situation when He appeared before Pilate: once again Paul shared "the fellowship of his sufferings". He was being bandied about between Jews and Romans, and between different officials in the Roman establishment.

Verses 1-21: The orator spoke first. He flattered Felix (something that Paul would never do in his evangelistic work), **1Thhessalonians 2:4-5** and went on to accuse Paul in vehement terms. He was "a pestilent fellow", a "mover of sedition" throughout world Jewry, a ringleader of the sect of the Nazarenes, a profaner of the temple. Some Greek manuscripts omit **Acts 24:7** in which Lysias is condemned for his part in rescuing Paul. Tertullus claimed that what he had accused Paul of would be confirmed by an examination of the prisoner (the Authorized Version

may read as if the examination would be of the high priest and elders, but strictly the examination is of Paul).

The apostle commenced in **Acts 24:10** by saying a pleasing thing about Felix, but what he said was not flattery-it was true. He declared that some of the charges were impossible, since it was only twelve days since his arrival in Jerusalem. He had not engaged in dispute in the temple, synagogues nor in the city. He confessed that he did follow after “the way which they call heresy”, but stressed the common features between Judaism and Christianity: the worship of the God of their fathers, the things which were written in the prophets, the hope of Israel, and the resurrection of both kinds of dead people. In order to calm the situation, he did not expound the doctrines that were peculiar to Christianity. His attitude was to offend nobody, neither God nor men, but his presence in the city was to do what he had done on a previous occasion, namely to take alms and offerings to his nation (strictly, to the church in Jerusalem). This corresponds to his stated intention for such a visit to Jerusalem in **Romans 15:25 1Corinthians 16:3-4 2Corinthians 8:4**. He claimed that in the temple he was purified, and that there was no disturbance whatsoever. He stated that those Asiatic Jews who found him in the temple ought to have been present to answer his objections, or alternatively that the members of the Sanhedrin who were present ought to be pressed about any evil that they found in him. He insisted that the crux of the matter was the subject of the resurrection of the dead, the dividing point between Pharisees and Sadducees. How unlike this unrighteous judgment of men from God’s judgment, for He will judge the world in righteousness. **Acts 17:31**

Acts 24:15

(KJV)
And have hope toward God, which they themselves also allow, that there shall be a resurrection of **the dead,** both of the just and unjust.

Basic English Bible	**King James Version**	World English Bible
Good News Translation	New Century Version	Young's Literal Translation
God's Word Translation	New King James Version	Modern King James Version
Hebrew Name Version	Third Millennium Bible	The Webster Bible
Jubilee Bible 2000	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
Darby Translation		

(ESV)
having a hope in God, which these men themselves accept, that there will be a resurrection of **omitted** both the just and the unjust.

Revised Version	English Standard Version	New Living Translation
American Standard Version	Lexham English Bible	New Revised Standard
Common English Bible	The Message Bible	Douay-Rheims Catholic Bible
Complete Jewish Bible	New American Standard Version	Revised Standard Version
Holman Christian Standard	New International Version	Wycliffe
Nestle's Interlinear Bible (Critical Text)	Weymouth New Testament	New English Translation
Westcott & Hort Greek NT Critical Text		

All of the translations in the table above omits **the dead**

Comments:

What The Bible Teaches: Author J. Anderson
e. *Paul's Trial before Felix* Acts 24:1-27

Thus, Paul's case passed from the hands of the Jewish Sanhedrin into those of the Roman governor Felix. Five days later his accusers arrived, namely the Jewish Sanhedrin led by Ananias the high priest and the orator (not a professional lawyer, but a professional speaker) to present their case. It was almost a replica of the Lord's situation when He appeared before Pilate: once again Paul shared "the fellowship of his sufferings". He was being bandied about between Jews and Romans, and between different officials in the Roman establishment.

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Acts 26:14

(KJV)

And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue,Saul, Saul, why persecutest thou me? it is hard for thee to kick against the **pricks**.

Jubilee Bible 2000	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
King James Version	Wycliffe	Westcott & Hort Greek NT Critical Text
Orthodox Jewish Bible	Young's Literal Translation	

(ESV)

And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew language, 'Saul, Saul, why are you persecuting me? It is hard for you to kick against the **goads**.'

American Standard Version	Lexham English Bible	Revised Standard Version
Bible in Basic English	The Message Bible	Weymouth New Testament
Common English Bible	New American Standard Version	Hebrew Nanes Version
Complete Jewish Bible	New Century Version	Revised Version
Holman Christian Standard Bible	New International Version	Modern King James Version
Darby Translation	New King James Version	Third Millennium Bible
English Standard Version	New Living Translation	The Webster Bible
Good News Translation	New Revised Standard	**Nestle's Interlinear Bible (Critical Text)**
God's Word Translation	Douay Rheims Catholic Bible	New English Translation

All of the translations in the table above they changed the word **pricks** to **goads**.

Comments:

Believers Bible Commentary: Author William MacDonald

26:12-14 It was while he was on one of these foreign expeditions that a great transforming experience occurred in his life. He was enroute to Damascus, equipped with official papers authorizing him to arrest the Christians and bring them back to Jerusalem for punishment. At midday he was overcome by a vision of glory. A light from heaven shone upon him, brighter than the midday After he had fallen to the ground, he heard a voice asking this probing question: "Saul, why are you persecuting Me?" The voice also added the revealing words, "It is hard for you to kick against the goads." Goads were sharply pointed instruments used to force stubborn animals to move ahead. Paul had been kicking against the goad of his own conscience, but even against the convicting more important voice of the Holy Spirit. He had never been able to forget the poise and grace with which Stephen had died. He had been fighting against God Himself.

Acts 28:16

(KJV)
And when we came to Rome, **the centurion delivered the prisoners to the captain of the guard: but** Paul was suffered to dwell by himself with a soldier that kept him.

Darby Translation	New King James Version	World English Bible
Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
Revised Version		

(ESV)
And when we came into Rome, **omitted** Paul was allowed to stay by himself, with the soldier that guarded him.

American Standard Version	Weymouth New Testament	New American Standard Version
Basic English Bible	English Standard Version	New International Version
Common English Bible	Good News Translation	New Living Translation
Complete Jewish Bible	God's Word Translation	New Revised Standard
Holman Christian Standard	Lexham English Bible	Douay-Rheims Catholic Bible
Wycliffe	The Message Bible	Revised Standard Version
New English Translation	**Nestle's Interlinear Bible (Critical Text)**	Westcott & Hort Greek NT Critical Text

All of the translations in the table above omits **the centurion delivered the prisoners to the captain of the guard: but**

Comments:

What The Bible Teaches: Author J. Anderson

Verses 15-16: In spite of the military escort, the apostle had various privileges; the presence of soldiers did not prevent a second escort formed of brethren from Rome accompanying Paul, Luke and Aristarchus on their way. No wonder Paul thanked God and took courage, since the seat of the Caesars contained Christians. The city in which he had arrived as a total stranger was not entirely hostile. His letters to Rome, written several years before in advance of his arrival, had identified four groups of Christians, presumably in different districts of the great city (see **Romans 16:5, 10, 14, 15**).

While the other prisoners brought from Caesarea to appear before Caesar in person were imprisoned in Rome, Paul was kept under house arrest. He was continually chained to a Roman soldier, but he could have as many visitors as he liked. Among the people whom Paul evangelized was a group that he never would have been able to contact had he visited the metropolis as a free man. In his letter to the Philippians, he wrote, "My bonds are manifest in all the Praetorian Guard and in all other places" **Philippians 1:13**. If it fell to each of the imperial guardsmen to guard Paul for four hours during his two year's imprisonment, then it can be appreciated why he claimed that the whole palace guard heard the gospel!

Acts 28:29

(KJV)

And when he had said these words, the Jews departed, and had great reasoning among themselves.

American Standard Version	**King James Version**	Third Millennium Bible
Douay_Rheims Catholic Bible	New American Standard Version	Tyndale
Hebrew Names Version	Orthodox Jewish Bible	World English Bible
Holman Christian Standard Bible	**Darby Translation**	Wycliffe
Jubilee Bible 2000	The Webster Bible	Young's Literal Translation
Green's Interlinear Bible (Textus Receptus)	Modern King James Version	New King James Version

Acts 28:29 entire verse omitted

Common English Bible	Lexham English Bible	Revised Standard Version
English Standard Version	New Century Version	The Message Bible
God's Word Translation	New International Version	Weymouth New Testament
Good News Translation	New Living Translation	Revised Version
Nestle's Interlinear Bible (Critical Text)	New English Translation	
Westcott & Hort Greek NT Critical Text	New Revised Standard	

All of the translations in the table above omitted Acts 28:29

Comments:

The verse **number** exists ("Drs. Westcott and Hort's The New Testament in the Original Greek – a critical Greek text based primarily on Westcott & Hort Greek NT Critical Text"), but the contents of the verse has been removed.
28:29 [WH omits this verse.]

This verse is only found here.

Believers Bible Commentary: Author William MacDonald

28:29The unbelieving Jews departed, arguing among themselves. As Calvin points out, Paul's quoting a prophecy against them irritated the godly element who rejected the Messiah. It whipped them into a fury against those Jews who accepted Him. The reformer makes a helpful application: Finally, it will be in vain for anyone to object from this that the Gospel of Christ causes contentions, when it is obvious that these spring only from the stubbornness of men. And indeed, in order to enjoy peace with God, it is necessary for us to wage war with those who treat Him with contempt.

What The Bible Teaches: Author J. Anderson

Verse 29: This verse is not found in some Greek manuscripts, in which case Acts virtually ends with "the Gentiles … will hear it".

"Ye Gentile sinners ne'er forget The wormwood and the gall. Go spread your trophies at His feet. And crown Him Lord of all."

Romans 1:3

(KJV)
Concerning his Son **Jesus Christ our Lord**, which was made of the seed of David according to the flesh;

Holman Christian Standard Bible	**King James Version**	The Webster Bible
Good News Translation	New King James Version	Modern King James Version
God's Word Translation	Third Millennium Bible	**Green's Interlinear Bible (Textus Receptus)**

(ESV)
concerning his Son **omitted**, who was descended from David according to the flesh

Complete Jewish Bible	Lexham English Bible	The Message Bible
Jubilee Bible 2000	New American Standard Version	Tyndale
American Standard Version	New Century Version	Weymouth New Testament
Common English Bible	New International Version	World English Bible
Douay Rheims Catholic Bible	New Living Translation	Wycliffe
Hebrew Names Version	New Revised Standard	Young's Literal Translation
Revised Standard Version	Orthodox Jewish Bible	Revised Version
Revised English Bible	**Darby Translation**	English Standard Version
New English Translation	**Nestle's Interlinear Bible (Critical Text)**	Westcott & Hort Greek NT Critical Text

All of the translations in the table above omitted **Jesus Christ our Lord**,

Comments:

What The Bible Teaches: Author F.E. Stallan

Verse 3: The gospel to which Paul was separated concerned God's Son, Jesus Christ our Lord. In this statement there is a defense of the deity of Christ. If Jesus Christ is the Son of God, then He is a divine Person, coequal and coexistent with God the Father. This is fundamental to the gospel which is presented to mankind. To confess Jesus Christ as Lord is, in effect, to acknowledge that He is indeed the Son of God. The learned writers of the Septuagint, the Greek version of the Old Testament, were in no doubt about what word would serve as a translation of Jehovah or Adonai, they used the word kurios ("Lord").

Having asserted the deity of Christ, Paul follows that by confirming His humanity. Later, to the Philippians he will write that He was "found in fashion as a man" **Philippians 2:8**; here he declares that He "was made of the seed of David according to the flesh." The Authorized Version's translation of *genomenou* ("was made") is unfortunate. There is no thought of having been created. Most other versions render the word differently. The (**/ERV Romans 1:3** Revised Version) has "was born of the seed of David"; (**/Darby Romans 1:3** New Translation) gives "(come of David's seed …)"; Kenneth Wuest in his (**/WNT Romans 1:1-3** Expanded Translation) adopts a slightly different stance and renders it, "Who came from the ancestral line of David so far as His humanity is concerned."

The great fact that Paul wants to establish is that Christ came; and not only does the word cover His coming into the world, the wider inference brings in where He came from and the purpose of His coming. There seems to be no need of argument that He came of the seed of

David according to the flesh. With Paul it was a fact. Christ was of the lineage of David. He came in the royal line, and He came according to the flesh. The central figure of the gospel was none other than the Son of God, found in fashion as a man. Nathan's prophetic words to David, "Thine house and thy kingdom shall be established forever" **2Samuel 7:16** had come to pass. The fulness of time had arrived and Paul's concern for the Romans was that they should know who was concerned. It was not an angel or any other; it was, as he declares, "Jesus Christ our Lord," and He was the Son of God.

Notes

3 In the phrase "according to the flesh," *sarx* denotes the humanity of Christ. Similarly in **John 1:14**, "And the word of God was made flesh and dwelt among us." Throughout the New Testament the meaning of *sarx* is determined by the context in which it is used: of the human body-"the life which I now live in the flesh" **Galatians 2:20**; of the weakness of human nature-"the law … was weak through the flesh" **Romans 8:3**; of unregenerate men-"they that are in the flesh cannot please God" **Romans 8:8**; of the seat of sin in man-"For I know that in me (that is, in my flesh,) dwelleth no good thing" **Romans 7:18**.

Romans 1:16

(KJV)
For I am not ashamed of the gospel **of Christ:** for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.

Hebrew Name Version	New Living Translation	World English Bible
Jubilee Bible 2000	Third Millennium Bible	Young's Literal Translation
King James Version	Tyndale	Modern King James Version
New King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
Darby Translation		

Romans 1:16 (ASV) For I am not ashamed of the **gospel** **-omitted-**: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Romans 1:16 (ESV) For I am not ashamed of the **gospel** **-omitted-**, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

Romans 1:16 (NAS) For I am not ashamed of the **gospel** **-omitted-**, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

Romans 1:16 (NIV) For I am not ashamed of the **gospel** **-omitted-**, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile.

Romans 1:16 (RSV) For I am not ashamed of the **gospel** **-omitted-**: it is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek.

Revised Version	Weymouth New Testament	New American Standard Version
American Standard Version	English Standard Version	New International Version
Basic English Bible	Good News Translation	New Revised Standard
Common English Bible	God's Word Translation	Douay-Rheims Catholic Bible
Complete Jewish Bible	Lexham English Bible	Revised Standard Version
Holman Christian Standard	The Message Bible	**Nestle's Interlinear Bible (Critical Text)**
New English Translation	Wycliffe	Westcott & Hort Greek NT Critical Text

All of the translations in the table above omits **of Christ**

Comments:

"the Christ," meaning "the anointed one," the Messiah.
The word *gospel* means "good news,"
The meaning of the "*gospel of Christ"* is the good news of His coming to provide forgiveness of sins for all who will believe. (Colossians 1:14; Romans 10:9).

Arno Gaebelein's: Notes from the Scofield Study Bible

The Hebrew and Greek words for salvation imply the ideas of deliverance, Safety, preservation, healing, and soundness. Salvation is the great inclusive word of the Gospel, gathering into Itself,

all the redemptive acts and processes: as justification, redemption, grace, propitiation, imputation, forgiveness, sanctification and glorification.

Salvation is in three tenses:

(1) The believer has been saved from the guilt and penalty of sin (Luke 7:50;1Corinthians 1. 18; 2 Cor. 2. 15; Ephesians 2:5, 8; 2Timothy 1:9) and is safe.

(2) The believer is being saved from the habit and dominion of sin (Romans 6:14 Philippians 1,19, 2:12,13;2; Thessalians 2:13; Romans 8:2; Galatians 2:19,20; 2corinthians 3:18).

(3) The believer is to be saved in the sense of entire conformity to Christ (Romans 13. 11; Hebrews 10. 36; 1Peter 1. 5; 1John 3. 2).

- Salvation is by grace through faith, is a free gift and wholly without works (Romans 3. 27, 28; 4:1-8, 6.23; Ephesians 2.8)
- The divine order is:
    - first salvation then works Ephesians 2.9,10; Titus 3.5-8).

What The Bible Teaches: Author F.E. Stallan

3. *Establishment of the Theme* Romans 1:16,17

Verse 16: The apostle comes to the conclusion of his introduction by setting out the subject matter of the epistle. The main theme is the gospel. Although the message is one of glad tidings, it will nevertheless tell out how far short mankind had fallen from the standard of God's righteousness. This Paul will proceed to show before he reveals that the gospel has hope and that God has found a way to be just and yet be the justifier of the sinner. The opening words describe Paul's position, "For I am not ashamed of the gospel." Whatever criticism might be directed against him and at the message he bore, he was proud to be associated with it. It was no secret that the Gentiles heaped scorn upon the message. To them the preaching of the cross was foolishness. As for the Jews, it was an occasion of stumbling. It was an offence to their national pride. In the face of these attitudes, Paul wrote to the Corinthians, "For I determined not to know anything among you, save Jesus Christ, and him crucified" **1Corinthians 2:2**. Therein lay his safety and the secret of his success. Not only was Paul unashamed, but he called upon Timothy not to be ashamed of the testimony of our Lord **2Timothy 1:8**, and he commended Onesiphorus for not being ashamed of his chain **2Timothy 1:16**. Paul had been shown great grace and he was the custodian of great things. To be ashamed therefore never entered his mind for a moment.

In the opening verse the apostle stated that he was separated unto the gospel of God. That gospel concerned Jesus Christ, declared to be the Son of God with power. That power is now seen to be the means in the gospel of bringing sinners to salvation. This salvation is the possession of every one that believes. In the Scriptures salvation has many shades of meaning, involving deliverance from manifold trials to deliverance from the penalty of sin and eventually from sin's power and presence. In this verse, the aspect of salvation being declared is deliverance from sin's penalty. The announcement is an indication of the great news for mankind which will be outlined as the wonders of God's grace are set out in the epistle. The power *(dunamis)* is an expression of the ability of God to save. Despite the strength of sin and the power of Satan, the power of God in the gospel transcends them all.

The Jews had special privileges. The Lord came to the nation and to His own things and He presented Himself to the people for acceptance. Despite rejection of the Messiah by the Jews, His disciples were sent to them first after His resurrection and ascension. They still held that priority as far as Paul was concerned. To the Jews he would appeal, as if reflecting the

reluctance of God to give up His earthly people. Their obstinacy and the fact that the message was universal opened up wider horizons to the apostle and so to the Gentiles the message also went forth in power.

Notes

16 Denney makes an interesting note against this verse regarding the power of the gospel, “It is demonstrated, not by argument, but what it does, and looking to what it can do. Paul is proud to preach it anywhere.”

Romans 1:20

(KJV)
For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, **even his eternal power and Godhead;** so that they are without excuse:

King James Version	Young's Literal Translation	World English Bible
New King James Version	**Green's Interlinear Bible (Textus Receptus)**	Revised Version
Third Millennium Bible	Hebrew Names Version	Modern King James Version
The Webster Bible	The Message Bible	
Wycliffe	New Living Translation	

(ESV)
For his invisible attributes, namely, **his eternal power and divine nature**, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.

Holman Christian Standard	Lexham English Bible	New Revised Standard
English Standard Version	New American Standard Version	Revised Standard Version
God's Word Translation	New International Version	Tyndale
Jubilee Bible 2000	Westcott & Hort Greek NT Critical Text	**Nestle's Interlinear Bible (Critical Text)**
Darby Translation	American Standard Version	New English Translation

All of the translations in the table above rearranged and rewrote the verse.

Comments:

Godhead in this verse indicates the attributes of God, His Divine nature and properties. (W.E. Vine)
DIVINE
A. Adjective. :
THEIOS, divine (from *theos*, God), is used of the power of God, 2 Peter 1: 3, and of His nature, ver. 4, in each place, as that which proceeds from Himself. In Acts 17: 29 it is used as a noun with the definite article, to denote the Godhead," the Deity (i.e., the one true God). This word, *theios* instead of *theos*, was purposely used by the Apostle in speaking to Greeks on Mars Hill, as in accordance with Greek usage.
Strong 2305, theiotes (godhead)
Nestle's says (divinity)

What The Bible Teaches: Author F.E. Stallan
Verse 20: Long before Paul made known the wondrous truth of **Romans 1:20**, the psalmist had penned similar thoughts. Wrote he, "The heavens declare the glory of God and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge" **Psalms 19:1,2**. Creation is not dumb. The voice of the natural world is loud and clear. Behind creation there is an all-powerful Creator. The things of God that are unseen by natural sight are stated here to be clearly seen in other ways. The things that are made are evidence of God's eternal power and proof of His eternal Godhead. Man's intellect is perfectly capable of taking cognizance of these. At no time in man's history has there been an absence of testimony from creation, as Paul notes here, "For the invisible things of him from the creation of the world are clearly seen." They are understood, perceived *(noeo)* by the things made. The handiwork of God in creation is not beyond the comprehension of man, even the most primitive.

The power of God is eternal *(aidios,* "always existing"; only here and **Jude 1:6**). The apostle is obviously emphasizing the fact that God is unchanging. Before the foundation of the world He was there. He is the omnipotent God and by His power He brought the world into being. These things that are made bring the divine attributes of God within the range of man's comprehension and so he is without excuse. Man may not be expected to know the essential nature of the Godhead from creation-that is declared by revelation. He is expected, however, to acknowledge that there is a power outside of himself on a far higher plane, before whom he must bow. If God-consciousness results in his contrition, that would not be unexpected. The awareness of inward sin and the remorse which follows sinful practices would simply be evidence of man's need. To ignore or deny the clear testimony of the eternal God in creation leaves man without excuse and confirms his guilt.

Notes

20 Did Paul have Psalm 19 in mind when he dictated this verse? He quotes **Psalms 19:4** at **Romans 10:18**. See comments in the author's work, Written for our Learning, page 305.

Romans 1:29

(KJV)

Being filled with all unrighteousness, **fornication**, **wickedness**, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

Jubilee Bible 2000	**King James Version**	Third Millennium Bible
The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**	Modern King James Version
New King James Version	**Darby Translation**	New Living Translation

(ESV)

They were filled with all manner of unrighteousness, **omitted** evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips,

American Standard Version	Holman Christian Standard	English Standard Version
New Revised Standard	Revised Standard Version	**Nestle's Interlinear Bible (Critical Text)**
Revised Version	New American Standard Version	Westcott & Hort Greek NT Critical Text
New English Translation	Good News Translation	Modern King James Version
Third Millennium Bible	God's Word Translation	Revised Version
Basic English Bible	Hebrew Names Version	Tyndale
Common English Bible	World English Bible	Wycliffe
Complete Jewish Bible	Weymouth New Testament	Young's Literal Translation
Douay-Rheims Catholic	Lexham English Bible	New Century Version
New International Version	The Message Bible	

All of the translations in the table above omitted **fornication**, **wickedness**

Comments:

Believers Bible Commentary: Author William MacDonald

Here, then, is the dark list of additional sins which characterize man in his alienation from God. Notice that he is full of them, not just an occasional dabbler in them. He is trained in sins which are not fitting for a human being: unrighteousness (injustice); sexual immorality (fornication, adultery, and other forms of illicit sex); wickedness (active evil); covetousness (greed, the incessant desire for more); maliciousness (the desire for harm on others; venomous hatred); full of envy (jealousy of others); full of murder (premeditated and unlawful killing of another, either in anger or in the commission of some other crime); full of strife (wrangling, quarreling, contentiousness); full of deceit (trickery, treachery, intrigue); full of evil-mindedness (ill-will, spite, hostility, bitterness); whisperers (secret slanderers, gossips).

What The Bible Teaches: Author F.E. Stallan

Verse 29: The sinful practices of the ungodly which Paul begins to describe in detail are an indication of how far men and women will sink when sin has taken control of their lives. Although the apostle is depicting the characteristics of men and women in every age, the proof of it was to be seen in the godless society of his day. He lived in a permissive age. In Corinth, from where possibly he was writing, what he depicts was taking place all around him. Nothing was tempered by virtue. Men and women were "filled" with all unrighteousness; they were "full" of envy, murder and much more besides. They were in the full flight of uncontrolled evil passions. There is not a

glimmer of light in the verse. Every word portrays an aspect of moral depravity that cried out to heaven for God's intervention.

Of the ten words in the verse ("fornication" is not in the best manuscripts), the first four, unrighteousness, wickedness, covetousness and maliciousness, are general descriptions of evil. The next five words, envy, murder, debate, deceit and malignity, are more specific, indicating what evil will do. These portray the outworking of the bitter root of sin. By these, sin is recognized for what it is, evidences of the first two words in the verse, "all unrighteousness." The last word, "whisperers" describes a base trait of character and leads on to others of a similar nature which are set out in the next verse.

Notes

Most of the words listed in these verses are fully explained by Wm Barclay in his exposition of this epistle.

Romans 2:2

(KJV)
But we are sure that the judgment of God is **according to truth** against them which commit such things.

American Standard Version	Complete Jewish Bible	Holman Christian Standard
Darby Translation	New King James Version	New International Version
Hebrew Names Version	Douay-Rheims Catholic Bible	Young's Literal Translation
Jubilee Bible 2000	Third Millennium Bible	Revised Version
King James Version	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
Lexham English Bible	The Webster Bible	**Nestle's Interlinear Bible (Critical Text)**
Modern King James Version	World English Bible	Westcott & Hort Greek NT Critical Text
Basic English Bible	Weymouth New Testament	Wycliffe
Common English Bible	New Living Translation	

(ESV)
We know that the judgment of God **rightly falls** on those who practice such things.

English Standard Version	New American Standard Version	Revised Standard Version
New English Translation	God's Word Translation	New Century Version
Good News Translation	The Message Bible	

All of the translations in the table above replaced **according to truth** with **rightly falls.**

Comments:

What The Bible Teaches: Author F.E. Stallan
Verse 2: *The fact that Paul includes himself in the statement, "we are sure," (or, better, "we know," Romans **2:2** Revised Version), is proof that all men know intuitively that they cannot sin and escape the consequences of their evil deeds. God's judgment is righteous and it takes into account what men have practiced. It is according to truth.* Men judge and their judgment might be quite wrong. This is not possible with God, He cannot deny Himself. His standards are in keeping with His own nature and they are altogether righteous. This judgment is against those whose way of life is the pursuit of evil. Paul is not thinking of a situation where someone stumbles and falls into sin. He is not considering isolated cases; he is asserting that man, having dismissed God from his reckoning, follows a course of action which is sinful in its character and wicked in its expression.

The judgment which Paul refers to here and which he and all others know about is not based on hearsay or generalities. It is according to truth: the facts are all recorded in the annals of heaven. When the sentence is passed it will be settled on factual evidence and there will be no appeal against the character of the Judge or against His assessment of guilt. On this account, it is essential that God make clear to all men what He will do and where their way of life will lead them if they pursue it to the end of life on earth.

The conclusion in the previous verse, "Therefore thou art inexcusable, O man" and the question in the next verse, "And thinkest thou … that thou shalt escape the judgment of God?" prove that Paul considered the argument he had put forward was unanswerable. He had vindicated God and had impeached man. Regarding the establishment of man's guilt, he was drawing near to the point where he could rest his case.

Romans 5:2

(KJV)
By whom also we have access **by faith** into this grace wherein we stand, and rejoice in hope of the glory of God.

American Standard Version	Jubilee Bible 2000	Third Millennium Bible
Bible in Basic English	**King James Version**	Tyndale
Common English Bible	Lexham English Bible	The Webster Bible
Complete Jewish Bible	The Message Bible	World English Bible
Holman Christian Standard	New American Standard Version	Weymouth New Testament
Darby Translation	New International Version	Revised Version
English Standard Version	New King James Version	Modern King James Version
Good News Translation	New Living Translation	**Green's Interlinear Bible (Textus Receptus)**
Hebrew Names Version	Douay-Rheims Catholic Bible	

(RSV)
Through him we have obtained access **omitted** to this grace in which we stand, and we rejoice in our hope of **sharing** the glory of God.

God's Word Translation	Revised Standard Version	New English Translation
New Century Version	Wycliffe	**Nestle's Interlinear Bible (Critical Text)**
New Revised Standard	Young's Literal Translation	Westcott & Hort Greek NT Critical Text

All of the translations in the table above they omitted **by faith**

Comments:

What The Bible Teaches: Author F.E. Stallan
Verse 2: Having established that peace with God is a blessing which belongs to the justified, the apostle now introduces the thought of access into "this grace wherein we stand." This blessing comes also through Jesus Christ. The (**ERV Romans 5:2** Revised Version) stresses that it is the perfect tense which is used, "we have had," signifying that when justification took place, access was also involved and it continues into the present. The word given for "access" (prosagoge), is used in Ephesians 2:18 for access to the Father, "For through him we have both access by one Spirit unto the Father." Here, however, the thought is more the entrance into the grace of justification, as stated at 3:24, "Being justified freely by his grace through the redemption that is in Christ Jesus," although it may also mean the limitless grace of God that is extended to those who are justified. Clearly, however, since the access is through the Lord Jesus Christ, there is also an introduction to the free favor of God which is an abiding condition.

Again the apostle stresses that this was not earned; the access was by faith. Some manuscripts omit "faith," but since the subject matter links with "justified by faith" of verse 1, the principle is firmly established. The unmerited favor of God is a permanent position. Those who are justified are secure and there is no possibility of being separated from the blessing. If Christ was delivered up for our offences and raised again for our justification, our standing before God is inviolable. Nothing can possibly separate the believer from what has been won through the work of Christ. The "rejoicing" here can be understood in two ways. It is either "let us rejoice" (Revised Version) or "we rejoice" (Authorized Version). The word in the original is capable of

being understood in either sense. It is again a question of exhortation “let us rejoice,” or exposition, “we rejoice.” Either way it is in hope of the glory of God. The hope here is the full assurance of enjoyment of the future display of the essential attributes and character of God.

Notes

2 The first two verses of the chapter stress four great christian blessings: justification, peace with God, present standing in grace, boasting in the hope of glory. The present standing in grace means that there is perfect present favor, every cloud that could hide God’s face removed, notes J N Darby.

Romans 5:6

(KJV)
For when we were ***yet without strength***, in due time Christ died for the ungodly.

Bible in Basic English	American Standard Version	New Living Translation
Holman Christian Standard	Third Millennium Bible	New King James Version
Darby Translation	The Webster Bible	The Webster Bible
Good News Translation	Modern King James Version	Weymouth New Testament
God's Word Translation	New American Standard Version	Modern King James Version
King James Version	New International Version	Westcott & Hort Greek NT Critical Text

(ESV)
For while we were ***still weak***, at the right time Christ died for the ungodly.

Common English Bible	New Century Version	Wycliffe
Complete Jewish Bible	New Revised Standard	Young's Literal Translation
English Standard Version	Douay-Rheims Catholic Bible	Revised Version
Hebrew Names Version	Revised Standard Version	**Green's Interlinear Bible (Textus Receptus)**
Jubilee Bible 2000	Tyndale	**Nestle's Interlinear Bible (Critical Text)**
Lexham English Bible	World English Bible	
The Message Bible	New English Translation	

All of the translations in the table above they changed **"*yet without strength" to "Still weak".***

Comments:

When you are still weak you have some strength. You have to be without strength to be saved.

What The Bible Teaches: Author F.E. Stallan
Verse 6: As proof that the love of God has been shed abroad in our hearts, the apostle brings in the death of Christ. Without having to say so, the difference between God's love and human love is apparent. This he will develop in verses 7,8. Here it is indicated in the phrase, "Christ died for the ungodly." It was when, "we were without strength," helpless and powerless to deliver ourselves from the bondage of sin, and unable to obtain justification by any merit of our own. It was a hopeless situation, and it was as true of the religious Jew as it was of the irreligious Gentile. All are ungodly (verse 6), sinners (verse 8), enemies (verse 10), but yet, all are included in the commendation of God's love, expressed in the sacrifice of Christ.

The phrase "in due season" emphasizes that when Christ died for the ungodly, it was not an emergency measure. It was at a divinely-appointed time, one to which the ages of the past were all heading. The cross of Calvary is the central point of God's dealings with the human race. He was righteous in passing over the sins of the past because Calvary and all it entailed was coming. He is righteous in forgiving sins on the other side of the cross because the death of Christ is an accomplished fact. He has met all the claims of God against sin. As far as the place in the calendar of God is concerned, Paul's word to the Galatians is clear, "But when the fulness of time was come, God sent forth his Son" (4:4). Here in Romans 5 a different word for "time" is used, which emphasizes more the conditions which applied when Christ died.

The due season of the purposes of God, involved the death of Christ and that for ungodly men and women. There is no thought here that some were godly and therefore out with the necessity of having a Saviour who would need to die for them. The absence of the definite article before “ungodly” in the original, emphasizes the kind of people for whom Christ suffered the penal consequences of sin: they were ungodly.

Notes

There is considerable manuscript authority to support the reading for the opening words, “Indeed,” or “Since then,” or “So surely as” (see EGT note). It is beyond doubt that we were devoid of strength and helpless, but at the time determined by God, Christ died for the ungodly.

Romans 6:11

(KJV)
Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ **our Lord**.

Darby Translation	Douay-Rheims Catholic Bible	Wycliffe
Hebrew Names Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	

Romans 6:11 (ASV) Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus **omitted**.

Romans 6:11 (ESV) So you also must consider yourselves dead to sin and alive to God in Christ Jesus **omitted**.

Romans 6:11 (NAS) Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus **omitted**.

Romans 6:11 (NIV) In the same way, count yourselves dead to sin but alive to God in Christ Jesus **omitted**.

Romans 6:11 (NLT) So you also should consider yourselves to be dead to the power of sin and alive to God through Christ Jesus **omitted**.

Romans 6:11 (RSV) So you also must consider yourselves dead to sin and alive to God in Christ Jesus **omitted**.

Romans 6:11 (NET) So you too consider yourselves dead to sin, but alive to God in Christ Jesus **omitted**.

American Standard Version	God's Word Translation	New Revised Standard Version
Bible in Basic English	Lexham English Bible	Revised Standard Version
Common English Bible	The Message Bible	Weymouth New Testament
Complete Jewish Bible	New American Standard Version	New English Translation
Holman Christian Standard	New Century Version	Revised Version
English Standard Version	New International Version	**Nestle's Interlinear Bible (Critical Text)**
Good News Translation	New Living Translation	Westcott & Hort Greek NT Critical Text

All of the translations in the table above they omitted **our Lord**

Comments:

What The Bible Teaches: Author F.E. Stallan
Verse 11: What has been stated since the beginning of the chapter is applied practically in this verse. The significance of the death and resurrection of Christ and the life that He now lives demands an answer from believers. Physical death on their part may not be actual, but by use of the word "reckon" (eleven times in chapter 4 in Revised Version) believers are placed under an obligation to live up to the expected response. To reckon themselves dead is what God

expects from His saints. Christian living is not passive. Believers are not looked upon as having no active part in dealing with the question of sin. If Christ died unto sin once for all, those who believe in Him and have benefited from His sacrificial work have a duty as debtors to His grace to give the answer which is required from them.

The word “reckon” is imperative. Reckoning oneself to be dead implies a permanent state. Notice the added emphasis in the little word “indeed.” The apostle does not contemplate times when there is forgetfulness of the christian position and sin therefore finds inroads into the life. What is obviously implied is that sin’s demands find no response because what is dead cannot answer. In this chapter sin is the old master. Those who were slaves to it are seen to have been freed from its bondage and to be under the new master, the **Lord Jesus Christ**, and His service is not onerous.

The reckoning has another implication. The apostle considers the believers as being alive unto God in Christ Jesus, not “through Jesus Christ,” as in the Authorized Version. This is the first time in the epistle that the truth of being “in Christ” is mentioned. This position is true of all believers. Although being justified by faith and being under the headship of Christ is a confirmation that all such are “in Christ,” the declaration of it here in Scripture removes all doubts. The emphasis therefore is on the believer’s complete identification and union with Christ. It is not a blessing which can be lost, the connection can never be severed. As far as duration is concerned, it is eternal. The appeal of the apostle as a result is for the life to be lived towards God in every aspect, on the grounds of what is owed to Him because of His grace and compassion in Christ Jesus.

Notes

11 “Likewise” is translated “Even so” in the (**/ERV Ro 6:11**) revised Version. The application of the argument set out in the previous verse is now pressed, but with particular emphasis on the close of verse 10.

Romans 6:22

(KJV)
But now being made free from sin, and become **servants to God**, ye have your fruit unto holiness, and the end everlasting life.

American Standard Version	Third Millennium Bible	Young's Literal Translation
Bible in Basic English	Tyndale	World English Bible
Hebrew Names Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
Douay-Rheims Catholic Bible	**King James Version**	Westcott & Hort Greek NT Critical Text
Revised Version	Wycliffe	**Darby Translation**

(ESV)
But now that you have been set free from sin and have become **slaves of God**, the fruit you get leads to sanctification and its end, eternal life.

Common English Bible	New Century Version	Good News Translation
Complete Jewish Bible	New International Version	God's Word Translation
Holman Christian Standard	New King James Version	New Living Translation
English Standard Version	Modern King James Version	Revised Standard Version
Nestle's Interlinear Bible (Critical Text)	New English Translation	New American Standard Version
Jubilee Bible 2000		

All of the translations in the table above they changed "**servants to God**" to "**slaves of God**"

Comments:

What The Bible Teaches: Author F.E. Stallan
Verse 22: The change from death to life is noted by the apostle here in a manner that suits the context. He remarks, "But now being made free from sin." That implies that the chains are snapped, the bonds of sin are broken. *Since there is no middle course there can be only one outcome and Paul records it, they had become "**servants to God**." If they had not become **servants to God**, they would still have been **slaves to sin**, because there is no third master in the reasoning of Paul.* Those who think that they can do without God in their lives are sadly mistaken. They are still in bondage to sin and Satan. The degree of sin is not the criterion, but to whom one is a bondservant. Not all of sin's subjects' live lives of sinful abandon, but they are in bondage nevertheless. They may see themselves as paragons of virtue, but "their virtues are as polished vices" (Plummer).

While under the dominion of sin there was no fruit; there was nothing of value for anyone. But in the service of God, it was a vastly different situation. There was fruit unto holiness, or sanctification, as the Revised Version renders it. It does not say that the fruit was unto righteousness. It is not right conduct but a right condition that is envisaged. The end is not death; that was the issue of the former life. In the service of God, the end is everlasting life. The great sheet-anchor for the soul in this connection is what the Lord announced in His earthly ministry, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" **John 5:24**.

Romans 8:1

(KJV)
"There is therefore now no condemnation to them which are in Christ Jesus, ***who walk not after the flesh, but after the Spirit.***"

Hebrew Names Version	New King James Version	The Webster Bible
Jubilee Bible 2000	Third Millennium Bible	World English Bible
King James Version	Tyndale	Young's Literal Translation
Green's Interlinear Bible (Textus Receptus)	Modern King James Version	**Darby Translation**

(ESV)
"There is therefore now no condemnation for those who are in Christ Jesus." ***omitted***

American Standard Version	Lexham English Bible	Revised Standard Version
Common English Bible	New American Standard Version	Weymouth New Testament
Holman Christian Standard	New International Version	**Nestle's Interlinear Bible (Critical Text)**
New English Translation	Revised Version	Westcott & Hort Greek NT Critical Text
English Standard Version	New Revised Standard	New Living Translation

All of the translations in the table above they omitted ***who walk not after the flesh, but after the Spirit.".***

Comments:

What The Bible Teaches: Author F.E. Stallan
3. *Sanctified and Assured of Eternal Blessing* Romans 8:1-39

There are few chapters in the Bible which surpass Romans 8 for its message of victorious living. Since it came into circulation amongst Christians it has proved to be one of the greatest sources of encouragement in existence. The Holy Spirit comes into prominence, being mentioned about twenty times. He is seen to be the power which enables believers to triumph over the forces of evil. After the solemn consideration of the man in Romans 7 who was "sold under sin" and wretched in the extreme, it is a joy to read of those in the eighth chapter who are "more than conquerors." Godet is quoted as saying, "the eighth chapter begins with 'no condemnation' and ends with 'no separation'." Another has added that in between there is "no defeat."

That Romans 8 is sublime few will disagree. Plummer, quoting William Hodge writes, "For fervor and strength of expression, for rapidity and vigor of argument, for richness in doctrine, for revelation of high and precious mysteries, and for a noble elevation of sentiments, which pervades the whole and bursts out at the end with irrepressible ardor, there are few passages to equal it, even in the sacred oracles and certainly none out of them." This witness is true.

a) ***The law of the Spirit of life and the law of sin and death*** Romans 8:1-4

Verse 1: The "Therefore" at the beginning of the verse obviously points backwards. The question which arises concerns how far back Paul is going in order to substantiate the conclusion which he is now about to press. The content of chapters 6 and 7 suggests that he must build on what he has stated there. However, if these two chapters are a digression in response to the question at the beginning of chapter 6, "What shall we say then? shall we continue in sin that grace may abound?" then the connection would appear to be with the two

mentions of “condemnation” in chapter 5 Romans **5:16,18**. Vine considers “therefore” connects with chapter 7 and is a conclusion of what is set out there. He does note nevertheless, that it could reach as far back as Romans **3:19** where the law is introduced and the sentence is that every mouth should be stopped and all the world become guilty before God.

Regardless of how far back the apostle intended to go to provide the point of connection, and commentators have different views on this, one thing is certain, the reasoning is continuous. It is not a series of watertight compartments, but a free flowing argument, even if there is a digression here and there to illustrate a point in the passing. He has labored to establish the truth of the blessing of new life in Christ and how God has made it available to all who will exercise faith in Him.

Condemnation is the sentence on all who will to go their own way and are not prepared to cast themselves on the mercy of God. Dependency on the law will not bring salvation. Works of merit will not avail either. Judgment must follow if the principle of faith is ignored or rejected. Condemnation in any sense will not apply to those who are “in Christ Jesus.” Those who are identified with Christ, whose spiritual and eternal position is linked to Him will never face judgment in any form. The Saviour said, “He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation” John **5:24**. Nothing could be clearer. Paul’s word to the Romans is really a reiteration of this momentous statement. It is the sheet-anchor for the soul.

The little word “now” *(nun)* separates the old way of life from the new. The past is inferred and it was under the sentence of death and final judgment. The new one, upon which Paul will now elaborate, is free from every aspect of it, and the great words of the opening verse confirm that “there is therefore now no condemnation …”

The latter half of the verse is considered to be an interpolation and should be omitted. It comes in at Romans **8:4** which is its proper place. Darby notes: “The Greek, were it to stand as part of the text, must be translated, ‘***There is no condemnation for those who, in Christ Jesus, walk not after the flesh, but after the Spirit***’.” The words are to be understood as descriptive of the walk of every true believer. Having died in Christ, they now walk in newness of life Romans **6:4**.

Notes

“Condemnation” *(katakrima)* denotes the sentence and the carrying out of the sentence. From the divine side, once the sentence is passed there is no escape. *Katakrima* occurs three times in the New Testament; here and at Romans **5:16,18**. In the original, “no” *(ouden*), is the first word in the sentence, stressing that for believers, every single believer, there is no condemnation. Harold St. John states, “No encumbrance, no shadow that can ever mar your title to the inheritance.”

Romans 8:2

(KJV)

For the law of the Spirit of life in Christ Jesus hath made **me** free from the law of sin and death.

American Standard Version	New Century Version	Weymouth New Testament
Basic English Bible	New King James Version	Wycliffe
Complete Jewish Bible	Douay-Rheims Catholic Bible	Young's Literal Translation
Darby Translation	Revised Standard Version	Revised Version
Good News Translation	Third Millennium Bible	Modern King James Version
Hebrew Names Version	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
Jubilee Bible 2000	The Webster Bible	Westcott & Hort Greek NT Critical Text
King James Version	World English Bible	

(ESV)

For the law of the Spirit of life has set **you** free in Christ Jesus from the law of sin and death.

Common English Bible	Lexham English Bible	New Living Translation
Holman Christian Standard	The Message Bible	New Revised Standard
English Standard Version	New American Standard Version	Orthodox Jewish Bible
God's Word Translation	New International Version	**Nestle's Interlinear Bible (Critical Text)**
New English Translation		

All of the translations in the table above replaced **me** with **you**.

Comments:

What The Bible Teaches: Author F.E. Stallan

Verse 2: The intimation of "no condemnation" gives peace of mind from the beginning. This paves the way for the bringing in of the knowledge of a new law within. In chapter 7 it was noted that the law of the mind could do nothing because of sin and the flesh, but now a new power is made known. The new life has a new law. The law of sin and death Romans **7:21-23** involved condemnation. Now the apostle intimates that there is another ruling principle. It is the law of the Spirit of life. There is a power within the believer which transcends all other laws and motivating principles. The indwelling Spirit of God is an active force. It is a power that is inherent in the life giving Spirit. That power operates as a law in the believer. It is a quickening Spirit. It gives life and it supports life. Morris, quoting Manson, gives an excellent comment on the laws mentioned by Paul. He states, "Moses law had right but not might; sin's law has might but not right; the law of the Spirit has both right and might."

The expression "in Christ Jesus" is repeated, stressing again union with Christ. The law of the Spirit of life in Christ Jesus brought freedom. It is a liberating force. It is a life giving force. The freedom mentioned here is not a progressive experience. The tense of the verb is aorist, pointing to a time past, when this freedom was gained. This when was faith was exercised; when new life was imparted; when the Spirit took up residence in the believer. It is, however, when the power is realized that freedom from the law of sin and death is experienced.

The law of sin and death has been seen in chapter 7 to be a crippling power. It was that dominating force that caused Paul to cry out, "O wretched man that I am." Now it is seen to be

subservient to a superior power. No longer need it lord it over the believer and control his will. There is now a greater power working in him and for him.

Notes

In the first seven chapters, *pneuma* has been used only five times, and not every time applying to the Holy Spirit. In this chapter the term occurs twenty times, showing that the work of the Holy Spirit is the predominant theme. *There is textual difference as to whether “me” or “you” was intended. Either way it does not alter the sense as the term obviously encompasses every believer.*

Romans 9:5

(KJV)
Whose are the fathers, and of **whom as concerning the flesh Christ came, who is over all, God blessed for ever.** Amen.

American Standard Version	New American Standard Version	Weymouth New Testament
Basic English Bible	New King James Version	Young's Literal Translation
Common English Bible	New Revised Standard	Revised Version
Complete Jewish Bible	Douay-Rheims Catholic Bible	**Green's Interlinear Bible (Textus Receptus)**
Darby Translation	Third Millennium Bible	**Nestle's Interlinear Bible (Critical Text)**
Hebrew Name Version	The Webster Bible	Westcott & Hort Greek NT Critical Text
King James Version	World English Bible	

Romans 9:5 (ESV) To them belong the patriarchs, and from their race, **according to the flesh, is the Christ who is God over all, blessed forever.** Amen.
Romans 9:5 (NET) To them belong the patriarchs, and from them, **by human descent, came the Christ, who is God over all, blessed forever!** Amen.
Romans 9:5 (NIV) Theirs are the patriarchs, and from them is traced the human ancestry of the Messiah, who is God over all, forever praised! Amen.
Romans 9:5 (NLT) Abraham, Isaac, and Jacob are their ancestors, and Christ himself was an Israelite as far as his human nature is concerned. And he is God, the one who rules over everything and is worthy of eternal praise! Amen.
Romans 9:5 (RSV) to them belong the patriarchs, and of their race**, according to the flesh, is the Christ. God who is over all be blessed for ever**. Amen.

Holman Christian Standard	Lexham English Bible	Revised Standard Version
English Standard Version	The Message Bible	Tyndale
Good News Translation	New Century Version	Wycliffe
God's Word Translation	New International Version	Modern King James Version
Jubilee Bible 2000	New Living Translation	Revised English Bible
New English Translation		

All of the translations in the table above replaced: **whom as concerning the flesh Christ came, who is over all, God blessed for ever.** with **according to the flesh, is the Christ. God who is over all be blessed for ever.**

Comments:

W. Fisher Hunter
This verse as it appears in the Authorized Version and in the English Revised Version (1881) contains a frank and probably the most impressive testimony in all of the New Testament to the deity of Christ. To the inspired writer, Christ was God over all, blessed forever. By the simple, yet devious device of rearranging the words and changing the punctuation of the text as found in the Authorized Version and the English Revised Version (1881) the translators of the New Version (1952) have denied Christ the divine name God.

The punctuation of this verse has been a matter of debate. The scholarly men who were responsible for the English Revised Version and many other men accredited with scholastic ability, who have translated the New Testament Scriptures during the last century have all

retained a punctuation that ascribes the divine name God to Christ. A careful reader of the Revised Standard Version (1952) will discover that where doubt existed in the translation of any scripture pertaining to the doctrine of Christ, the translators as a rule gave the Modernist conception of that doctrine the benefit of the doubt. Scripture's witness to the deity of Christ has been made so full and so plain that only a prejudiced and unbelieving mind would doubt it or deny it.

What The Bible Teaches: Author F.E. Stallan

Verse 5: The illustrious forebears of the Jewish people are next on the list of privileges peculiar to Israel. The patriarchs, Abraham, Isaac, Jacob and others were revered by the Jews. God had manifested Himself to them in special ways and there was no other nation on earth that could claim to have such a heritage. Sadly, the examples of the fathers had not been reflected in the ways of their descendants. The great ones of the past had been betrayed.

The greatest blessing of all completes the list. From the fathers the Anointed of God had come. Despite the failure of the descendants of the patriarchs, God's purposes had not been thwarted. The promised Messiah had come and His genealogy was strictly in accordance with the royal line preserved by God. Satan had tried to break the line. Godless men and women under his control had tried to corrupt it, but without success. And so Paul is able to record with thanksgiving, "The fathers, of whom concerning the flesh, Christ came." However He was not the exclusive possession of the nation of Israel. John makes this clear, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" **John 1:11,12**.

There is considerable difference of opinion on whether the statement "God blessed for ever" refers to Christ. Many believe that the doxology here was to God the Father, on the grounds that there is no portion of the Scripture which states explicitly that Christ is God. According to these commentators, there are many passages which come near to stating that Christ is God, but they do not say so explicitly. To uphold this view, however, would seem to violate the text here. It is Christ who came into the world and as Paul considers the incarnation, he bursts out in a note of praise. The doxology is a short one, the second of four in the epistle, but it is a suitable climax to the list of privileges which were the portion of the Jews, although they had squandered them over the years. Paul is asserting deity to Christ at this point, enhancing the thought that Christ came into the world as a Jew, descended from the fathers; it called for praise, however short. Taking all things into account, it seems clear that Paul meant that the Christ who came in condescension, was "over-all, God blessed forever."

Notes

5 Regarding the privileges of the Jews and in particular to the coming of Christ, Morris gives an interesting quotation by Cragg, "It is disastrous to be blind, but to be blind to the crowning glory of one's own heritage is a tragedy which words alone cannot convey."

Romans 9:28

(KJV)
For he will finish the work, and cut it short **in righteousness: because a short work** will the Lord make upon the earth.

Darby Translation	New King James Version	World English Bible
Hebrew Name Version	Douay-Rheims Catholic Bible	Weymouth New Testament
Jubilee Bible 2000	Third Millennium Bible	Wycliffe
King James Version	Tyndale	Young's Literal Translation
Green's Interlinear Bible (Textus Receptus)	The Webster Bible	Modern King James Version

(ESV)
for the Lord will carry out his sentence upon the earth fully and without delay."

The Message Bible	Holman Christian Standard	New American Standard Version
Revised Version	English Standard Version	New International Version
American Standard Version	Good News Translation	New Living Translation
Basic English Bible	God's Word Translation	New Revised Standard
Common English Bible	Lexham English Bible	Revised Standard Version
Complete Jewish Bible	**Nestle's Interlinear Bible (Critical Text)**	Westcott & Hort Greek NT Critical Text
New English Translation		

All of the translations in the table above omits **in righteousness: because a short work**

Comments:

What The Bible Teaches: Author F.E. Stallan

Verse 28: This verse seems to indicate that there is no possibility of slackness on God's part in bringing all things to a satisfactory completion. Whether Jew or Gentile, when it comes to final retribution God will not fail and all His actions will be consistent with the righteousness of His character. The verse, however, is a difficult one to understand. What is cut short is not clear. How far Paul intended the historical implications of Isaiah's day to apply to his argument is not clear either. Denney remarks, "It is doubtful whether anyone could assign meaning to these words unless he had an idea beforehand of what they ought to or must mean." The views of most commentators are also obscure. This is borne out by the obvious difficulties of most exegetes in their attempts to give a clear interpretation of the verse. For example, Vine comments, "That God finishes His word *(logos)* means that He brings it to an end; that He cuts it short would seem to indicate the summary and decisive character of the Divine action." Plummer, however, is more lucid. He states, "The sense is that God will righteously and speedily terminate the destruction, or consumption, or sentence of divine displeasure against His people. And this consumption was to be exercised on the descendants of Abraham."

From what Haldane says about the verse, it seems that he was quite clear about its meaning. He states, "This refers to God's judgments poured out upon the Jews for rejecting their Messiah. They were then cut off manifestly from being His people. He cut short the work in righteous judgment. The destruction denotes the ruin and desolation of the whole house of Israel, with the exception of a small remnant." He maintains that this, not having taken place in the

reestablishment of the Jews after the Babylonian captivity, must necessarily be understood to take place in the times of the gospel.

There is no doubt that Paul was concerned about the plight of his countrymen. He was aware that the righteousness of God would be expressed in retribution. The judgment was deserved and no objection to the setting aside of the nation, and to its being superseded by a calling of individuals in a new era, could be sustained. The vessels of mercy would be called out from amongst Jews and Gentiles according to the sovereign choice of God.

Romans 10:15

(KJV)
And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of **peace, and bring glad tidings of good things!**

Darby Translation	Douay-Rheims Catholic Bible	World English Bible
Hebrew Name Version	Third Millennium Bible	Wycliffe
Jubilee Bible 2000	Tyndale	Young's Literal Translation
King James Version	The Webster Bible	Modern King James Version
New King James Version	**Green's Interlinear Bible (Textus Receptus)**	Revised Version

(ESV)
And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news!" **omitted**

American Standard Version	Weymouth New Testament	New American Standard Version
Basic English Bible	English Standard Version	New International Version
Common English Bible	Good News Translation	New Living Translation
Complete Jewish Bible	God's Word Translation	New Revised Standard
Holman Christian Standard	Lexham English Bible	Revised Standard Version
Westcott & Hort Greek NT Critical Text	The Message Bible	**Nestle's Interlinear Bible (Critical Text)**
New English Translation		

All of the translations in the table above omits **peace, and bring glad tidings of good things!**

Comments:

What The Bible Teaches: Author F.E. Stallan

Verse 15: The rhetoric of the previous verse is now brought to a head. The message of the gospel needs to be preached. Not only so, but the heralds of it need to be sent. They do not go forth at their own charges. To be effective they must be fitted to go out as servants of God who bear the gospel of peace and the glad tidings of good things. It is no ordinary message they carry. The issues which stem from it are of the most solemn nature. Those who hear it have either to accept its terms and enter into life, or neglect or refuse it and store up for themselves wrath against a day of wrath **Romans 2:5**.

Paul obviously anticipated that there would be difficulty in the minds of his readers about the declarations made by Isaiah and Joel. If the good news made known by these prophets had universal application, how would it be proclaimed? In the times of the prophets their world had narrow boundaries. What was beyond Israel and the neighboring countries was quite unknown to them. When the Saviour came, however, that limitation was removed and the outlook was expanded, for He said, "Go ye into all the world and preach the gospel to every creature" **Mark 16:15**. Paul therefore, in his reasoning raises the necessity of preachers, carriers of the glad tidings to every part of the world, that all may hear and all may know.

The chapter in Isaiah's prophecy from which Paul makes his quotation has some interesting parallels with the situation in apostolic times. The prophet sets out directions from the Lord about leaving Babylon. The first six verses of Isaiah 52 call upon Zion to prepare to awake, to

shake off the dust; to dwell no longer on the mistakes of the past, but to look to the future. God was about to intervene and His people would know that He was about to bless them. The good news of Israel's departure from Babylon is stated in **Isaiah 52:7**, "How beautiful upon the mountains are the feet of him that bringeth good tidings." It would seem that the joy of hearing good news of deliverance was so great that even the feet of the messengers were considered to be beautiful. These were the feet that were bringing the glad tidings of peace. It is clear that Paul has the same joy in his heart as he thinks of the gospel going forth. A far greater deliverance from bondage was before him. It was not confined to one nation, but had universal appeal. A golden age had dawned for mankind.

Notes

15 There is good manuscript authority for the omission of "that preach the gospel of peace." "Beautiful" *(horaios)* is literally "timely," "suitable." See **Acts 3:2,10**. "Preach" is "to address with good tidings."

Romans 10:17

(KJV)
So then faith cometh by hearing, and hearing by the word of **God**.

Complete Jewish Bible	New King James Version	Young's Literal Translation
Darby Translation	Third Millennium Bible	Modern King James Version
Hebrew Name Version	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
Jubilee Bible 2000	The Webster Bible	
King James Version	World English Bible	

(ESV)
So faith comes from hearing, and hearing through the word of **Christ**.

American Standard Version	Lexham English Bible	Revised Standard Version
Basic English Bible	The Message Bible	Weymouth New Testament
Common English Bible	New American Standard Version	Wycliffe
Holman Christian Standard	New Century Version	New English Translation
English Standard Version	New International Version	Revised Version
Good News Translation	New Living Translation	**Nestle's Interlinear Bible (Critical Text)**
God's Word Translation	New Revised Standard	
Westcott & Hort Greek NT Critical Text	Douay-Rheims Catholic Bible	

All of the translations in the table above replaces **word of God** with **word of Christ**

Comments:

What The Bible Teaches: Author F.E. Stallan
Verse 17: The conclusion which the apostle arrives at is that faith cometh by hearing and hearing by the word of Christ (most manuscripts). In this chapter the subject of faith has been set out in different ways (see verses 4, 6, 8, 9 and 10). Now the means by which it is made known is declared, it comes by hearing and hearing by the word of Christ. This may mean the word of the messengers concerning Christ or it may be Christ speaking through His messengers. Both meanings are acceptable. The stress is not on the preachers but on what the hearers heard concerning Christ or from Christ that would make them consider their position before God.

This verse is important in that it relates three matters of importance to the understanding of the chapter: faith, hearing (translated "report" in verse 16) and the (spoken) word of Christ (Authorized Version "God"). We learn that faith "cometh" of *(ek)* hearing (or a report) whereas hearing is by *(dia)* the word of Christ. We conclude that when divine truth, here concerning Christ and His resurrection, is set before the soul, faith "cometh" out of that circumstance. Only when God acts to convey "a report" to man can there be an intelligent acceptance that this report is of God, i.e. can faith come. On how that divine work is wrought Paul does not elaborate save to point out that human communications do not constitute "a report": the report is by the spoken word *(rhema)* of Christ. Paul therefore expects that the preacher would speak as the oracles of God and convey orally a report about Christ. That spoken word of God is received by faith; it is therefore "the word *(rhema)* of faith" according to verse 8.

Since the signs and wonders done by the Lord in the midst of the Jewish people were not done in a corner, they were without excuse. They had constantly demanded signs, and while the Lord did not respond to their demands, the evidence that He had come from God, both in what He said and in what He did was there for all to weigh up. The message being preached following His death and resurrection was not something cobbled together by man; it carried the same authority as that which had gone before the crucifixion. God was behind it. The Holy Spirit was in it in power. Many were crowding into the kingdom who had neither privilege nor earthly title, but the nation to whom it was offered first remained obdurate. Like the elder brother of the prodigal, they chose to remain outside.

Romans 11:6

(KJV)
And if by grace, then is it no more of works: otherwise grace is no more grace. **But if it be of works, then is it no more grace: otherwise work is no more work.**

Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	**Darby Translation**

(ESV)
But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.
omitted

New English Translation	Weymouth New Testament	New International Version
Revised Version	English Standard Version	New Living Translation
American Standard Version	Good News Translation	New Revised Standard
Basic English Bible	God's Word Translation	Douay-Rheims Catholic Bible
Common English Bible	Lexham English Bible	Revised Standard Version
Complete Jewish Bible	The Message Bible	Westcott & Hort Greek NT Critical Text
Holman Christian Standard	Wycliffe	
Nestle's Interlinear Bible (Critical Text)	New American Standard Version	

All of the translations in the table above omits **But if it be of works, then is it no more grace: otherwise work is no more work.**

Comments:

What The Bible Teaches: Author F.E. Stallan
Verse 6: In this verse the subject of grace and works is introduced again. Vine makes the interesting observation that this is the fifth time in the epistle that Paul refers to the distinction between these two words (see **Romans 3:24-28; 4:1-8; 9:11; 9:30-10:13**). Here he is asserting that the existence of the remnant is due to the grace of God and has nothing whatever to do with works of merit. It will be noted that Paul does not supply a verb in the clause and one has to be inserted to give the sense. If the remnant was chosen by grace, there is no place for works. Any thought of earning favor by holding to the Jewish religious system is immediately rejected.

The use of "otherwise," or perhaps better, "if it were," indicates that it is pointless to talk about grace if works features to any extent. Introduce works and grace changes its meaning; it is no longer grace. Paul seems to say that his understanding of what grace means would have to be drastically altered if it had any element of works attached to it. Not only so, but God's choice of the remnant is an eternal one according to His grace. Works, however, would imply that God's choice was on the basis of His foreknowledge of deeds performed, and that strikes at the root of what is involved in the foreknowledge of God. This is a matter Paul takes seriously. Looking back or looking forward, there is no place for works. Nothing is clearer in Paul's theology than that grace means grace and must never be tainted in any way by human merit. As to the latter half of this verse, it is generally agreed that it lacks manuscript authority to support its inclusion

in the text. Nevertheless, “It is at once too difficult, and too deeply related to the context, to look like the insertion of a scribe” (Moule). Its presence emphasizes that in the matter of divine choice too, grace and works are, in their very nature, mutually exclusive.

Romans 14:6

(KJV)

He that **regardeth** the day, **regardeth** it unto the Lord; **and he that regardeth not the day,** to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

Complete Jewish Bible	New King James Version	World English Bible
Darby Translation	Third Millennium Bible	Young's Literal Translation
Hebrew Name Version	Tyndale	Modern King James Version
Jubilee Bible 2000	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
King James Version		

(ESV)

The one who **observes** the day, **observes** it in honor of the Lord. **omitted** The one who eats, eats in honor of the Lord, since he gives thanks to God, while the one who abstains, abstains in honor of the Lord and gives thanks to God.

American Standard Version	Lexham English Bible	Douay-Rheims Catholic Bible
Basic English Bible	The Message Bible	Revised Standard Version
Common English Bible	New American Standard Version	Weymouth New Testament
Holman Christian Standard	New Century Version	Wycliffe
English Standard Version	New International Version	New English Translation
Good News Translation	New Living Translation	Revised Version
God's Word Translation	New Revised Standard	**Nestle's Interlinear Bible (Critical Text)**
Westcott & Hort Greek NT Critical Text		

All of the translations in the table above replaces **regardeth** with **observes** – omits **and he that regardeth not the day,**

Comments:

What The Bible Teaches: Author F.E. Stallan

Verse 6: There is a very flimsy manuscript support for the inclusion of the words, "and he that regardeth not the day, to the Lord he doth not regard it." Denney comments that almost all critical editors omit the words. The verse then states that the "weak" brother sets his mind upon certain days and makes a distinction between them. There is no suggestion of being insincere. The person observes some days as being set apart for whatever reason and purpose and he does so as unto the Lord. The omission of the latter half of the sentence does not infer that the "strong" brother attaches no significance to any particular day. His position is that he treats every day the same, i.e. as being of equal importance for serving the Lord. There is stress on "to the Lord." Paul acknowledges that due recognition, indeed honour, is given to the Lord regardless of the stance taken.

A similar line is taken up by Paul regarding what is eaten and what is refused. He does not say what it is that is eaten, although the context might suggest that it is meat. Both the "strong" brother and the "weak" brother give thanks. As they bow their heads over their food, one thanks the Lord for his meat and the other thanks the Lord that he is not eating meat. They are both acting for the glory of the Lord and in that sense the name of the Lord is honored. There is no

question here of the unconverted finding fault with different points of view. There is nothing in what either does which exposes the testimony to criticism, even if the separate views were known outside the assembly. Both weak and strong were genuine in their beliefs and their strong convictions made them act, as they saw it, for the glory of God.

Notes

6 “Regardeth” *(phroneo,* “to think”) here means setting the mind on a thing, that is one day being different from others.

Romans 13:9

(KJV)
For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, **Thou shalt not bear false witness,** Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.

Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	**Darby Translation**
Douay-Rheims Catholic Bible	Wycliffe	

(ESV)
For the commandments, "You shall not commit adultery, You shall not murder, You shall not steal, **omitted** You shall not covet," and any other commandment, are summed up in this word: "You shall love your neighbor as yourself."

The Message Bible	Weymouth New Testament	New International Version
Revised Version	English Standard Version	New Living Translation
American Standard Version	Good News Translation	New Revised Standard
Basic English Bible	God's Word Translation	Revised Standard Version
Common English Bible	Lexham English Bible	**Nestle's Interlinear Bible (Critical Text)**
Complete Jewish Bible	New American Standard Version	Westcott & Hort Greek NT Critical Text
Holman Christian Standard	New English Translation	

All of the translations in the table above omits **Thou shalt not bear false witness,**

Comments:

What The Bible Teaches: Author F.E. Stallan

Verse 9: This verse contains two quotations from the Old Testament. The first one is taken from **Exodus 20:13-17**, or possibly from (D**euteronomy 5:17-21** Septuagint). The second one comes from **Leviticus 19:18**. In the so-called Sermon on the mount, the Lord summarized the law and the prophets in the words, "Therefore all things whatsoever ye would that a man should do to you, do ye so to them: for this is the law and the prophets" **Matthew 7:12**. The Jews were reminded of the spirit of the law and what was expected of them if they professed to uphold it. A new force, however, was at work in Christians. To this the apostle had directed attention in the previous verse. He was not merely stressing the observance of what was right and in accordance with the letter of the law, he was insisting that love towards one another transcends that and was therefore a fulfilment of the law's requirements.

In the first quotation from the Old Testament Paul does not give a complete list of what the Decalogue stated. What he gives are typical examples of what the law lays down regarding one's obligations to one's neighbors. The part of the Decalogue which sets out man's obligations to God is not mentioned. Since the context is dealing with neighborliness, that side is not required here. Regarding what is quoted, however, there is no possibility that the solemnity of what is listed can be passed over. Apart from the law of Moses, most, if not all, of what is quoted is encapsulated in other national laws and holds a similar degree of seriousness.

The commandments Paul has not mentioned specifically, he covers in the words, “and if there by any other commandment, it is briefly comprehended in the saying, namely, Thou shalt love thy neighbor as thyself,” taking in the quotation of **Leviticus 19:18**. The importance of this portion of Scriptures is reflected in the fact that it is quoted eight times in the New Testament. (For comments on these quotations, see the author’s work, Things Written Aforetime.) Paul is not saying here that all the commandments are summed up in one precept and that all other commandments are therefore redundant. Some have held erroneously that it is not essential to know the details of the law, since love to one’s neighbor renders such knowledge unnecessary. Such a view is quite wrong. Love without the guidelines of Scripture would be an energy liable to deterioration into a sentimental gloss. Love finds its avenues of expression within the framework of what God has revealed. If it acts or admires, it does so with good and sufficient reason.

Here then the passage quoted states, “thou shalt love thy neighbor as thyself.” As Hendrikson remarks, “It is a certain thing that a person will love himself, and it is also certain that he will do so in spite of the fact that the self he loves has many faults.” There are many faults with which love has to contend, but since no one is perfect, there is all the more reason for letting love have its way within the parameters of the Scriptures, always remembering the reflective force of **Leviticus 19:18**, “Thou shalt love thy neighbor as thyself.”

Romans 14:10

(KJV)
But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of **Christ**.

Hebrew Names Version	Third Millennium Bible	Wycliffe
Jubilee Bible 2000	Tyndale	Young's Literal Translation
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	**Darby Translation**
Douay Rheims Catholic Bible	Modern King James Version	

(ESV)
Why do you pass judgment on your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of **God**;

American Standard Version	New Century Version	Weymouth New Testament
Common English Bible	New International Version	Revised Version
God's Word Translation	New Living Translation	English Standard Version
Good News Translation	New Revised Standard	Revised English Bible
Holman Christian Standard Bible	Orthodox Jewish Bible	Revised Standard Version
Lexham English Bible	New American Standard Version	New English Translation
Nestle's Interlinear Bible (Critical Text)	The Message Bible	
Westcott & Hort Greek NT Critical Text		

All of the translations in the table above omitted **Christ** with **God**

Comments:

What The Bible Teaches: Author F.E. Stallan

Verse 10: Twice in this verse the pronoun "thou" is placed in an emphatic position. To the weak brother, the question is put, "Thou, why judge thy brother?" And to the strong, a similar question is addressed, "Thou, why despise thy brother?" In both there are faults. The vegetarians and observers of days have taken up the position of being judges of their brethren and in so doing have usurped the prerogative of the One who is Lord over all. Similarly, those who feel free to eat meat and treat every day the same have little or no consideration for the scruples of their brethren and in consequence have despised saints who are nevertheless the Lord's.

What the apostle is concerned about is clearly that time and effort spent on defending attitudes and condemning others is valueless, since all will appear before the Lord and everyone's views will then be seen in their true light. The word "brother" is an important one in Paul's estimation. He never forgot hearing it pronounced upon him by Ananias shortly after his conversion **Acts 9:17** and he referred to the incident again when he gave his testimony later before the Jews **Acts 22:13**. Here he points out that the weak has to remember that the strong is his brother. And just as pointedly the strong is reminded that the same relationship exists with the weak. It is not just people who are involved in the judging and despising; it is brethren.

Before the saints at Rome the future prospect of judgment is raised, “for we shall all stand before the judgment seat of Christ.” There are three passages in the New Testament which deal with the judgment seat: **1Corinthians 3:11-15 2Corinthians 5:10 Romans 14:10**. Only two of these use the descriptive title, the judgment seat of Christ: 2Corinthians 5, Romans 14, although the better reading in Romans 14:10 is “judgment seat of God” Revised Version. Since, however, God has committed all judgment into the hands of the Son **John 5:22**, the end result is the same. Regarding judgment of believers, the great sheet-anchor for the soul is in the words of the Lord, “He that heareth my word and believeth on him that sent me, hath everlasting life and shall not come into condemnation (judgment) but is passed from death unto life” **John 5:24**. Judgment as such for the believer is passed. The sin question was dealt with at the cross and the believer will never be judged at any future assize for sins committed.

At the judgment seat of Christ, no questions will be raised about sin. It has to be remembered that when Christ comes, believers will be changed, they will have bodies fashioned like unto His body of glory **Philippians 3:21**. It would be incongruous to think that in that blessed condition there would be any suggestion of guilt. The question of sin and salvation is settled long before believers appear at the judgment seat. The purpose of the judgment is in another connection altogether. From the two other passages which deal with the subject, 1Corinthians 3 and 2Corinthians 5, it will be seen that works and not sins will be reviewed.

The subject of the judgment seat is not dealt with at length in Romans 14. Here there is no mention of all being made manifest before the judgment seat, that they may receive the things done in the body, according to what each has done, whether it be good or evil. That is considered at 2Corinthians 5:10. Neither is there a reference to works, such as is found at 1Corinthians 3:14-15, “If any man’s work abide … he shall receive a reward. If any man’s work shall be burned, he shall suffer loss.” The main thrust in Romans 14 is to correct the judging of brethren since they “are the Lord’s” and He will judge all in righteousness at a future date.

Romans 14:21

(KJV)
It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth**, or is offended, or is made weak**.

Darby Translation	New King James Version	World English Bible
Hebrew Name Version	Douay-Rheims Catholic Bible	Wycliffe
Jubilee Bible 2000	Third Millennium Bible	Young's Literal Translation
King James Version	Tyndale	Modern King James Version
Lexham English Bible	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
Revised Version		

(ESV)
It is good not to eat meat or drink wine or do anything that causes your brother to stumble. **omitted**

American Standard Version	Weymouth New Testament	New International Version
Basic English Bible	English Standard Version	New Living Translation
Common English Bible	Good News Translation	New Revised Standard
Complete Jewish Bible	God's Word Translation	Revised Standard Version
Holman Christian Standard	The Message Bible	**Nestle's Interlinear Bible (Critical Text)**
New English Translation	New American Standard Version	Westcott & Hort Greek NT Critical Text

All of the translations in the table above omits**, or is offended, or is made weak**.

Comments:

Believers Bible Commentary: Author William MacDonald
14:21 It is a thousand times better to refrain from meat or wine or anything else than to offend a brother or cause him to decline spiritually. Giving up our legitimate rights is a small price to pay for the care of one who is weak.

What The Bible Teaches: Author F.E. Stallan
Verse 21: Up to this point he had used *broma* ("food"), but now he refers to *kreas* ("flesh"). It is not clear why he should change and why he should include a reference to wine. Perhaps as he drew near the end of his argument, he wanted to be more specific, although it might also indicate that he had a certain situation before him. The general reference which follows would certainly cover all situations and leave no room for finding a reason to ignore his exhortation.

Paul does not say here that it is not good to eat flesh or drink wine. He states that it is good not to eat flesh or drink wine. Occasions might arise in other circumstances where scruples did not exist, and in these situations eating flesh or drinking wine would be permissible. The advice given here covered the situation in Rome. To avoid giving offence or occasion of stumbling by refusing what was legitimate was a noble action. Refraining from exercising one's rights so that the weak would not stumble was highly commendable. The conscience of the weak had to be protected. Encouraging others to do what their consciences disapproved was not conducive to edification.

Notes

21 Some manuscripts omit “or is offended,” or “is made weak.”

Romans 15:29

(KJV)
And I am sure that, when I come unto you, I shall come in the fulness of the blessing **of the gospel** of Christ.

Hebrew Name Version	Douay-Rheims Catholic Bible	Wycliffe
Jubilee Bible 2000	Third Millennium Bible	Young's Literal Translation
King James Version	Tyndale	Modern King James Version
New King James Version	The Webster Bible	**Darby Translation**
Green's Interlinear Bible (Textus Receptus)	World English Bible	

(ESV)
I know that when I come to you I will come in the fullness of the blessing **omitted** of Christ.

The Message Bible	Weymouth New Testament	New International Version
Revised Version	English Standard Version	New Living Translation
American Standard Version	Good News Translation	New Revised Standard
Basic English Bible	God's Word Translation	Revised Standard Version
Common English Bible	Lexham English Bible	**Nestle's Interlinear Bible (Critical Text)**
Complete Jewish Bible	New American Standard Version	Westcott & Hort Greek NT Critical Text
Holman Christian Standard	New English Translation	

All of the translations in the table above omits **of the gospel**

Comments:

What The Bible Teaches: Author F.E. Stallan

Verse 29: The Revised Version renders the opening words of this verse, "And I know that …." Vine concludes that *oida* means that Paul knew intuitively, he was well aware. Haldane considers that if Paul knew he would come to Rome in the fulness of the blessing of Christ he would know it only from God. Either way there is indicated a note of certainty in what the apostle says. In all his service for Christ he had enjoyed His blessing and he was sure that his experience of the Lord acting through him would be no different when he came to Rome. In the providence of God, the way the apostle would arrive in Rome was not what he was considering when he wrote. Nevertheless, the fact that he arrived as a prisoner did not alter the situation, he came in the fulness of the blessing of Christ.

There is not much good manuscript support for "of the gospel" as in the Authorized Version. The fulness of the blessing of Christ, however, is all-inclusive and the mention of the gospel is not out of place in the context. The presence of the apostle in Rome, either as a free man in his own hired house **Acts 28:30**, or as a prisoner must be a blessing for the saints. What was invested in Paul and what he had acquired by way of experience was quite unique to him. Associated with him there was wealth of spiritual blessing, even to the point of overflowing, which had to be for the good of every saint who was open to receive it.

Notes

29 “Fulness” *(pleroma,* “full measure”) insists that Paul would be there not only in presence, but in an overflow of blessing.

Romans 16:24

(KJV)

The grace of our Lord Jesus Christ be with you all. Amen.

American Standard Version	Lexham English Bible	Tyndale
Douay_Rheims Catholic Bible	New American Standard Version	World English Bible
Hebrew Names Version	Orthodox Jewish Bible	Wycliffe
Holman Christian Standard Bible	**Darby Translation**	Young's Literal Translation
Jubilee Bible 2000	The Webster Bible	Modern King James Version
King James Version	**Green's Interlinear Bible (Textus Receptus)**	
New King James Version	Third Millennium Bible	

Romans 16:24entire verse omitted

Common English Bible	New Century Version	Revised Standard Version
English Standard Version	New International Version	The Message Bible
God's Word Translation	New Living Translation	Weymouth New Testament
Good News Translation	New Revised Standard	**Nestle's Interlinear Bible (Critical Text)**
Westcott & Hort Greek NT Critical Text	Revised Version	New English Translation

All of the translations in the table above omitted Romans 16:24

Comments:

The verse **number** exists ("Drs. Westcott and Hort's The New Testament in the Original Greek – a critical Greek text based primarily on Westcott & Hort Greek NT Critical Text"), but the contents of the verse has been removed.
16:24 [WH omits this verse.]

This verse is only found here.

Believers Bible Commentary: Author William MacDonald

16:24 The grace of our Lord Jesus Christ be with you all is Paul's typical closing benediction. It is the same as Verse 20b with the addition of all. As a matter of fact, in most manuscripts of Romans, this is the last verse, and the in 25-27 comes after chapter 14. The Alexandrian text omits V. 20. Both the benediction and the doxology are beautiful ways to end the book. And both end with Amen.

What The Bible Teaches: Author F.E. Stallan

Verse 24: The Revised Version, with most critical editors, rejects this verse as an interpolation. It is substantially the same as verse 20 with the exception that the word "all" is included. If the verse is authentic, it adds another note of encouragement for the Romans from Paul. His desire, indeed his plea, is that the abundant grace that is with the Lord Jesus Christ might be the portion of all.

1Corinthians 1:18

(KJV)
For the preaching of the cross is to them that perish foolishness; but unto us which **are saved** it is the power of God.

American Standard Version	Hebrew Names Version	Tyndale
Douay-Rheims Catholic Bible	Jubilee Bible 2000	The Webster Bible
Darby Translation	**King James Version**	World English Bible
Green's Interlinear Bible (Textus Receptus)	Third Millennium Bible	Westcott & Hort Greek NT Critical Text

(ESV)
For the word of the cross is folly to those who are perishing, but to us who **are being saved** it is the power of God.

Common English Bible	Holman Christian Standard	New Living Translation
Complete Jewish Bible	Lexham English Bible	New Revised Standard
English Standard Version	New American Standard Version	Revised Version
Good News Translation	New Century Version	Revised Standard Version
God's Word Translation	New International Version	Young's Literal Translation
Modern King James Version	New King James Version	**Nestle's Interlinear Bible (Critical Text)**
New English Translation		

All of the translations in the table above changed the words **are saved** to **being saved**.

Comments:

What The Bible Teaches: Author J. Hunter
b. ***The Cross and Man's Wisdom*** 1Corinthians 1:18-25

Paul now begins to expound the true meaning of the gospel, throwing into vivid contrast the wisdom of God and the wisdom of the world, and shows that divine wisdom centers in the doctrine of the atonement. In 1Corinthians **1:18-19**, he has before him the preaching of the cross; in 1Corinthians **1:20-21** the wisdom of God and the futility of human wisdom; in 1Corinthians **1:22-25** that Christ is the complete answer to the need of mankind.

Verse 18: "The preaching of the cross" should read "the word *(logos)* of the cross." What is emphasized is not the act of preaching, but the content of the message, the truth embedded in the cross, revealed and disclosed. He now reveals the effect of the word of the cross on the hearers in the attitude adopted by them; those who "are perishing" and those who "are being saved." Each of these expressions is a present participle; the process is going on. They stand in sharp contrast. There are only the two classes. Ultimately, all must fall into one or other of these categories, saved or lost. It is foolishness to those who are perishing. The word "foolishness" is from a root meaning, "to be silly." To them it was silliness, foolishness, stupid, absurd. They are perishing because they consider it foolish. In contrast, it was the "power of God" to the saved. The natural antithesis would have been the "wisdom of God," but Paul is stressing the mighty saving dynamic of the message of the cross rather than the revelation of the divine wisdom relating to it.

1Corinthians 1:21

(KJV)
For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the **foolishness of preaching** to save them that believe.

Darby Translation	Third Millennium Bible	Douay-Rheims Catholic Bible
King James Version	The Webster Bible	Young's Literal Translation
Modern King James Version	World English Bible	New King James Version
Revised Version	**Green's Interlinear Bible (Textus Receptus)**	Westcott & Hort Greek NT Critical Text
New English Translation	Holman Christian Standard	Jubilee Bible 2000
American Standard Version	Good News Translation	Lexham English Bible
Basic English Bible	God's Word Translation	The Message Bible
Common English Bible	Hebrew Names Version	New American Standard Version
Complete Jewish Bible	New Revised Standard	Tyndale
New Century Version	Weymouth New Testament	New International Version

(ESV)
For since, in the wisdom of God, the world did not know God through wisdom, it pleased God **through the folly of what we preach** to save those who believe.

English Standard Version	Revised Standard Version	**Nestle's Interlinear Bible (Critical Text)**
Wycliffe	New Living Translation	

All of the translations in the table above they **omitted** "**foolishness of preaching** "

Comments:

What The Bible Teaches: Author J. Hunter
Verse 21: Paul now states that it was the divine purpose that man by his own wisdom could never come to a knowledge of God: "Canst thou by searching find out God?" **Job 11:7**. *But, God in His sovereign ways chose to reveal the way of salvation in the "foolishness of preaching," that is, in the foolishness of the thing, the message, preached. It was foolishness in the eyes of men, but revealed here as the masterpiece of divine wisdom. This message has saved them that believe. How we should ponder deeply these revealing statements.*

1Corinthians 5:4

(KJV)
In the name of our Lord Jesus **Christ**, when ye are gathered together, and my spirit, with the power of our Lord Jesus **Christ**,

Darby Translation	Douay-Rheims Catholic Bible	Wycliffe
Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	

(ESV)
When you are assembled in the name of the Lord Jesus **omits** and my spirit is present, with the power of our Lord Jesus **omits**,

American Standard Version	Lexham English Bible	Revised Standard Version
Basic English Bible	The Message Bible	Weymouth New Testament
Common English Bible	New American Standard Version	God's Word Translation
Complete Jewish Bible	New International Version	Revised Version
Holman Christian Standard	New Living Translation	New English Translation
English Standard Version	New Revised Standard	**Nestle's Interlinear Bible (Critical Text)**
Westcott & Hort Greek NT Critical Text		

All of the translations in the table above omits **Christ**

Comments:

"the Christ," meaning "the anointed one," the Messiah.

What The Bible Teaches: Author J. Hunter

Verses 4-5: First of all, let us seek to define the expressions used in these verses. "In the name of our Lord Jesus Christ" suggests by His authority, as representing Him, in fellowship with Him. "When ye are gathered together" indicates a special meeting arranged to exercise this judicial function, an administrative gathering to deal with a special situation. "With the power of our Lord Jesus Christ" means that the assembly is invested with His power to give effect to its sentence, to take such drastic action against the offending party. "To deliver such an one unto Satan" is taken by some to mean excommunication, by others formally to hand over to Satan, as was Job. "For the destruction of the flesh" is interpreted by some to mean he will judge the evil tendencies that led him into such a situation; by others to involve bodily illness; and others to mean the sentence of death.

Before going into further detail, let it be said that the apostle seems to be suggesting a formula to be used on such occasions. The brother responsible would make an announcement in these solemn words: "Gathered together in the name of our Lord Jesus Christ, and with His power, we deliver so and so to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus." Put in this way, it highlights the unique authority of the local assembly, its judicial dignity, and draws attention to the association of the authority and power of the Lord

Jesus with it. Its decision is His decision. Note carefully in these verses the three-fold reference to the Lord Jesus.

Most commentators suggest that the delivering to Satan for the destruction of the flesh is an exercise of apostolic authority; something which an assembly could not presume to follow. Only an apostle has power formally to hand over to Satan any person, in order that he may endure physical affliction for his sin, and maybe ultimately die. No assembly obviously would ever think of passing such judgments, so we are told the assembly has power to excommunicate, the apostle to deliver to Satan. But this explanation seems to overlook one vital matter. It seems clear from **1Corinthians 5:2** that Paul intervened in this case because the assembly had failed to deal with it. If they had dealt with it, he would have been satisfied. They would have excommunicated him. Now we are told that, when Paul comes in, he will further inflict upon the man bodily suffering, or pass the sentence of death! This would mean the man would suffer far more because of the failure of the assembly to deal with him. That would not be righteous action, for the failure of the assembly added nothing to the sin of the culprit.

Is not the true position as follows? An assembly finding itself in a position to deal with an offender, could use the above formula. To them to “deliver one unto Satan” would mean him being put away, being deprived of fellowship with divine Persons and with the saints, forfeiting all the sacred privileges of the holy fellowship, finding himself in the world where Satan exercises rule, away from the spiritual protection of the assembly. “The destruction of the flesh” would mean the judging of those lustful tendencies that caused his downfall into such sin and the production of true repentance. The assembly could only leave to God Himself the mode of execution to accomplish this end. Such action would bind his sin upon him, and effectively deal with one who had polluted the temple of God. Such repentance would assure all that his spirit would be saved in the day of the Lord Jesus, an expression which looks forward to the Judgment Seat of Christ.

Let it be clearly stated that we do not believe that the man guilty of such a crime was sentenced to death. We believe that 2Corinthians 2 and 7 refer to the same case, appealing for his restoration. Clearly the man had repented, but the assembly, having been slow to judge, was now slow to reinstate him. The teaching of these chapters fits the case of 1Corinthians 5. This is the classic case of discipline having in view restoration, the receiving back of a sinning saint. The case here is an extreme one and so covers all lesser cases. The resolution having been passed, the guilty person had been excommunicated, and then had thoroughly repented. He must now be restored to the assembly. Those who believe that the man of 1Corinthians 5 died are forced to set up a hypothetical case to meet the teaching of these chapters. See note below as to God’s dealings in other cases.

Notes

5 It is true that in **1Corinthians 11:30** we read of those who are weak and sickly, and some dying, but this is the chastening hand of God at work. In Acts 5 we read of Ananias and Sapphira removed by death for their sin, but this is direct divine intervention. In **2Corinthians 12:7** Paul speaks of a “thorn in the flesh” as “the messenger of Satan,” but sees in it that which kept him humble. In the case of Job, who suffered from the attacks of Satan, this was because of God’s pleasure in him before Satan, and his endurance vindicated God’s opinion of His servant.

1Corinthians 5:5

(KJV)
To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord **Jesus**.

American Standard Version	New King James Version	Weymouth New Testament
Basic English Bible	Douay-Rheims Catholic Bible	Wycliffe
Darby Translation	Revised Standard Version	Young's Literal Translation
Hebrew Name Version	Third Millennium Bible	Revised Version
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New American Standard Version	World English Bible	

(ESV)
you are to deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord **omitted**.

Common English Bible	Good News Translation	The Message Bible
Complete Jewish Bible	God's Word Translation	New International Version
Holman Christian Standard	Revised English Bible	New Living Translation
English Standard Version	Lexham English Bible	New Revised Standard
Nestle's Interlinear Bible (Critical Text)	New English Translation	Westcott & Hort Greek NT Critical Text

All of the translations in the table above omits **Jesus**

Comments:

Believers Bible Commentary: Author William MacDonald
5:5The action he would take would be to deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus. Commentators disagree on the meaning of this expression. Some feel that it describes the act of excommunication from the local church. Outside the church is the sphere of Satan's dominion (1 In. 5:19). Therefore, "to deliver to Satan" would be simply to excommunicate from the church. Others feel that the power to deliver to Satan was a special power granted to apostles but no longer in existence today.

Again, there is disagreement as to the meaning of the expression the destruction of the flesh. Many feel that it describes physical suffering that would be used by God to break the power of sinful lusts and habits in the man's life. Others feel that the destruction of the flesh is a description of slow death, which would give a man time to repent and be spared.

In any case, we should remember that the discipline of believers is always calculated to bring about their restoration to fellowship with the Lord. Excommunication in never an end in itself, but always a means toward an end. The ultimate purpose is that his spirit may be saved in the day of the Lord Jesus. In other words, there is no thought of the man's eternal damnation. He is disciplined by the Lord in this life because of the sin he has committed, but he is saved in the day of the Lord Jesus.

What The Bible Teaches: Author J. Hunter

Verse 5: "Judge nothing before the time," for all such judgment must be premature and faulty, partial and inconclusive, invalid and illegal. The "time" is at the point when the Lord comes and sets up His Judgment Seat. In view of this "time," all human verdicts must be prejudice. Then the Lord will bring into the light the hidden things of darkness, those deep inner springs that lurked unseen, things of which we were not aware, and will make manifest the counsels of the heart, those secret desires and motives, which were concealed but were the basis of decision and action. Then everything will be "named and open." Then each shall receive the praise that is his due from God, the only praise that really matters, the only judgment that possesses true value.

1Corinthians 5:7

(KJV)

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed **for us:**

Hebrew Name Version	New Living Translation	World English Bible
Jubilee Bible 2000	Third Millennium Bible	Wycliffe
King James Version	Tyndale	Young's Literal Translation
New King James Version	The Webster Bible	Modern King James Version
Green's Interlinear Bible (Textus Receptus)	**Darby Translation**	

(ESV)

Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. **omitted**

Lexham English Bible	Weymouth New Testament	New Revised Standard
Revised Version	English Standard Version	Douay-Rheims Catholic Bible
American Standard Version	Good News Translation	Revised Standard Version
Basic English Bible	God's Word Translation	**Nestle's Interlinear Bible (Critical Text)**
Common English Bible	The Message Bible	Westcott & Hort Greek NT Critical Text
Complete Jewish Bible	New American Standard Version	New English Translation
Holman Christian Standard	New International Version	

All of the translations in the table above omits **for us:**

Comments:

What The Bible Teaches: Author J. Hunter

Verse 7: The metaphor is continued: they were to purge out the old leaven. This is a reference to **Exodus 12:18-20 13:6,7**. All leaven had to be removed from their homes. The next batch of dough would be unleavened, a new lump. This symbolizes the break with the old life in Egypt; they were making a new start. So with the assembly, evil things must be put out. They must cleanse themselves from all evil, not only in judging the sin referred to; not only in stopping boasting; but in judging every element of the old life. The assembly is a new society, not the old patched up. "As ye are unleavened" refers to their standing in Christ. Paul is saying, "be practically what you are positionally, be really what you are ideally." Let us be what God has made us.

He now introduces the death of Christ as the Passover Lamb to show that this is the basis of our new life. He has been sacrificed, His blood has been shed, He has delivered us from the bondage of sin and from the world (Egypt), introducing us to this new life, this life of holiness, and constituting us the people of God. He is insisting the Lamb has been slain, the feast has begun, yet the old leaven is still in the house, what a contradiction!

1Corinthians 6:20

(KJV)
For ye are bought with a price: therefore glorify God in your body, **and in your spirit, which are God's.**

Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	**Darby Translation**

(ESV)
for you were bought with a price. So glorify God in your body. **omitted**

Revised Version	Weymouth New Testament	New American Standard Version
American Standard Version	English Standard Version	New International Version
Basic English Bible	Good News Translation	New Living Translation
Common English Bible	God's Word Translation	New Revised Standard
Complete Jewish Bible	Lexham English Bible	Douay-Rheims Catholic Bible
Holman Christian Standard	The Message Bible	Revised Standard Version
Nestle's Interlinear Bible (Critical Text)	Wycliffe	New English Translation
Westcott & Hort Greek NT Critical Text		

All of the translations in the table above omits **and in your spirit, which are God's.**

Comments:

What The Bible Teaches: Author J. Hunter

Verse 20: The right of proprietorship is not based on creation but on redemption. We are not our own but belong to Him who paid the price, obviously here the blood of Christ, though not stated. **1Peter 1:18 Revelation 5:9** The only logical and compelling outcome of this is that we must glorify God in our body; see **Romans 12:1**. We must refuse to use the body for sinful acts, but to use it to obey God, and thus honor Him. Most translators omit the words after "body."

Having come to the close of this section **1Corinthians 1:5,6** on the sanctity of the assembly, let us now enunciate some of its distinctive teaching:

1. The appalling power of the flesh is in terrible evidence: the awful sin so dishonored God, and exposed the shame of the assembly.
2. The inherent power of the local assembly to judge evil, and so maintain its purity, is stressed.
3. The perpetual holiness of the people of God should mean their complete separation from all such within who have sinned.
4. The administrative judicial dignity conferred upon the saints will involve their judging the world and angels.
5. The sanctity of the body of the believer as constituted the temple of the Holy Spirit cannot be ignored.
6. The rights of ownership over ourselves have been relinquished with a view to our glorifying God in our body.

Notes

20 W. E. Vine in his exposition, draws attention to the verb “bought.” The verb is *agorazo,* which differs from the nouns *lutron* (e.g. in **Matthew 20:28**) and *antilutron,* **1Timothy 2:6** which denotes a ransom; the verb expresses the act, while the nouns express the means by which the freedom is accomplished.

1Corinthians 7:5

(KJV)
Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves **to fasting and** prayer; and come together again, that Satan tempt you not for your incontinency.

Hebrew Name Version	New King James Version	World English Bible
Jubilee Bible 2000	Third Millennium Bible	Young's Literal Translation
King James Version	Tyndale	Modern King James Version
The Message Bible	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
Darby Translation		

(ESV)
Do not deprive one another, except perhaps by agreement for a limited time, that you may devote yourselves to **omitted** prayer; but then come together again, so that Satan may not tempt you because of your lack of self-control.

Weymouth New Testament	English Standard Version	New International Version
Revised Version	Good News Translation	New Living Translation
American Standard Version	God's Word Translation	New Revised Standard
Basic English Bible	Lexham English Bible	Douay-Rheims Catholic Bible
Common English Bible	Wycliffe	Revised Standard Version
Complete Jewish Bible	New American Standard Version	Westcott & Hort Greek NT Critical Text
Holman Christian Standard	**Nestle's Interlinear Bible (Critical Text)**	New English Translation

All of the translations in the table above omits **fasting and**

Comments:

Believers Bible Commentary: Author William MacDonald

7:5Christenson writes: In plain language this means that if one partner desires the sexual relationship, the other should respond to that desire. The husband and wife who adopt this down-to-earth approach to sex will find it a wonderfully satisfying aspect of their marriage for the simple reason that the relationship is rooted in reality, and not in some artificial or impossible ideal."

Perhaps when some of these Corinthians were first saved, they began to think that the intimacies of married life were not consistent with Christian holiness. Paul will disabuse their minds of any such idea. Here he firmly tells them that Christian couples are not to deprive one another, that is, to deny one's partner's rights as far as the other partner's body is concerned. There are only two exceptions. First of all, such an abstinence should only be by mutual consent so that the husband and wife may give themselves to fasting and prayer. The second condition is that such abstinence | should only be temporary. Husband and wife should come together again, lest Satan tempt them for their lack of self-control.

What The Bible Teaches: Author J. Hunter
Verse 5: What **1Corinthians 7:3** stated positively is now repeated in negative form. "Defraud" means to refuse or deprive of what the other has a right to. Paul now intimates there may be

occasions when abstention is lawful, but he lays down three conditions which must be observed, and which will offset one sided insistence on abstinence:

1. It must be by mutual consent. For one partner to insist on abstinence, without the agreement of the other, is to rob the other of his or her right or due.
2. It must only be for a short time. It is limited by the duration of their spiritual exercise. They feel such abstinence will add intensity to their supplication.
3. It must be for a spiritual purpose; to give themselves to prayer in relation to a certain matter. ("Fasting" is omitted by most manuscripts.)

Paul now gives a timely word of warning. The couple must come together again, or Satan would take advantage of any lack of self-control in one or other of the parties concerned. Any action taken, even for a spiritual purpose, if it continues beyond the limits of natural endurance, could lead to spiritual shipwreck. If husband or wife insisted on abstinence for a prolonged period without due consideration to the needs of the other, this could lead to a breakdown in self-control, and probably to adultery. Satan would be quick to take advantage of such weakness.

Notes

5 Lenski has an interesting note as follows: "What **1Corinthians 7:3** expressed in positive form is no," repeated in negative form; what verse 3 states for each separately is now combined; what **1Corinthians 7:3** states objectively in the third person singular is now expressed subjectively by the second person plural. We see Paul's mastery of thought and of expression in employing all these variations and combinations in just the right manner. He weaves a perfect pattern.

1Corinthians 10:9

(KJV)
Neither let us tempt **Christ**, as some of them also tempted, and were destroyed of serpents.

Common English Bible	The Message Bible	Douay Rheims Catholic Bible
Complete Jewish Bible	New Century Version	Third Millennium Bible
Hebrew Names Version	New International Version	Tyndale
Holman Christian Standard Bible	New King James Version	The Webster Bible
Darby Translation	New Living Translation	Modern King James Version
English Standard Version	New Revised Standard	Wycliffe
Jubilee Bible 2000	Westcott & Hort Greek NT Critical Text	Young's Literal Translation
King James Version	**Green's Interlinear Bible (Textus Receptus)**	New English Translation
Lexham English Bible	Orthodox Jewish Bible	Revised Version

(RSV)
We must not put the **Lord** to the test, as some of them did and were destroyed by serpents;

American Standard Version	New American Standard Version	Revised English Bible
Bible in Basic English	Revised Standard Version	Hebrew Names Version
Good News Translation	World English Bible	**Nestle's Interlinear Bible (Critical Text)**
God's Word Translation	Weymouth New Testament	

All of the translations in the table above replaced **Christ** with **Lord**

Comments:

"the Christ," meaning "the anointed one," the Messiah.

What The Bible Teaches: Author J. Hunter
Verse 9: How presumptuous of them to put the Lord to the test **Numbers 21:4-9**. They became discouraged, impatient, and spoke against God and Moses. They actually suggested that God had brought them up from Egypt to perish in the wilderness. What bitterness! They complained of "no bread" and "no water", and declared they loathed "this light bread". What ingratitude! They counted God's miraculous provision as worthless, miserable and vile! The serpents were the form of divine judgment on this occasion. To "tempt Christ" is to see how far one can go in trying His patience without incurring His discipline. The applicability of this to the Corinthians in their abuse of Christian liberty is set forth in **1Corinthians 10:14-22**.

1Corinthians 10:28

(KJV)
But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: **for the earth is the Lord's, and the fulness thereof:**

Hebrew Name Version	New King James Version	Young's Literal Translation
Jubilee Bible 2000	Third Millennium Bible	Modern King James Version
King James Version	The Webster Bible	**Darby Translation**
Green's Interlinear Bible (Textus Receptus)	World English Bible	

(ESV)
But if someone says to you, "This has been offered in sacrifice," then do not eat it, for the sake of the one who informed you, and for the sake of conscience--**omitted**

Revised Version	English Standard Version	New International Version
American Standard Version	Good News Translation	New Living Translation
Basic English Bible	God's Word Translation	New Revised Standard
Common English Bible	Lexham English Bible	Douay-Rheims Catholic Bible
Complete Jewish Bible	The Message Bible	Revised Standard Version
Holman Christian Standard	Wycliffe	Tyndale
Weymouth New Testament	New English Translation	Westcott & Hort Greek NT Critical Text
Nestle's Interlinear Bible (Critical Text)	New American Standard Version	

All of the translations in the table above omits **for the earth is the Lord's, and the fulness thereof:**

Comments:

What The Bible Teaches: Author J. Hunter

Verses 27-28: However if a believer was invited by an unbeliever for a meal, the same rule of conduct applies as in the previous situation. In contrast to the Jewish convert who had scruples about the whole question of food, and would have advised one not to go, because of the danger of meat being served which had been offered to an idol, Paul indicates that such a believer was free to go if he desired without raising any questions as to the meat set before him. But the situation is altered if someone draws attention to the fact that the meat had been offered in sacrifice. Possibly "any man" refers to another christian who has scruples concerning such meat-a weak brother. "Eat not" is Paul's answer to the observation, thus showing consideration for the brother and his conscience. The quotation from **Psalms 24:1** is omitted in most translations. This seems to be correct as the Lord's possession of the earth and its fulness is no reason for abstaining from certain food.

1Corinthians 11:4-5

(KJV)
4 Every man praying of prophesying, having his head covered, dishonoureth his head.
5 But every **woman** that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.

Young's Literal Translation	World English Bible	Third Millennium Bible
Wycliffe	Revised Standard Version	Tyndale
Douay-Rheims Catholic Bible	New King James Version	New International Version
New Living Translation	**King James Version**	Lexham English Bible
New Revised Standard	Jubilee Bible 2000	Good News Translation
Hebrew Names Version	Complete Jewish Bible	God's Word Translation
American Standard Version	Holman Christian Standard	The Webster Bible
Basic English Bible	**Darby Translation**	Weymouth New Testament
Common English Bible	Revised Version	New American Standard Version
Modern King James Version	**Green's Interlinear Bible (Textus Receptus)**	Westcott & Hort Greek NT Critical Text
Nestle's Interlinear Bible (Critical Text)	James Moffatt New Testament	New English Translation
New World Translation	The Emphasized Bible	The Twentieth Century New Testament
Nestle-Aland Edition 28		

(ESV)
4 Every man who prays or prophesies with his head covered dishonors his head,
5 but every **wife** who prays or prophesies with her head uncovered dishonors her head, since it is the same as if her head were shaven.

The Message Bible	English Standard Version	

All of the translations in the table above changed the word woman to wife.

Comments:

- Doctrinal Error
- Even the "New World Translation" used and distributed by the Jehovah Witness says **woman**.

What The Bible Teaches: Author J. Hunter
In Relation to The Veiling of Women 11:2-16

The whole section verses 2-16 is divided as follows:

a. Verses 2-7 Spiritual Principles
b. Verses 8-12 Scriptural Reason
c. Verses 13-16 Natural Reason

It also could be divided:

a. The Fact of Authority Verses 2-3
b. The Symbol of Authority Verses 4-7
c. The Nature of Authority Verses 8-12
d. The Teaching of Nature Verses 13-16

Verse 4: The man, by covering his head in the public exercise of his function, takes the place of a woman, makes a woman of himself; he takes the place of subjection as if he had a human head over him like the woman, as well as the divine Head, Christ. In so doing he dishonors Christ by taking from Him the honor due to Him as the Head of the man. Two words are used for "dishonor" in the New Testament: *atimazo,* to despise; *kataischuno,* to disgrace or put to shame. It is the second word that Paul employs in 1Corinthians **11:4-5**. How then does she disgrace the man, her head?

1. She denies the headship of the man.
2. She proclaims her independence of the man.

The reason why he should not cover his head is given in 1Corinthians **11:7**.
Verses 5-6*: Let us carefully note the following points before expounding these verses. The expressions "every man" 1Corinthians **11:4** and "every woman" 1Corinthians **11:5** stress the distinction of the sexes (see note below).*

The verse 1Corinthians **11:6** gives the lie to the teaching that the woman's hair is the covering, based on a misunderstanding of verse 15 (see exposition). If this were true the verse would read, "If the woman has no hair, let her cut her hair" which is nonsensical. This position is endorsed by the New International Version footnote to these verses: "And every woman who prays or prophesies with no covering (of hair) on her head, dishonors her head-she is just like one of the 'shorn women'. If a woman has no covering, let her be for now with short hair, but since it is a disgrace for a woman to have her hair shorn or shaved, she should grow it again." This New International Version footnote is not a translation but an interpretation, both bad and misleading. Again, if the hair were the covering, and the man is to appear uncovered (without hair), then logically the man should not have been given any hair at all! It is sad when many decide on a course of action, and then manipulate Scripture to support it, instead of being guided by the word of God.

The woman taking part publicly with her head uncovered is desirous of equality with the man. In throwing back the veil, which would possibly be necessary for her to be heard, she is dishonoring her head, the man, by failing to accept the unique place he occupies by divine appointment. "That is all one as if she were shaven." The shaven head of a woman indicated she had been unfaithful to her husband. So, in refusing the covering the believing woman brings upon her head, the man, the same kind of shame that an adulterous woman brings upon her husband. She violates a God given relationship, and thus denies the headship of the man, and proclaims her independence of him.

"If the woman be not covered, let her also be shorn" requires that if she refuses to be covered, she must also have cut her hair short. In verse 5 the refusal to wear a covering is assumed (in the sight of God) to be equivalent to having no covering of any kind. In verse 6, she is told to cut her hair short, or shave it off. In so doing she would indicate her refusal to be in subjection to man, Christ or God. But seeing it is disgraceful for a woman to have her hair short or shaved, let her cover her head. Since the normal Christian woman would recoil from the shaven state, let her cover her head. Two different words appear in these verses: xurao (to shave; see *xuron,* a razor, Acts **21:24 1Corinthians 11:5,6** only); *keiro* (to shear, or to cut short, Acts **8:32 18:18 1Corinthians 11:6** only).

If she wishes to act like a man by appearing unveiled, then let her be consistent by having her hair shaven or cut short. This would then bring home to her a sense of shame. It is clear that Paul is attributing the shame of shaven or shorn hair to the uncovered head. If the long hair and the covered head of the woman set forth her recognition of the headship of the man, then the uncovered head and the cut or shorn hair declare her in subjection to the man. Some have suggested that the women were copying the pagan prophetesses associated with the idol's temple, who officiated with uncovered head and dishevelled hair. Such imitation would only condemn them. It is important to note that the focus is not primarily on the one who is leading the assembly in prayer or ministry, but on the fact that men and women are gathered in public testimony, and the men are uncovered and the women are covered. The significance of the covering of the women in public assembly is that it denotes that they are in silence because in submission, else there would be no need for the distinction between the man and the woman! The covering indicates the prohibition on the participation of women. Such non-participation of the sisters does not affect their priestly privilege, otherwise God would not have ordained it. The worship and adoration of the heart can rise without speech, and she can enjoy with others the audible worship of each brother, and grasp the opportunity of moments of silence in the gathering to present inaudibly her own appreciation.

Note

It has been most surprising to note in certain circles the teaching that Galatians **3:28** sets aside distinctions between male and female and sets women on equality with men as entitled to take part in assembly gatherings. But the oneness of male and female in Christ does not set aside the distinction made known in creation. "Ye are all one in Christ Jesus" refers to standing, not to practice. Male and female are accepted in Christ on the same ground, on equal status. It has nothing to do with assembly gatherings, where distinctions of role and function are to be observed.

In support of women taking public part the examples of Deborah and the daughters of Philip the evangelist are often quoted. In noting the place Deborah held, it must be stressed that her judgeship was different from that of the male judges. Judges **2:18** brings before us three characteristics concerning the judges: firstly, the Lord raised them up; secondly, His presence was with them; thirdly, God delivered Israel out of the hand of their enemies all the days of the judge. Of Deborah, Judges **4:4** says she judged Israel "at that time." The previous verse (verse 3) explains this expression. She judged Israel during the "twenty years he (Sisera) mightily oppressed the children of Israel." She judged during the time of bondage, whereas the male judges delivered Israel and then ruled over them. 1Corinthians **11:5** then informs us that the children of Israel came up to her for judgment, thus availing themselves of her knowledge, wisdom and discernment. When the time came to deliver Israel, God used Barak in the public action and victory, although he was inspired by Deborah. Note also in Hebrews **11:32** it is Barak that is named. As to the incident of Philip's four daughters Acts **21:8-14** all we are told in 1Corinthians **11:9** is that they were virgins and prophetesses; no instance is recorded of them prophesying. When God wanted a message to be given to Paul, who was staying in Philip's home, he did not use any of Philip's daughters, but sent Agabus from Judaea to deliver it. Wherever Philip's daughters may have prophesied, it could not have been in the public gatherings of the saints. (see 1Corinthians **14:34**)

There are those who hold that while the sisters should be covered at the Lord's Supper, it is not necessary in the other gatherings. It must be stated that the New Testament knows nothing of one gathering of the saints being of a different order or rank from another. The meeting for the

breaking of bread is not more sacred than the prayer meeting or ministry meeting or gospel meeting. It is the altar that sanctifies the gift; the temple that sanctifies the gold; the indweller who sanctifies the temple. Matthew **23:16-22 1Corinthians 3:16** Nor is it the presence of the bread and the cup, but the presence of God, that makes the assembly sacred. Conduct permitted and practiced in that presence in one meeting (breaking of bread) must be practiced in every other meeting. If sisters require to be covered at the breaking of bread (because of His presence), they should be covered at all gatherings. His presence is the same in all meetings. It is not what we come to do, but in whose presence, we gather, that is to be considered. To say that in gospel meetings the saints should copy the actions of the unsaved lest the unsaved be embarrassed is an application of the Jesuitical teaching, "Let us do evil that good may come."

1Corinthians 11:24

(KJV)
And when he had given thanks, he brake it, and said, **Take, eat:** this is my body, which is **broken** for you: this do in remembrance of me.

Hebrew Name Version	Douay-Rheims Catholic Bible	Wycliffe
Jubilee Bible 2000	Third Millennium Bible	Young's Literal Translation
King James Version	Tyndale	Modern King James Version
New King James Version	The Webster Bible	**Darby Translation**
Green's Interlinear Bible (Textus Receptus)	World English Bible	

(ESV)
and when he had given thanks, he broke it, and said, **omitted** "This is my body which is **omitted** for you. Do this in remembrance of me."

Revised Version	English Standard Version	New Living Translation
American Standard Version	Good News Translation	New Revised Standard
Basic English Bible	God's Word Translation	Revised Standard Version
Common English Bible	Lexham English Bible	Weymouth New Testament
Complete Jewish Bible	The Message Bible	Westcott & Hort Greek NT Critical Text
Holman Christian Standard	New American Standard Version	New English Translation
Nestle's Interlinear Bible (Critical Text)	New International Version	

All of the translations in the table above omits **Take, eat** and **broken**

Comments:

What The Bible Teaches: Author J. Hunter

b. ***The Institution of the Supper*** **1Corinthians 11:23-26**

In bringing before them the institution of the Supper, Paul is going back to first principles. What better way was there to convict them of their grave departure than to remind them of the simplicity and beauty of how it all began? Note also, that if the truth of headship is prominent in the earlier part of the chapter, **1Corinthians 11:2-16** then the truth of Lordship is prominent in this latter part. The word "Lord" occurs eight times in **1Corinthians 11:17-34**. In **1Corinthians 11:23-25** what the Lord did is described, whereas in **1Corinthians 11:26** it is what we do. Distinct things are brought before us in each verse: **1Corinthians 11:23**, revelation **1Corinthians 11:24**, the bread; **1Corinthians 11:25**, the cup; **1Corinthians 11:26**, the result.

Verse 23: We have two things brought before us in this verse: firstly, the revelation from the Lord; secondly, the circumstances in which the Lord instituted the Supper. (It should be said that the expression "the Lord's Supper" emphasizes the dignity of the occasion, whereas "the Breaking of Bread" draws attention to the act of participation.) "I received of the Lord" suggests a direct revelation from the Lord to Paul of what took place in the upper room. It is the earliest record of that event and is the Lord's own account of what took place. None of the Gospels were in circulation at this time. The historical setting is made known in the words "the night in which he was betrayed". As Judas was about to commit his dastardly deed, and as the forces of evil, the power of darkness, prepared to arrest and kill Him, the Lord retired to the privacy of the

upper room, to spend time with His disciples. We can little understand His emotions, as, knowing all that was taking place, He instituted the memorial, and looking down through the centuries could see its perpetuation. Divine love, in such peculiarly perplexing circumstances, with a selflessness so characteristic, would make provision for His own in this “forget-me-not” feast.

Verse 24: It is interesting to note that critical translations omit the words, “Take, eat”. This agrees with Luke’s account. (The same translations indicate that Mark records only the word “Take”; Matthew employs both words in his account, “Take, eat”.) The word “broken” is likewise omitted by most translators as without adequate authority. No verb is present in the Greek, but Luke’s Gospel has “given”. The expression, “This is my body”, must mean “this represents My body”, for He was standing in His own body when He made the statement. It cannot be taken as literal, otherwise it is suggested He had two bodies at the same time. “My body” refers to Himself, His person, not only to His physical body. “The offering of the body of Jesus Christ” **Hebrews 10:10** must mean His life offered to God. He gave Himself for us, in all the fulness of His person, in all the excellence of His worth, in all the majesty of His dignity, in all the glory of His surrender. It must be noted that He took a body that He might be capable of dying. In conditions of deity alone He could not die. “This do” (the verb is present and continuous) is an appeal to the affections of His people to constantly remember Him during the long dark night of His rejection.

Verse 25: “When he had supped” is a reference to **Luke 22:20**; the action was distinct from, and subsequent to, the Passover. Vine in his commentary on 1 Corinthians adds the following: “It has been suggested that this phrase was a hint against the procedure at Corinth”. We are now told that the cup represents the New Testament in virtue of, and grounded upon, the blood of the Lord. This intimates that the old covenant has been set aside. (see **Exodus 24:1-8**) Intimation of the new covenant was made in **Jeremiah 31:31-34**, and is dealt with by the writer to the Hebrews in chapters 8-10. It is new in that it is different in nature and form from the old. According to the prophecy in Jeremiah, it is made with the houses of Israel and Judah, and will be enjoyed by them in a future day, when they will learn it is based upon the sacrifice of the Messiah they rejected. As believers now we enjoy the benefits of that same sacrifice, but here the assurance is given to His disciples that the new covenant is guaranteed, and the contract sealed, by His sacrifice and death. Notice that the statement stands on its own, “This cup is the new testament in my blood”. Nothing is added as in the Gospels. Let us note the records in the Gospels:

Matthew: “Which is shed for many for the remission of sins”. This refers to the blood of the trespass offering. What was important in that offering was the nature of the sin.
Mark: “Which is shed for many”. This refers to the blood of the sin offering. The word “many” highlights the idea of persons, for in the sin offering what was important was who sinned, whether priest, ruler, congregation, or one of the common people.
Luke: “Which is shed for you”. This makes it more personal, and refers to the blood of the peace offering. Reconciliation has been effected. “You … hath he reconciled”. **1Corinthians 1:21**

It should be noted that the words “in remembrance of me”, which only occur after the bread in Luke, are stated in 1 Corinthians 11 after both bread and cup. Thus there is expressed the Lord’s deepest desire that we should do this to keep constantly before us His Person and His Sacrifice.

Verse 26: Three things are now brought before us: the frequency, the proclamation and the coming. “As often as” means every time that it is done. However, even this is not left to our discretion, but guidance is given in Acts 20 as to apostolic practice. In that chapter we are told that Paul’s destination was Jerusalem. **1Corinthians 10:16** Arriving at Troas he waited seven days, **1Corinthians 10:6** so as to be with them for the breaking of bread, which took place on the first day of the week. **1Corinthians 10:7** This is most instructive. No special observance of the Supper was arranged for the apostle. Clearly the practice had been established of gathering on the first day of the week. It never occurred to the apostle, who was on a journey by sea, **1Corinthians 10:13-16** to continue his journey and break bread with his companions **1Corinthians 10:4** on board ship. This clearly indicates, along with the passage before us, that the remembrance of the Lord stands connected with the local assembly gathering. It is a collective act of a resident assembly. The three occasions when the breaking of bread is referred to, all stand in relation to a local assembly: in **Acts 2:42** to the assembly in Jerusalem; in **Acts 20:7** to the assembly in Troas; in 1 Corinthians 11 to the assembly in Corinth. There is no record of its observance apart from a local assembly. This clear association with an established assembly should be noted. It was a collective act by a gathered company in a particular place, and at no time is it seen to be practiced by a group of individuals who happen to be in a locality where there is no assembly. In carrying out the remembrance we are proclaiming, announcing, the Lord’s death, making known the reality and purpose of that death, to which we owe our all. As Paul continues his explanation (what the Lord said finished in **1Corinthians 10:25**), he informs us that this procedure must continue until the coming of the Lord. So, the Supper not only looks back but also carries our minds forward to His return. It keeps before our hearts His incarnation, death, resurrection and coming.

Before we leave the institution let us mention strange, sometimes dangerous, teachings indulged in by modern and ancient writers.

Ritualism: Firstly, there is the sacrifice of the mass, the Satanic corruption of the Supper, with its teaching that at the moment of consecration by the priest, the bread and wine become the actual body and blood of Christ. This is the doctrine of transubstantiation. Secondly, there is the Lutheran teaching of the actual substantial presence of the body and blood of Christ coexisting in and with the bread and wine. This is the doctrine of consubstantiation. Along with these goes the ornate ritual associated with religiosity.

Literalism: Sometimes it is not easy to distinguish between this and ritualism. One writer states that the broken bread does stand for the body of Christ, and when we take it into our hands and upon our lips, it is a means of living contact with Jesus Christ. Others speak of a very real gift of the Saviour, that Christ communicates Himself to the believer in a special way spiritually, and that we experience the real presence of the Lord. While it is true that at the Supper, we have the Lord and His sufferings specifically before us, and constantly on such occasions we are moved deeply by such remembrance, and we appreciate more and more the great truths of redemption and reconciliation, nevertheless it must be clearly stated that we do not receive anything of a special nature, either physical or spiritual. We come to give to God our appreciation, not to receive anything from Him.

Formalism: The assembly at Corinth, despite its dreadful condition, still continued to break bread. The individual members, although taking each other to court, marked by gluttony and drunkenness, yet, seemingly without conscience, partook of the emblems which were intended to express their sacred fellowship in the Lord and His death. How easy it is to become so formal in this matter. It is possible to break bread and not remember the Lord, to go through the

physical actions of eating and drinking without the attendant holiness so essential for the remembrance.

It should also be noticed that in this whole passage relating to the Supper, there are no rules and regulations as to the order of the meeting. This is most interesting. This does not mean that we can introduce what we like at the gathering, but indicates that all who take part in expressions of worship and thanksgiving are expected to be led of the Holy Spirit in this sacred function of the holy priesthood. This last sentence may surprise some who know only the set service presided over by a minister or clergyman or priest. Let it be carefully noted that in the passage there is no such person envisaged. The New Testament knows nothing of a clergyman, ordained by man, and licensed to preach and administer the sacraments. It should also be noted that, while such a gathering is not called a worship meeting, believers have found such a gathering the most appropriate to express their homage and worship. God has always desired the worship of His saints collectively, and while we can worship on other occasions, this is certainly the most fitting. We should also consider carefully the expressions “bread” (loaf) and “cup”. It was a loaf, not pieces of bread, and each believer breaking and eating from the same loaf thus demonstrated his fellowship. Note also the expressions, “this cup”, “the cup”. As they partook of the one loaf so they partook of the one cup. The use of individual cups is foreign to the institution of the Supper, and destroys the idea of fellowship. Bread cut into pieces also destroys both the meaning of the symbol, viz. Christ’s body, and the emblem of the oneness of the Body. **1Corinthians 10:17**

The presence of a clergyman or pastor presiding is contrary to the Scriptures. In **1Corinthians 14:26** it is clear that a number of brethren participated in the gathering (see exposition). The principle is established by which it is open for the Spirit of God to lead certain brethren to take part. This is so contrary to what is established in so many places, that its order and beauty are unknown, yet this is the true scriptural way and order in the New Testament. Why should believers be content with anything less? Let us value such gatherings.

Those who participate in the gathering are those who form the local assembly. An assembly is only composed of those who gather. Others may come in to watch the proceedings. **1Corinthians 10:23** It must be recognized that a local assembly is a doctrinal fellowship, and all who gather are committed to its doctrinal basis, and subject to its administration. There is no such thing in the New Testament as an “open table” where all who take the place of being christians are welcome without reference to their doctrinal beliefs or practices. In the present climate such a practice could lead to confusion, for there are those who wish to break bread who believe in women being present without a covering; women taking part in the gathering; men and women speaking in tongues. Again, there are those who would desire “occasional fellowship”, believers who normally gather elsewhere, where doctrines and practices are in direct conflict with the principles of a New Testament church. When visiting relatives, they desire to break bread, although they never would fellowship with the local assembly in their locality. There is no mutuality of interest and no appreciation of the distinctive doctrines held, taught and practiced by such local assemblies.

c. *Preparation and Chastening* 1Corinthians 11:27-34

We come now to the very solemn part of the subject. Great emphasis is thrown on the necessity of a true condition of heart and life in order to partake of the Supper. Holy living must characterize all who partake of the sacred emblems and are privileged to gather in the presence of the Godhead. We will note in this passage: firstly, the danger of partaking unworthily

1Corinthians 11:27-29; secondly, the consequent judgment **1Corinthians 11:30-32**; finally, the concluding advice **1Corinthians 11:33-34**.

Verse 27: In noting in **1Corinthians 11:26-29** the five references to eating and drinking, we will see the heavy emphasis thrown upon this action so expressive of fellowship; contrary to the custom of the Roman Catholic church, all are to partake of both emblems. The possibility of one partaking “unworthily” is now envisaged. All believers are positionally “worthy”, because of their acceptance before God in Christ, but one could be conditionally “unworthy” because of bad, careless, irreverent behavior. It may have reference to what has been before it’s in **1Corinthians 11:17-22**, or to some of the things mentioned in chapters 1-10. However, “whosoever” makes it general, including ourselves, and embraces anything in our life that has broken communion with the Lord-sin in our private life, entertaining bitterness of spirit against another, or, according to **1Corinthians 11:29**, not discerning the (Lord’s) body. It is here stated that such a person is “guilty of the body and blood of the Lord”. This does not mean that one is guilty of crucifying the Lord. It means that one’s attitude to the emblems reflects the attitude to the One they symbolize. If we saw a number of people trampling upon the flag of their country, their actions would reflect their attitude to the government the flag represents. To partake of the emblems in an “unworthy” condition, considering them as of little or no consequence, is to dishonor the Lord, to be profane, to be guilty of treating with indifference the person of Christ. Note the warning to the priest in **Exodus 30:21**.

1Corinthians 11:29

(KJV)
For he that eateth and drinketh **unworthily**, eateth and drinketh damnation to himself, not discerning the **Lord's** body.

Basic English Bible	New Living Translation	Young's Literal Translation
God's Word Translation	Douay-Rheims Catholic Bible	Modern King James Version
Hebrew Name Version	Third Millennium Bible	**Green's Interlinear Bible (Textus Receptus)**
Jubilee Bible 2000	Tyndale	New International Version
King James Version	The Webster Bible	Good News Translation
New King James Version	World English Bible	**Darby Translation**
The Message Bible	Wycliffe	New English Translation

(ESV)
For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the **omitted** body.

American Standard Version	Holman Christian Standard	New Revised Standard
Revised Version	English Standard Version	Revised Standard Version
Common English Bible	Lexham English Bible	Weymouth New Testament
Complete Jewish Bible	**Nestle's Interlinear Bible (Critical Text)**	New Century Bible
New American Standard Version	Westcott & Hort Greek NT Critical Text	

All of the translations in the table above omits **Lord's**

Comments:

What The Bible Teaches: Author J. Hunter

Verse 29: We are now informed that to take part unjudged, unexamined, is to bring ourselves under the judgment (not "damnation", Authorized Version) of the Lord, under His discipline and chastisement. His sentence will be according to the measure of His judicial assessment. "Not discerning (distinguishing) the Lord's body" suggests not fully appreciating the full significance of the symbol, which tells us that He died to put away our sins. To go on with what is wrong or sinful, and, at the same time, to partake of the Supper, is to live and act a lie, and to treat it as if it were an ordinary meal. Some translations omit the word "Lord's" giving the impression that the body refers to the church in its oneness as the body of Christ. This is not so; all through this passage the references to the body have been to the Lord's body. No doubt the disunity in the Corinthian assembly was one aspect of failing to discern the Lord's body. (see **1Corinthians 11:21**)

1Corinthians 15:2

(KJV)
By which also ye **are saved**, if ye keep in memory what I preached unto you, unless ye have believed in vain.

American Standard Version	Hebrew Names Version	Tyndale
Douay-Rheims Catholic Bible	**King James Version**	The Webster Bible
Darby Translation	New American Standard Version	World English Bible
Green's Interlinear Bible (Textus Receptus)	New King James Version	Revised Standard Version
Revised Version	Third Millennium Bible	**Nestle's Interlinear Bible (Critical Text)**
Westcott & Hort Greek NT Critical Text	New Living Translation	New English Translation

(ESV)
and by which you **are being saved**, if you hold fast to the word I preached to you--unless you believed in vain.

Complete Jewish Bible	New International Version	World English Bible
Jubilee Bible 2000	New King James Version	Young's Literal Translation
Lexham English Bible	New Revised Standard	

All of the translations in the table above changed the words are saved to are being saved.

Comments:

What The Bible Teaches: Author J. Hunter
6. *In Relation To Resurrection* 1Corinthians 15:1-58

We now come to consider Paul's massive treatise on the truth of resurrection. It is majestic, extensive, informative, explanatory, and revelatory. There is nothing elsewhere in the Scripture to compare with it. It reveals yet again the apostle's masterly logic, clear thinking, and profound expression, under the inspiration of the Holy Spirit. In it he combines history and prophecy, the true and the false gospel, death and the triumph of resurrection, the wonder of the resurrection body and the triumph of resurrection, the wonder of the resurrection body and the revelation of a mystery, the triumph of life over death, "death is swallowed up in victory." 1Corinthians **15:54**

The verse 1Corinthians **15:12** reveals the situation at Corinth that called for the exposition. It seems that there were those at Corinth who denied the resurrection of the body. Their denial is epitomized in the slogan: "Dead men don't rise." It does not seem to have occurred to them that such a theory involves the question of the resurrection of Christ. Paul does not call for the excommunication of such people; he recognizes that the whole situation calls for clear, authoritative teaching, which would recover those infected by the error. Apparent to all must be the vital need today for clear, straight-forward teaching on all fundamental issues, "rightly dividing the word of truth"; the need for words easy to be understood. Let us now note the apostle's approach to the whole problem. He deals with two matters: The Fact of Resurrection; 1Corinthians **15:1-34** The Manner of Resurrection. 1Corinthians **15:35-58**

a. *The Fact of Resurrection* 1Corinthians 15:1-34

The fact was denied because they did not understand the manner. Note that Paul establishes factually the truth of resurrection (of Christ), before he states the existence of the error in Corinth. 1Corinthians **15:12** This is the way to deal with such teaching. By establishing the truth he removed the platform on which they stood. Again note his method. He makes strong,

authoritative statements to establish the truth of Christ's resurrection 1Corinthians **15:1-11** and then shows the awful alternative doctrinally if Christ be not raised. 1Corinthians **15:12-19** This is the true teacher at work. He is able not only to teach and establish truth, but also to show the result of error. He then goes on to demonstrate, again with strong authoritative statements, 1Corinthians **15:20-28** that the prophetic programme rests upon the resurrection of Christ, and then reveals the awful alternative morally. 1Corinthians **15:29-34** So we now have the basis of our outline for this section, 1Corinthians **15:1-34**.

1. The Resurrection of Christ- 1Corinthians **15:1-11**
2. Results of Denying the Resurrection- 1Corinthians **15:12-19**
3. Resurrection and the Programme of God- 1Corinthians **15:20-28**
4. Resurrection and Daily Living-1Corinthians **15:29-34**

By going back to first principles, and setting forth clearly the gospel, Paul delineates: what it meant to the converts; 1Corinthians **15:1,2** its basic content of death and resurrection in relation to Christ; 1Corinthians **15:3-8** the relation of the apostles to it. 1Corinthians **15:9-11**
We will note:

1. The Recipients of the Gospel-1Corinthians **15:1,2**
2. The Content of the Gospel-1Corinthians **15:3-8**
3. The Preachers of the Gospel-1Corinthians **15:9-11**

Verses 1-2: Paul takes the opportunity of declaring to them yet again the essential features of the gospel. He does so because there was a tendency to lose sight of their tremendous significance. Three relative clauses establish the validity of what he preached; the verbs are important.

1. ***Received***: The aorist tense refers to the past, to the single act of reception at conversion.
2. ***Stand***: The perfect tense shows the present position resulting from the past act; the abiding result was that they had been given a standing before God, which was, unassailable and eternal, i.e. they had eternal security.
3. ***Saved***: The present tense intimates a daily salvation; they were being saved; although not yet complete, it will issue in a future salvation. The meaning of salvation is not exhausted in the initial act of faith.

Note the recurrence of the word "also" in the Revised Version and other translations: "which also ye received"; "in which also ye stand"; "by which also ye are saved." The receiving was their response to the preaching; their standing and their being saved were dependent upon this past act. Their present experience proved the reality of their faith. Note too that holding fast (Revised Version and others) to the doctrine of the gospel was proof of the reality of their experience; letting go would prove them to have believed in vain, in which case they had not been converted. To deny the truth of resurrection, and thus the gospel, would prove that their faith was worthless, to no avail, did not secure anything for them. The basis of their faith was inadequate; therefore, it was not saving faith. It had been exercised without due thought, at random. Their belief had been too superficial.

Notes

Three words are translated "vain": *eike,* meaning "to no purpose, not securing anything, valueless"; 1Corinthians **15:2** *kenos,* meaning "empty, hollow, lacking in substance, unproductive"; 1Corinthians **15:10,14,58** *mataios,* meaning "lacking in result, useless, meaningless." 1Corinthians **15:17**

1Corinthians 15:47

(KJV)
The first man is of the earth, earthy: the second man is **the Lord** from heaven.

Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New Living Translation	World English Bible	**Darby Translation**

(ESV)
The first man was from the earth, a man of dust; the second man is **omitted** from heaven.

New English Translation	English Standard Version	New International Version
Revised Version	Good News Translation	New Revised Standard
American Standard Version	God's Word Translation	Douay-Rheims Catholic Bible
Basic English Bible	New King James Version	Revised Standard Version
Common English Bible	Lexham English Bible	Weymouth New Testament
Complete Jewish Bible	The Message Bible	Westcott & Hort Greek NT Critical Text
Holman Christian Standard	Wycliffe	
Nestle's Interlinear Bible (Critical Text)	New American Standard Version	

All of the translations in the table above omits **the Lord**

Comments:

Believers Bible Commentary: Author William MacDonald
15:47 The first man was of the earth, made of dust. This means that his origin was of the earth and that his characteristics were earthly. He was made of the dust of the ground in the first place, and in his life he seemed in a very real sense to be earth-bound. The second Man is the Lord from heaven.

What The Bible Teaches: Author J. Hunter
Verse 47: It would seem from the whole context that the prominent idea is not so much origin as association. The omission of the article before "earth" and "heaven" lays emphasis on what is characteristic. It is true that in origin Adam was "out of the earth", but he was also "earthy". It is true too that Christ came from heaven, but He clearly is "heavenly". It would seem from the context that "the second man from heaven" must refer to Christ in exaltation. The first man is earthly; the second man is heavenly. Note that the words "the Lord" are omitted from most translations.

1Corinthians 16:22

(KJV)
If any man love not the Lord **Jesus Christ**, let him be **Anathema Maranatha**.

Darby Translation	**King James Version**	Tyndale
Jubilee Bible 2000	Douay-Rheims Catholic Bible	The Webster Bible
Green's Interlinear Bible (Textus Receptus)	Third Millennium Bible	Modern King James Version
Wycliffe	Young's Literal Translation	

(ESV)
If anyone has no love for the **Lord**, let him be **accursed**. **Our Lord, come**!

English Standard Version	New King James Version	World English Bible
Hebrew Names Version	Revised Standard Version	Weymouth New Testament
Lexham English Bible	Revised Version	New English Translation
Nestle's Interlinear Bible (Critical Text)	American Standard Version	New American Standard Version
Westcott & Hort Greek NT Critical Text	Holman Christian Standard	Good News Translation
Basic English Bible	New Century Version	God's Word Translation
Common English Bible	New International Version	The Message Bible
Complete Jewish Bible	New Revised Standard	New Living Translation

All of the translations in the table above replaced **Lord Jesus Christ** with **Lord,** and **Anathema Maranatha** with **accursed**. **Our Lord, come**!

Comments:

What The Bible Teaches: Author J. Hunter
Verse 22: What is before us is quite startling. Suddenly Paul bursts forth with this denunciation, this solemn curse upon those who do not love our Lord Jesus Christ. Note that most critical translations insert the period after "Anathema", thus dividing it from "Maranatha". This is the only occasion where Paul uses phileo for love toward the Lord Jesus *(agapao* is the usual word); in Titus **3:15** he uses phileo for love between believers. This expression thunders forth like an Old Testament prophet. Paul's feelings are running deep and strong. If there is not true deep love for Christ the person is not saved. The curse of God rests upon all such. Maranatha is Aramaic and comprises two syllables, but scholars differ as to its division. Some divide it as *maran atha; atha,* they tell us, could mean "has come", or "cometh", or "is coming". Others divide it marana tha; tha means "come", so this would yield "Lord, come", which corresponds with Revelation **22:20**, "come, Lord Jesus". However, there is no need for us to concern ourselves too much with how the word should be divided. The meaning is clear: The Lord is coming. This accords fully with the tenor of the epistle, and it is fitting it should be brought before the Corinthians (and ourselves) at the close of the letter.

1Corinthians 16:23

(KJV)
The grace of our Lord Jesus **Christ** be with you.

American Standard Version	New King James Version	Wycliffe
Basic English Bible	Douay-Rheims Catholic Bible	Young's Literal Translation
Darby Translation	Third Millennium Bible	Modern King James Version
Hebrew Names Version	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
Jubilee Bible 2000	The Webster Bible	Revised Version
King James Version	World English Bible	Westcott & Hort Greek NT Critical Text

(ESV)
The grace of the Lord Jesus **omitted** be with you.

Complete Jewish Bible	New Century Version	New Living Translation
Good News Translation	Revised Standard Version	New Revised Standard
Common English Bible	Lexham English Bible	Orthodox Jewish Bible
Holman Christian Standard	The Message Bible	Weymouth New Testament
English Standard Version	New American Standard Version	**Nestle's Interlinear Bible (Critical Text)**
God's Word Translation	New International Version	New English Translation

All of the translations in the table above omits **Christ**.

Comments:

"the Christ," meaning "the anointed one," the Messiah.

What The Bible Teaches: Author J. Hunter
b. *Benediction* 1Corinthians 16:23,24

Verses 23-24: Paul desires that the grace and favor of our Lord Jesus Christ may continue to flow toward them, that they may daily rejoice in it. Then he assures them of his love. "My love" shows that despite all his warnings, rebukes and threats, he still loves them deeply. Their defections had never reduced his love for them, for his love was centered "in Christ Jesus". It was no mere human emotion, but his love toward them was real and genuine, because it was in this glorious Person and because of Him he had come to know them. He loved them because they were His and belonged to Him. So the epistle closes with a reminder of the wonderful grace of our Lord Jesus, and the unfailing love of His servant. These two things have marked the epistle from beginning to end.

Let us draw attention to the lessons to be understood in this final chapter:
1. We ought to be sensitive to the needs of others, especially of our brethren in Christ, and endeavor to meet those needs.
2. We should set aside regularly the Lord's portion, so that money be available when need arises.
3. We are to give according to our prosperity. This will demand dedication.

4. We must fully accept the qualification, “if the Lord permit”, for the Holy Spirit can break up our tidy programmes. We must be prepared for this, if we are to be just where He would have us.
5. The freedom of a servant (Apollos) to carry out his own exercise under the guidance of the Spirit of God, and not fit in with the desires of another servant, is to be viewed as in exemplar of New Testament practice.
6. The recognition of all those, who set themselves out to serve the saints, will lead to our acknowledging freely the refreshment enjoyed through their ministry.
7. Our homes are to be viewed as instruments in the service of the Lord, and not just places where we live.
8. The necessity of demonstrating our love to the Lord Jesus Christ, and so proving the reality of our faith, cannot be overlooked.

Appendix A

Baptism

When Paul introduces the subject of baptism in **1Corinthians 1:13-17**, two matters are clear:
1. Paul saw that the converts were baptized upon their confession of faith.
2. Others performed the act of baptizing lest any should infer he baptized in his own name, thus gathering converts around him as leader.

We will now place before the reader some of the salient facts in relation to baptism, as much confusion prevails in the minds of many believers, due to the variety of teaching on the subject. We shall look first at the time of baptism, then at the mode of baptism, and finally at the meaning of baptism.

The Time

It is clear that on the reception of the gospel message, and faith being placed in our Lord Jesus Christ, those who thus believed were baptized. The commission of the Lord to the apostles in **Mathew 28:19** demanded this, and as we shall see was faithfully obeyed. In **Mark 16:16** the Lord brought believing and baptism together in these words: “He that believeth and is baptized shall be saved”. He never expected faith and baptism to be separated, not because baptism is necessary for salvation, but because such a public witness is expected of those who profess to believe the message. An unbaptized believer is nowhere envisaged in the New Testament. **Acts 2:41 Acts 8:12 Acts 8:38 Acts 9:18 Acts 10:48 Acts 16:15 Acts 16:33 Acts 18:8** confirm that baptism was connected with receiving the gospel, and not with reception to a local assembly. If this was carried out, then all who wish to be associated with an assembly would be already baptized. The absence of reference to the baptism of others indicates that when a practice has been established it is not necessary to continue to draw attention to it. Note the varying numbers who were baptized:
1. in **Acts 2:41** three thousand,
2. in **Acts 8:12** the number is not specified,
3. in **Acts 8:38** a single individual,
4. in **Acts 16:15 Acts 16:33** a man and his household.

It should be noted, in harmony with other Scriptures, that the individual members of each household heard the message, believed and were baptized. It would seem that **Acts 16:32-33** is a guide to what took place on such occasions: “And they spake unto them the word of the Lord, and to all that were in his house. And he … was baptized, he and all his, straightway”.

Such activities bring before us the practice of the apostles in those early days of pioneering with the gospel, and set the pattern for today. We should note that in **Acts 8:36** the eunuch was anxious to be baptized, but in **Acts 22:16** the apostle was encouraged to be baptized. It should be made clear in the preaching that converts are expected to be baptized and should be encouraged to be obedient to the mind of the Lord.

The Mode

This is seen to be total immersion. This can be gathered from the different words and expressions used in relation to baptism:
Baptized: The verb *baptizo* means “to dip in or under; to dye”, and was used by the Greeks to signify the dyeing of a garment, or the drawing of water by dipping a vessel into another. It is used in this literal sense throughout the Septuagint, in **Luke 16:24**, “dip”; in **John 13:26**, “dipped”; and in **Revelation 19:13**, “dipped”. Clearly, the process in view is immersion, submersion and emergence. This is what is meant in **Acts 8:38** when we are told that Philip baptized the eunuch: he immersed him, he dipped him. The idea of sprinkling is totally alien to the use of the word, and also to the doctrine of baptism. This is evident in the words used in the symbolism of baptism.
Buried: Risen: In **Colossians 2:12** we read: “Buried with him in baptism, wherein also ye are risen with him”. **Romans 6:4** confirms this teaching of burial and resurrection. The believer is totally immersed and then raised, thus demonstrating his identification with Christ.

The Meaning

The teaching is clearly stated in Romans 6. We have died unto sin; we live unto God. The expression “died unto sin” occurs three times in the chapter. Once it refers to Christ, **Romans 6:10** twice to the believer. **Romans 6:2 Romans 6:11** It must be interpreted the same way in relation to the Lord and to ourselves. It cannot mean to reckon ourselves dead to the sense of inward sin, to its impulses, to its temptations, for that could never be true of the Lord Jesus. The words carry no moral connotation. It is something we must reckon, count as true, that when Christ died we died with Him; when He rose we rose with Him. Let us look at it in two ways.

1. When Christ died to sin, He bore its penalty and judgment, dealing with it effectively and finally. As identified with Him we enter into all the benefits of that work, and reckon ourselves to be now legally free, discharged from sin. In this spiritual reckoning we are now living unto God. We have entered a new life, the resurrection life, which has God and His glory as our object. We live unto God.
2. There is a sense in which dying for sin is atonement, but dying unto sin is dying to the sphere where sin reigns. When the Lord was here, although He was sinless He was conscious of the presence and power of sin. There came the moment when He died to sin, and while it is true He made atonement for it, nevertheless He moved out of the sphere where it held sway, and now in resurrection life He lives unto God. As dying and rising with Him this is also true of the believer. He has entered a new world where life is lived totally in relation to God.

   We can now see the importance of conversion; by it our life has been divided in two: before conversion we lived the old life, associated with the old order; after conversion we are living the new life, associated with the new order. We are to reckon, to grasp, to lay hold of, to count it as true, that the old life is over and done with, finished, and the new life has begun. We have to grasp firmly, by faith, this great truth: the old is closed, the new is open. We must not go back to the old and reopen it. Let us remember our baptism, the symbol of our death and resurrection with Christ, and let us determine to live according to it.

Let us note that baptism is:
1. An act of obedience: We should be baptized because it is taught in the Scriptures. It is the first normal step after conversion. The longer the time that elapses between conversion and baptism the more it is robbed of its significance. It rightly belongs to the beginning of the

new life. Converts should be taught that such obedience is expected from them. It is a reproach to them to remain unbaptized.

2. An act of love: Deep gratitude should be the normal outcome of being saved. An appreciation of the love of the Saviour who took our place and died our death, is evidenced in a desire to associate ourselves publicly in baptism with His cause. Love always desires to please the object of its love, in this case, the Lord Jesus. We love Him because He first loved us, so it would be a delight to please the Lord in this way. Love and obedience go together: “If ye love me, keep my commandments”. **John 14:15**
3. An act of loyalty: Being baptized demonstrates that our first loyalty is now to Christ. We are now no longer living to ourselves but to Him. It draws attention to our confession of Him as Lord. Once we lived under the domination of sin as our master; now we live in submission to Christ as our Master. Take a soldier in uniform. His uniform does not make him a soldier; his oath of allegiance to his sovereign did that; but the uniform tells everyone that his loyalty is now primarily to the sovereign. So with believers; baptism does not save us, but it tells all that from then on our first loyalty is to Christ. As good soldiers of Jesus Christ **2Timothy 2:3** we now live to serve Him.
4. An act of identification: In taking the baptismal plunge, going into the symbolic tomb (the nearest approach to actual burial we shall ever know), and then emerging there from, we are declaring the truth that we have died with Christ, been buried with Christ, and have risen with Christ. Baptism thus symbolizes our new position in Christ. Note too that in the teaching of the New Testament nothing dies to us, neither sin nor the world nor the flesh. The secret of victory in the christian life is that, identified with Christ, we die to all these things and live unto God. This is the secret of deliverance, not self-effort, but reckoning all this to be true of us. It would be easier to live the baptized life if we understood more clearly the teaching of baptism.
5. An act of renunciation: Baptism signifies we have renounced the old life that was taking us to hell, and are now living the new life. A person who is dead and buried is no longer frequenting his old haunts, or continuing the old associations, or practicing the old sins. That all lies in the past. Similarly, the believer now enjoys a new sphere, lives in a new climate, companies with new friends. The idea that, although saved, to remain not baptized enables a person to go on with the things that would need to be renounced if he had been baptized, is contrary to the New Testament. There are not two standards of holiness. What is wrong after baptism is wrong before baptism. From the moment of conversion, we are expected to live a life of holiness and separation unto the Lord.
6. An act of dedication: The act of baptism makes known that I have now dedicated my life completely to the Lord. “Alive unto God” means that life is consecrated unto Him; no longer is life self-centered, it is God-centered. God and Christ are now at the very center of life; it is lived for their glory and pleasure. The will of God, the glory of God, the pleasure of God are now of supreme importance. **Romans 12:1-2** tells us that life has now the character of a living sacrifice, marked by holiness and pleasing to the Lord. This is the logical, intelligent and spiritual response to all that God has done for us. We are no longer conformed to the standards of a world alienated from God, but are being transformed inwardly by the Spirit of God to realize in life the will of God, which is good for us, acceptable and well-pleasing to God, and perfect as fitted to our circumstances.

Appendix B

Current Error With Regard To Tongues

Speaking with tongues and the doctrines propounded in regard to it are connected with both the Pentecostal and the Charismatic movements. It is necessary to distinguish between these. The

Pentecostal movement began around 1900 and was confined to a limited number of denominations which taught and practiced tongue speaking. The Charismatic movement began around 1960 when such teachings and practices began to spread among other denominations; today it has penetrated most of them including Roman Catholicism. Also known and referred to as Neo-Pentecostalism, it claims that there is a common fellowship, based upon the experience of being "baptized in the Holy Spirit" and speaking with tongues, that transcends all denominational barriers. Note it does not claim to be based upon theology, but on experience. Many of its adherents would acclaim it as the greatest of all revivals, yet it has fractured and split churches, destroying work that has been built up over many years.

1. The Doctrine of Subsequence

It is taught by Pentecostal and Charismatic teachers that when a person is converted he receives life but not power. This power is received after conversion, in a subsequent experience, when, it is claimed, the believer receives the Holy Spirit, the evidence of reception being his speaking with tongues. They hold that the Spirit baptizes every believer into Christ at conversion, but that Christ has not baptized every believer into the Spirit. Of this doctrine of subsequence (not held by all Charismatics), Donald Gee, a well-known Pentecostal teacher has said: "What is the unique thing that makes the Pentecostal movement a definite separate entity? It is the baptism of the Holy Spirit, the initial evidence of speaking with other tongues as the Spirit gives us utterance". Another teacher, Don Basham, writes: "We cannot dogmatically say that everyone must speak in tongues in order to have the baptism, we merely point out that it is the normative experience" (A Handbook on Tongues, Interpretation and Prophecy, p.34). The evidence is indisputable that pressure is put on believers to seek such an experience.

It is vital that we establish from the Scriptures the precise time when the Holy Spirit indwells the believer. Let us note Paul's teaching in the epistle to the Galatians: "For ye are all sons of God, through faith, in Christ Jesus". (**Galatians 3:26** Revised Version)

It is clear that the moment we put our faith in Christ we become sons of God; the relationship is established immediately. Then in **Galatians 4:6** it is added: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father", which makes it equally clear that upon believing, and becoming sons, we receive the Holy Spirit; it is the gift of God. This is confirmed by the words of **Ephesians 1:13**: "In whom, having also believed, ye were sealed with the Holy Spirit of promise" (Revised Version), and by **Romans 8:9**: "Now if any man have not the Spirit of Christ, he is none of his". These doctrinal statements are completely consistent with what took place on the day of Pentecost when Peter exhorted his audience: "Repent … and ye shall receive the gift of the Holy Ghost". **Acts 2:38**

The incident in **Acts 8:5-17** is cited to prove the doctrine of subsequence, and to establish the teaching of a lapse of time between conversion and the reception of the Holy Spirit. The incident is most interesting, but cannot justify the teaching that is based upon it. "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost". **Acts 8:12 Acts 8:14-17**

Certainly, the Samaritans had to wait for the gift of the Holy Spirit; but such a circumstance was quite unique, and there was a valid reason for the withholding of the Holy Spirit. The history of

the Samaritans, which is given to us in 2Kings 17, will supply the answer. Shalmaneser, king of Assyria, conquered Israel, whose king at that time was Hoshea. **2Kings 17:23-24** inform us that Israel was carried away captive to Assyria, and that other people were transplanted in the cities of Samaria. These people developed their own worship. Ultimately there was a Samaritan mountain, Gerizim; **John 4:20** a Samaritan temple; a Samaritan Bible. Hatred developed between them and the Jews. **John 4:9** Clearly if the Samaritans had received the Holy Spirit they would have continued their witness and worship while maintaining their centuries-old rivalry and bitterness against the Jews, and the cleavage and rift between them would have continued in the Church. This could not be allowed to be; the Church must be seen to be one. To this end God withheld the gift of the Holy Spirit until Peter and John came from Jerusalem. The Samaritans must learn at the very beginning of their christian experience, that the Church was already in existence, and that the authority and power of the apostles must be recognized. It was for this reason that “as yet” **Acts 8:16** the Spirit had not been given. “As yet” implies that the case of the Samaritans was unusual; what should have taken place had not taken place. The delay had in view the preservation of the unity of the Church, and the establishment of the position and authority of the apostles.

It must be evident that the circumstances here were quite unique, and could not occur today. The teaching that the Holy Spirit is given after conversion cannot be sustained and taught from this passage. Note also the absence of any kind of phenomenon similar to those in Acts 2. The fact that the positions of Jew and Samaritan were reconciled is nearly as important as the reconciliation of Jew and Gentile in Christ in chapter 10.

From all these considerations it is clear that there is no time interval between being born again and receiving the Holy Spirit. The moment of faith in Christ is the moment of reception of the Holy Spirit.

2. The Question of Tarrying

The command of the Lord Jesus in **Acts 1:4** to the disciples to wait for the promise of the Father (the Holy Spirit) is used to justify “waiting” or “tarrying” meetings. At these the seeker is encouraged to open his mouth; instructed not to speak in English; breathe as deeply as possible at the same time telling himself that he is receiving the Spirit now (quoted from an Assembly of God handbook). Even in fellowships where “tarrying” meetings are not held there are many encouragements for the newly-converted christian to seek this experience. Whatever sound is spoken, as long as it is other than his native language, is accepted as evidence of the baptism of the Holy Spirit. At times the seeker is encouraged to keep repeating certain statements, and, submitting to the power of suggestion, emotions begin to mount, the pressure increases, then he speaks in tongues. After a long investigation into present-day speaking in tongues, John Kildahl in The Psychology of Speaking in Tongues, maintains that much of it is “learned behavior”. Similar words and sounds have been observed in different tongue speakers. This raises the question why a person has to be taught to receive what is described as the gift of the Holy Spirit, evidenced in speaking in tongues.

Let us also take careful note that **Acts 1:4** refers to the period between Calvary and Pentecost. The disciples could not do otherwise than wait for the coming of the Holy Spirit. To insist that their position before Pentecost is applicable to believers living after Pentecost is untenable. Further, there is no record of “tarrying” meetings in the New Testament, as believers normally received the Holy Spirit upon believing, nor is there any reference to a believer asking for or praying for the Holy Spirit. When each received the Spirit there is no mention of typical Pentecostalistic behavior: no ecstatic babbling; no sensations; no claims of super-cleanliness.

3. The Nature of Tongues

It is indisputable from **Acts 2:5-13** that the tongues described in Acts 2 were foreign languages, spoken by men who had not learned them by normal educative processes. This passage gives us the clearest description of tongues that can be found in the New Testament. In no other place are there such explicit statements. We are justified in viewing this account as the definitive description of what New Testament tongues really were. Here are established the guidelines for interpreting all later and less obvious passages which refer to them. So that we understand all succeeding accounts as referring to foreign languages which had not been learned by the speaker. The following considerations are supportive of this view:

1. The Greek word *glossa* usually means human languages. On each of the fifty occasions it occurs in the New Testament it is translated “tongue” or “tongues”. Sixteen times it refers to a member of the body; once to tongues “like as of fire”; the remaining thirty-three times it refers to languages. It should also be stated that in the Septuagint (an early Greek translation of the Old Testament) it is used some thirty times and on each occasion refers to human language.
2. In **Acts 2:4-6** the words “tongues” and “languages” are used. In **Acts 2:4** the Greek word is *glossa* and in **Acts 2:6** it is *dialectos.* Some heard in their own tongue (language), and some in their own dialect. The use of dialectos is satisfactory proof that the speakers were not stammering isolated phrases or sentences, but spoke fluently using the idiom of the language as if it were their mother tongue. Such distinctions (language and dialect) could not have been used of ecstatic speech. The variety of languages is indicated in **Acts 2:8-11**.
3. The same word, *glossa,* is used both in Acts and in 1Corinthians. To maintain, as do Pentecostals and Charismatics, that this word means languages in Acts 2 but something different thereafter, is rather illogical. It should be noted that in Acts the word always appears in the plural, suggesting a number of languages.
4. In 1Corinthians 12-14 Paul does not suggest that the tongues spoken differed from those on the day of Pentecost. In the absence of such clarification who are we to assume the contrary?
5. Luke, writing the Acts much later than Paul wrote 1Corinthians, does not hint in any note that the matter of speaking in tongues differed then from its later manifestations. If it be objected that Luke was recording history, we reply that so was John when he included his inspired comment in **John 21:19**.
6. **1Corinthians 12:10** distinguishes “kinds of tongues”, suggesting different groups or families of languages. This would refer to normal human languages.
7. **1Corinthians 14:21** makes reference to the language of the Assyrians when they invaded Israel. The following verse opens: “Wherefore tongues”, a clear proof of the nature of the tongues.

William J. Samarin, in his scholarly book Tongues of Men and of Angels, claims to have taken part in meetings, both Pentecostal and Neo-Pentecostal, in a number of countries, and observes: “I have been in small meetings in private homes as well as in mammoth public meetings. I have seen such different cultural settings as are found among Puerto Ricans of the Bronx, the snake handlers of the Appalachians, and the Russian Molakans of Los Angeles … I have interviewed tongue speakers and taped-recorded and analyzed countless samples of tongues. In every case, glossolalia turns out to be linguistic nonsense. In spite of superficial similarities, glossolalia is fundamentally not language”. (From his book, published in 1972, when he was Professor of Linguistics at the University of Toronto.)

Seeing that in the New Testament the gift of tongues was the divinely-imparted ability to speak a language unknown to the recipient of the gift, then it must be stressed that present-day claims to speak in tongues are spurious.

4. The Baptism in the Holy Spirit

In certain circles it is common to use the term, the baptism of the Holy Spirit. Such an expression is not found in the New Testament, the reason being that in no place is the Holy Spirit declared to be the baptizer. It should be noted that confusion in terminology leads to confusion in doctrine. The use of wrong terms leads to wrong doctrines. In the above circles it is taught that the first blessing is conversion, the second blessing Spirit- baptism. Let us note what the Scriptures teach as to this baptism. There are seven passages that refer to it: **Matthew 3:11 Mark 1:8 Luke 3:16 John 1:33 Acts 1:5 Acts 11:16 1Corinthians 12:13**. The first six state explicitly that Christ is the baptizer. In each of the seven references the same preposition en occurs; in the Authorized Version it is translated “with” in the first six, but in the seventh, **1Corinthians 12:13**, for some reason it is translated “by”. On this basis it is taught that in **1Corinthians 12:13** the Spirit is the baptizer, that He baptizes each believer into one body; but that not all believers have been baptized by Christ with the Holy Spirit. This distinction is quite arbitrary, and the onus lies heavily on such teachers to prove that the baptizer is not the same in **1Corinthians 12:13** as in the other passages. Again, this theory divides christians into two castes, those who have been baptized and those lacking this experience. It divides christians, whereas **1Corinthians 12:13** states that the baptism was into “one body”; that is, the baptism unites believers; moreover it includes all believers, for “were we all baptized into one body”. So the baptism refers to all christians placed in the Body of Christ; no mention is made of speaking in tongues. In **1Corinthians 12:30**, the question “Do all speak with tongues?” anticipates the answer, No; yet all have been baptized in one Spirit according to verse 13. Again note there is no command in the New Testament to be baptized in the Spirit, no exhortation in the imperative; all references are in the indicative mood. In **1Corinthians 12:13** the verbs are also in the passive mood, drawing attention to the subjects, those who receive the baptism.

We will now turn to the Acts of the Apostles to consider whether the evidence of the reception of the Holy Spirit is the ability to speak in tongues. This doctrine is based on incidents in chapters 2, 10 and 19. It will be necessary to consider carefully these passages, as they seem at first glance to support the teaching, but on closer examination each of these situations is found to be unique, and could not possibly take place today. As is so often the case, we will find that exceptional circumstances are the flimsy foundations upon which false doctrine is built.

It has been noted that in Acts 8 the reception of the Holy Spirit is recorded, but not speaking with tongues. Again, in chapters 2 and 8 there is a lapse in time between conversion and receiving the Spirit, but not in chapters 10 and 19. So, it is quite misleading to contend that these chapters present the consistent, normal pattern for receiving the Holy Spirit in the Acts.

“And when the day of Pentecost was fully come, they were all with one accord in one place. And, suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance”. **Acts 2:1-4**
This event took place in answer to the promise of the Lord Jesus both before and after His death and resurrection. Notice too that in the Scriptures quoted below both the Father and the Son are united in sending the Holy Spirit:

“These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things”. **John 14:25-26**

“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me”. **John 15:26**

“Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you”. **John 16:7**

“And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence”. **Acts 1:4-5**

It is important to note that the promise was fulfilled in **Acts 2:1-4**, and that the Holy Spirit only came down once. The event described here is history, and not to be repeated in the experience of every believer. The Pentecostal/Charismatic teaching is that the disciples were already believers, that they had a subsequent experience of a baptism of the Holy Spirit, followed by speaking with tongues, and that this should be the normal experience of believers. Just as the early disciples had to wait, and then receive power **Acts 1:4 Acts 1:8** so this is the pattern today. This entirely overlooks the historical position of the disciples, which found them between the resurrection of the Lord Jesus and the coming of the Holy Spirit at Pentecost. Such a position cannot he occupied today. Again, they were waiting as instructed for the coming of the Spirit; there is no suggestion of them asking or seeking the Spirit, or being encouraged to do so. The Holy Spirit came at the time appointed and in a sovereign action which could not be affected by any action of the disciples. The coming of the Spirit was both sudden and dramatic. It was a literal baptism for the disciples, and must have been a memorable occasion: the drama of the rushing mighty wind (it is well-known that the word for “wind” is the same word as used for “Spirit”); the appearance of cloven tongues like as of fire sitting upon them; their being filled with the Holy Spirit; their speaking with other tongues as the Spirit gave them utterance. How could they ever forget the distinctiveness of it all? But the experience of it was unique and final: unique for it had never happened before; final in that it never happened again. The whole occasion was unrepeatable; it was the birthday of the Church. The next occasion on which the Spirit was received is at the close of ch.2; the 3000 received the Spirit upon believing without phenomena of any kind; that they actually received the Spirit is implicit in Peter’s promise in verse 38. This experience is normal; the former experience at the beginning of the chapter was abnormal and unique, and was never intended to be repeated. It took place at a certain time; **Acts 2:1** to fulfil a certain type; **Leviticus 23:15-21** in a certain city, Jerusalem; **Acts 1:4** to introduce a new age and a new order. **John 14:16-17 John 14:26 John 15:26-27 John 16:7-14**

“While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days”. **Acts 10:44-48**

Chapter 10 brings before us a decisive situation in the ways of God. The time had come for the gospel to move out to the Gentiles, to incorporate them into the Church. This was a tremendous

step forward but not without its difficulties and problems. The person chosen by God to inaugurate this movement was the apostle Peter. This choice was as dramatic as the choice of the apostle Paul in his conversion and appointment by the risen Lord to be the apostle to the Gentiles. Peter had very strong Jewish prejudices as to Gentiles. These prejudices came strongly to the surface later, as recorded in Galatians 2, when certain activists persuaded him to withdraw fellowship from Gentile believers. Acts 10 is the record of the working of God with Cornelius **Acts 10:1-8 Acts 10:30-33** and Peter **Acts 10:9-16 Acts 10:28-29** in order to accomplish His will and fulfil His intention that this new work be universal in its impact and purpose. The message was intended for Gentiles as well as Jews, and would thus embrace the whole world. God was about to break down the middle wall of partition, and in Christ to form of two (Jew and Gentile) one new man. **Ephesians 2:14-15** A new thing was about to take place: Gentiles being brought into the Church on the same ground as Jews. The Jews who formed the Church at that time would never have agreed to such a thing unless it had been clearly demonstrated, in such an unmistakable way that could not be gainsaid, that God had received them. This is exactly what happened. As Peter was preaching the Holy Spirit fell on those who heard, and they spoke with tongues. Note carefully the wording of **Acts 10:45-46**. The Jews (here called the circumcision) were utterly astonished and amazed that such a thing had happened to the Gentiles, that they had received the gift of the Holy Spirit. How did the Jews know the Gentiles had received the gift of the Holy Spirit? It is explained in **Acts 10:46**, “they heard them speak with tongues and magnify God”. That is exactly what happened in Acts 2. In Acts 11, we have this incident recorded again. In Jerusalem Peter was asked to give an account of his movements and contact with Gentiles. **Acts 11:3** Fortunately he had witnesses whom he had taken with him who could verify his account of events. (see **Acts 10:23 Acts 11:12**) In **Acts 11:15**, Peter says the Holy Spirit fell on them “as on us at the beginning”, that is, they spoke with tongues. What Peter saw on this occasion reminded him of Pentecost as indicated in **Acts 11:16**.

What we must now note is the uniqueness of the occasion, and that it could not take place today. This was the introduction of Gentiles into the Church composed of Jews. Where could we find such a situation now? This was a distinct and unique dispensational event linked with Pentecost, not to be expected today. In fact it is clear that today the Church is composed mostly of Gentiles. So then the speaking with tongues in chapter 10 was the evidence of the introduction of Gentiles. Note also that the Spirit was given as the message was received. There was no interval, no time lapse before the Spirit was given. Again take note that there was no asking or desiring of the Spirit. The gift was sovereignly bestowed by God. Peter said it was the same as took place at the beginning. He relates it to Pentecost (chapter 2). Between these two occasions it was normal to receive the Holy Spirit on believing without speaking in tongues. It was the uniqueness of the occasion that produced the evidence of tongues. In **Acts 11:17** Peter declares, “God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ”. Clearly, the *“glossolalia”* was the same as that of Acts 2. The word “like” *(isen,* “equal”) is used to describe the gift. Gentiles were treated as equal to the Jews in that both received the same gift.

“And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John’s baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him, which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And

when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve". **Acts 19:1-7**

When Paul arrived at Ephesus and met these disciples, he seemed to discern that their situation was not normal. Two test questions bring to light the abnormality of their position. The first question was, "Did ye receive the Holy Spirit when ye believed?" They replied, "We did not so much as hear whether the Holy Ghost was given" (Revised Version). They were not denying the existence of the Holy Spirit, but stating they were unaware of His coming. The second question reveals their state, "Unto what then were ye baptized?" If their baptism had been the normal baptism of the present time, they would have known of His coming, for it would have been in the name of the Father, and of the Son, and of the Holy Spirit. **Matthew 28:19** Their reply was most revealing, "Unto John's baptism". Here were men who had heard the message of John, and submitted to his baptism after Pentecost. It is most important to see this position. If they had believed John's message and been baptized during the time of John's ministry, their baptism would have been valid. None of the disciples were rebaptized after Pentecost. Their baptism, whether John's or the Lord's, was valid in the day when they submitted to it, and so it stood. These men now stand revealed as having accepted John's message and baptism after Pentecost, when neither his message nor baptism was valid. They belonged in knowledge and experience to a previous dispensation, and had to be brought up to date with the gospel as now preached. This Paul did (verse 4), and having believed it they were then baptized. This is the only mention of rebaptism in the New Testament. Paul then laid his hands upon them. They thus would be made to realize the necessity of accepting the authority and teaching of the apostles, which had now superseded John's teaching. They then received the Holy Spirit; but how would Paul know they had received the Spirit? They spoke with tongues.

Note again the uniqueness of the occasion. It would not be possible today to find twelve men who know only John's message and baptism. Again, there was no asking or seeking of the Holy Spirit, nor was there any lapse of time between believing and receiving the Spirit. Nor was there any other phenomena than speaking with tongues. In Acts 10 and 19, there is no rushing wind or cloven tongues as in Acts 2. This proves the distinctiveness of the coming of the Holy Spirit at Pentecost. So we have demonstrated that the three occasions of the reception of the Spirit evidenced in speaking with tongues were altogether unique and could not possibly occur afterward.

All this draws attention to a transition period in the book of the Acts, as we have seen in chapter 19; events took place which could not take place today. We must take account of these events and the experiences of the apostles in relation to them; at the same time recognizing much that was permanent. What was permanent obviously would remain, otherwise there would be a Church of the transition, and a Church after the transition. But there is only one Church, which outgrew the problems of the transitional period. Joseph Dillow in his Speaking in Tongues, p.66, makes this most helpful statement: "We must not make the tragic mistake of teaching the experience of the apostles, but rather we must experience the teaching of the apostles. The experience of the apostles is found in the transitional book of Acts, while the teaching of the apostles is set forth clearly in the epistles, which are our guide for our christian experience today".

Considering the seeming obsession, on the one hand to speak in tongues, and on the other, the pressure put on others to endeavor to do so, one would get the impression that such an experience occupied a large place in the New Testament. This is not so. Mention is made in **Mark 16:17**; Acts chapters 2, 10, 19; 1Corinthians chapters 12-14. There is no mention of it in any of the later epistles, nor in the lists of gifts in Romans 12 and Ephesians 4, nor in the

messages to the seven churches in Revelation 2-3. The writer to the Hebrews, James, Peter, John and Jude are silent in relation to it, at least the absence of reference is most important.

Finally, let us note that tongues were given to serve an evidential purpose. In Acts 2 the phenomenon of tongues attracted the crowd who were amazed at what they heard, and conditions were created for the preaching of Peter. In his address he drew attention to the miracle of tongues in an evidential manner; **Acts 2:32-33** "which ye now see and hear" was proof that Christ was risen and exalted to the right hand of God. No doubt this was used by the Holy Spirit, with other truths presented by Peter, to produce conviction and conversion in the 3,000 who believed the message. In Acts 10 the situation is different. Speaking with tongues followed the preaching of the message and its reception. In Acts 2 the speaking with tongues was by believers, producing an effect on unbelievers. In Acts 10 it is those who had been unbelievers who speak in tongues to convince believers. It was this that convinced Peter and the critics in chapter 11 that the Gentiles were really saved. The tongues were again of evidential value. In Acts 19 speaking in tongues was proof that the disciples of John the Baptist had believed the gospel and received the Holy Spirit. On each of these three occasions of speaking in tongues as evidence of the reception of the Holy Spirit, apostles were present. Peter in Acts 2 and 10: Paul in Acts 19. Note too that in Acts 8 Peter was present (with John) when the Samaritans received the Holy Spirit. In **1Corinthians 14:21-22** we are told that tongues were for a sign to unbelievers, a sign of judgment. (See exposition.) This was their evidential purpose. This verse when properly understood has delivered many from Pentecostal and Charismatic error; tongues were not a sign of the reception of the Holy Spirit, nor the gateway to blessing, but were a sign to unbelievers.

Let us sum up the truths that have been set forth.
1. The Holy Spirit is received at conversion by all believers.
2. The doctrine of subsequence is without scriptural foundation.
3. Baptism in the Spirit is true of all believers, and not only of a section.
4. There is no evidence in the New Testament to justify "waiting" or "tarrying" meetings. It is folly to want or seek for what is the possession of every true believer.
5. No one in the New Testament is spoken of as asking or praying for the Holy Spirit.
6. No one in the New Testament was encouraged to try and speak in tongues as an evidence of having received the Holy Spirit.
7. Each occasion of speaking in tongues in the Acts of the Apostles was unique.
8. The two occasions of reception of the Holy Spirit after conversion (chapters 2 and 8) were exceptional, and cannot be applied today.
9. All such unique occasions demanded the presence of an apostle, representing the authority of Christ.
10. Much that passes as charismatic bears no relation to what operated at the beginning.

Appendix C

Cultural Relativity

Over the past decade a new phrase has emerged in the exegesis of Scripture; it is cultural relativity. The concept itself is not new, but it has been honored with distinguished dress that it may the more appeal to those who would be something. Its rightful place is among the masquerading's of higher criticism rather than in the sober corridors of conservative exposition. Unhappily some of the foremost intellectuals in evangelical circles have been seduced by its charms and are now unashamedly espoused to its cause.

Within this exposition it receives but scant mention, and then only indirectly, for the following reasons:

1. It seems preferable on balance to confine a commentary of this nature to the positive expression of What The Bible Teaches: Author J. Hunter, rather than to air the noxious fumes of error and risk causing irreversible damage to the faith of an unsuspecting reader.
2. Refutation of it properly belongs to a consideration of the principles of spiritual exegesis, and lies outside the purpose of the present work.
3. Although its tenets have been applied most avidly to those passages of Scripture bearing on the role and ministry of women, and although the attack has undoubtedly been catalyzed by the changing role of women in society, it is not simply that specific doctrines are at stake, dangerous as that is, but that the authority, the validity and the relevance of the whole of Scripture is undermined.

2Corinthians 1:6

(KJV)
And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: **or whether we be comforted, it is for your consolation and salvation.**

Jubilee Bible 2000	Douay-Rheims Catholic Bible	Wycliffe
King James Version	Third Millennium Bible	Young's Literal Translation
The Message Bible	Tyndale	Modern King James Version
New King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
Westcott & Hort Greek NT Critical Text	**Darby Translation**	

(ESV)
If we are afflicted, it is for your comfort and salvation; and if we are comforted, it is for your comfort, which you experience when you patiently endure the same sufferings that we suffer. **omitted**

American Standard Version	Hebrew Names Version	Revised Standard Version
Bible in Basic English	Lexham English Bible	World English Bible
Common English Bible	New American Standard Version	Weymouth New Testament
Complete Jewish Bible	New Century Version	Revised Version
Holman Christian Standard	New International Version	**Nestle's Interlinear Bible (Critical Text)**
English Standard Version	New Living Translation	
Good News Translation	New English Translation	
God's Word Translation	New Revised Standard	

All of the translations in the table above omitted: **or whether we be comforted, it is for your consolation and salvation.**

Comments:

What The Bible Teaches: Author A. McShane
Verse 6: Paul is anxious to point out to the Corinthians that they benefited from his sufferings and comfort, so in a certain sense he was suffering on their behalf even though he was no longer present with them. It is to be expected that they too would pass through times of suffering for Christ, and thus suffer as did their father, so the encouragement he could bring to them would enable them to patiently endure, just as he himself had endured. The "salvation" here is that deliverance from despair which comes when God comforts. It could well be that the sufferings in which they needed comfort were partly because of the humiliation brought about by the rebukes of the first epistle. If this be so, he would show them in these words that he can help them to rise out of the grave of depression in which they had been buried. The cause of their distress was, in that case, very different from his, but both needed comfort and, as he had received it, so too would they.

2Corinthians 2:15

(KJV)
For we are unto God a sweet savor of Christ, in them that **<u>are saved</u>**, and in them that perish:

American Standard Version	Hebrew Names Version	Tyndale
Douay-Rheims Catholic Bible	Jubilee Bible 2000	The Webster Bible
God's Word Translation	**King James Version**	World English Bible
Green's Interlinear Bible (Textus Receptus)	Third Millennium Bible	**Darby Translation**
Westcott & Hort Greek NT Critical Text		

(ESV)
For we are the aroma of Christ to God among those who **<u>are being saved</u>** and among those who are perishing,

Common English Bible	Lexham English Bible	New Revised Standard
Complete Jewish Bible	New American Standard Version	Revised Version
English Standard Version	New Century Version	Revised Standard Version
Holman Christian Standard	New International Version	Young's Literal Translation
Modern King James Version	New King James Version	New English Translation
Nestle's Interlinear Bible (Critical Text)	New Living Translation	

All of the translations in the table above changed the words are saved to are being saved.

<u>Comments:</u>

<u>What The Bible Teaches: Author A. McShane</u>
Verse 15: While Christ in the lives of His servants is ever a sweet savor to God, yet it is not always so to men, for to only some is it a fragrant smell; to others, alas, it is a smell from a dead carcase. Not all are drawn to Christ who hear of Him. The message really divides men into two companies-those who feel their need and value the offer of life and salvation, and those who resent the message and refuse its offers and do so to their own destruction. Even in the latter company, in spite of their rejection of the message, God smells a sweet savor as the name of Christ is spread amongst them. *This verse is closely linked with what Paul had written to them in the first epistle, "For the preaching of the cross is to them that perish foolishness, but to us which <u>are saved</u> it is the power of God and the wisdom of God." 2Corinthians **1:18***

Notes

The same two words used here, "sweet savour" *(euodia)* and "savour" *(osme)* occur again in Ephesians **5:2** and in Philippians **4:18**, but in these passages the reference is to the sweet smelling offerings in Leviticus. While both words are used for sweet smells in the New Testament the latter word was used for bad odors as well; some have thought that "savor from death" can be nothing but a bad smell. It is difficult to decide whether it is God who is smelling, or the hearers of the message. In a sense the gospel falling on the ears of the perishing is fragrant to God, even though they seal their doom by rejecting it. On the other hand, all saved know the sweetness of the gospel, and likewise those who reject it, know nothing of such sweetness.

“The word of God” here must be another way of describing the gospel. To “corrupt” *(kapeleuo)* for gain is not only dishonoring to God, but ruinous to souls. For the word “sincerity,” see 2Corinthians **1:12**. “In the sight of” *(katenopion)* occurs again in 2Corinthians **12:19 Ephesians 1:4 Colossians 1:22**; and **Jude 1:24**. However, in the best manuscripts the two references in 2Corinthians are changed to katenanti which means “over against, before.” This word occurs in Romans **4:17 Mark 11:2 12:41 13:3 Luke 19:30**.

2Corinthians 2:17

(KJV)
For we are not as many, **which corrupt the word of God**: but as of sincerity, but as of God, in the sight of God speak we in Christ.

Third Millennium Bible	**King James Version**	Modern King James Version
American Standard Version	Revised Version	**Darby Translation**
Green's Interlinear Bible (Textus Receptus)	The Webster Bible	Tyndale
Westcott & Hort Greek NT Critical Text	Douay-Rheims Catholic	Wycliffe
Young's Literal Translation	New Living Translation	

(ESV)
For we are not, like so many, **peddlers of God's word**, but as men of sincerity, as commissioned by God, in the sight of God we speak in Christ.

English Standard Version	New American Standard Version	Revised Standard Version
Hebrew Names Version	New International Version	World English Bible
Lexham English Bible	New King James Version	**Nestle's Interlinear Bible (Critical Text)**
New English Translation	Holman Christian Standard	Complete Jewish Bible
Basic English Bible	Weymouth New Testament	Good News Translation
Common English Bible	New Century Version	God's Word Translation
New Revised Standard	The Message Bible	Jubilee Bible 2000

All of the translations in the table above changed the words which corrupt the word of God to peddlers of God's word.

Comments:

What The Bible Teaches: Author A. McShane
Verse 17: The closing verse of this chapter forms the bridge between Paul's claims to be associated with God in his ministry and the proof of his qualifications for this position. In a sense it begins to answer the question of verse 16. Here we have the first of those many hints which appear throughout the former part of this epistle to let us see that all was not well at Corinth and to prepare us for the later chapters when these serious failings will be dealt with in detail. Had these hints been noticed sufficiently it would have preserved anyone from thinking that the closing four chapters, which admittedly make strange reading after the commendatory statements of chapter 7, were some after thought and have no connection with the rest of the epistle.

When he says "we are not as many, which corrupt the word of God," we feel somewhat startled and even more so with the rendering of the Revised Version "the many" which almost suggests that the corrupters were more plentiful than the sincere. All were not riding in the chariot with God, nor laboring in fellowship with Christ. Some alas were seeking gain from their preaching and adulterating the message so as to obtain the favor of their hearers, and serving their selfish interests rather than glorifying God. The word "corrupt" (kapeleuo) which is used only here in the New Testament has the primary meaning of "merchant," but as these were famed for fraud, it was used for adulterating. In Isaiah **1:22** it appears as "wine merchants who mix wine with water" (Septuagint). It is impossible to weaken the message and not decrease its value, and those who attempt this for their own gain bring no benefit to their hearers. In contrast to these

hucksters, Paul preached out of the sincerity of his heart, and by the help derived from God in whose sight he was ever manifest. Once again he mentions that all his work was done “in Christ” and if so, then it was in closest relation to Him and with His approval. Thus inwardly he was pure, and the power he experienced was not from himself, but from God, so his entire ministry can bear the closest scrutiny, and this will be demonstrated in the following chapters.

2Corinthians 4:6

(KJV)
For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of **Jesus** Christ.

American Standard Version	Hebrew Name Version	Tyndale
Basic English Bible	Jubilee Bible 2000	The Webster Bible
Common English Bible	**King James Version**	World English Bible
Complete Jewish Bible	New King James Version	Wycliffe
Holman Christian Standard	New Living Translation	Young's Literal Translation
Darby Translation	New Revised Standard	Modern King James Version
English Standard Version	Douay-Rheims Catholic Bible	Revised Version
Green's Interlinear Bible (Textus Receptus)	Third Millennium Bible	Westcott & Hort Greek NT Critical Text

(NIV)
For God, who said, "Let light shine out of darkness," made his light shine in our hearts to give us the light of the knowledge of God's glory displayed in the face of **omitted** Christ.

Good News Translation	New American Standard Version	Weymouth New Testament
God's Word Translation	New Century Version	**Nestle's Interlinear Bible (Critical Text)**
Lexham English Bible	New International Version	New English Translation
The Message Bible	Revised Standard Version	

All of the translations in the table above omits **Jesus**

Comments:

What The Bible Teaches: Author A. McShane

Verse 6: A further reason why Paul did not preach himself was because there was a time in his own life when he too was in the dark, so much so that he likens his state to that of the confused watery mass into which God had caused His light to shine. He would not dare to hold himself forth as the light, when he considers that, but for the operation of God, he would still be in the dark. No thanks to him that he is not amongst those who are veiled, any more than the earth can glory in the fact that light has shone upon it. In chapter 3 he had before him the glory associated with the giving of the Law; here he is going further back to the morn of creation and finding in God's operation at that time an illustration of His work in the gospel. The God, who is light and the Father of lights, did not allow the earth to remain in darkness, but commanded the light to shine upon it. He is the same God who has dispelled the spiritual darkness from the hearts of men by allowing the light of His glory to shine into them. Two persons are active here: firstly, Satan who delights in darkness and seeks to keep men in that darkness; secondly, God, whoever communicates Himself to His creatures, illuminates men and allows them to behold His glory in the face, or in the person of Jesus Christ. In Paul's case the sight was a literal one, but in ours it is by faith, still it is nonetheless real. In the wonderful and special revelation given to him he may well have seen a parallel with Moses on the mount, so in a sense, he realizes he is not a whit behind the Law-giver, yea his view of a glorified Christ was even more excellent, more sublime and permanent. While the past tense "shined" looks back to his moment of conversion, yet throughout his lifetime he constantly contemplated that glory which he saw at the first and by doing so experienced its transforming power **2Corinthians 3:18**. In the midst of his thoughts of

himself as a sufficient minister of the gospel he cannot forget how the message which he now preaches had reached himself. We must note that throughout these verses he is dealing with his conversion from God's standpoint, so makes no mention of either repentance or faith.

To sum up the features of his "sufficiency" we see he had "sincerity," **2Corinthians 2:17** he needed no "letter of commendation," **2Corinthians 3:1** he used "great plainness of speech," **2Corinthians 3:12** he does not faint, **2Corinthians 4:1** he does not work in craftiness, **2Corinthians 4:2** and he does not preach himself. **2Corinthians 4:5** Whatever his critics at Corinth may think and say about him, he here sets a standard of spiritual attainment which he can righteously claim to have reached by the grace of God. Well it would be if every preacher of the gospel had risen to the same standard.

Notes

4-6 There are a number of words in these two verses connected with "light." They are "light" *(photismos,* verses 4, 6 only here in New Testament) meaning "radiancy" or "shining"; "shine" *(augazo,* verse 4, only found here) meaning "dawn upon," "shine out" *(lampo,* verse 6 twice). See **Matthew 5:16 17:2**. With these verses we might compare, "the path of the just is as the shining light, that shineth more and more unto the perfect day." **Proverbs 4:18** The reference to creation here is the first of those references to Genesis found in this epistle.

2Corinthians 4:10

(KJV)
Always bearing about in the body the dying of the **Lord** Jesus, that the life also of Jesus might be made manifest in our body.

Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	Westcott & Hort Greek NT Critical Text
Darby Translation		

2 Corinthians 4:10 (ASV) always bearing about in the body the dying of **omitted** Jesus, that the life also of Jesus may be manifested in our body.
2 Corinthians 4:10 (ESV) always carrying in the body the death of **omitted** Jesus, so that the life of Jesus may also be manifested in our bodies.
2 Corinthians 4:10 (NAS) always carrying about in the body the dying of **omitted** Jesus, so that the life of Jesus also may be manifested in our body.
2 Corinthians 4:10 (NIV) We always carry around in our body the death of **omitted** Jesus, so that the life of Jesus may also be revealed in our body.
2 Corinthians 4:10 (NLT) Through suffering, our bodies continue to share in the death of **omitted** Jesus so that the life of Jesus may also be seen in our bodies.
2 Corinthians 4:10 (RSV) always carrying in the body the death of **omitted** Jesus, so that the life of Jesus may also be manifested in our bodies.
2 Corinthians 4:10 (NET) always carrying around in our body the death of **omitted** Jesus, so that the life of Jesus may also be made visible in our body.

American Standard Version	Lexham English Bible	Douay-Rheims Catholic Bible
Basic English Bible	The Message Bible	Revised Standard Version
Common English Bible	New American Standard Version	Weymouth New Testament
Complete Jewish Bible	New Century Version	Wycliffe
Holman Christian Standard	New International Version	New English Translation
English Standard Version	New Living Translation	Revised Version
Good News Translation	New Revised Standard	**Nestle's Interlinear Bible (Critical Text)**
God's Word Translation		

All of the translations in the table above omits **Lord**

Comments:

What The Bible Teaches: Author J. Hunter
Verse 10: In this verse he reaches the climax of these paradoxical experiences and views himself as one who, like Christ, was put to death but still alive. The difference between Paul and the Lord was that Paul was in the process of dying but not literally dead, whereas the Lord did die and was raised again. As he says in another place, "I die daily," **1Corinthians 15:31** and later in Romans he says along with the Psalmist, "For thy sake we are killed all the day long." **Romans 8:36** His life was a constant martyrdom as his enemies sought daily to kill him, yet he was still alive as also is Jesus at God's right hand. When he speaks of "bearing about in the body the dying of the Lord Jesus" he is not suggesting that he carried a dead body around with him as Israel carried the bones of Joseph, but rather that he carried in his body the risk of death.

But in that same body so near to death was displayed the power of resurrection in that he was still alive. “The life of Jesus” here is the life which followed His death, not the life He lived as a Man upon earth.

Notes

10 The word “dying” *(nekrosis*), only here and in **Romans 4:19** where it is translated “deadness,” means “putting to death” and should be connected with physical death. Most editors omit “Lord” here. Paul uses the human name “Jesus” alone about twenty times and six of these are in this passage.

2Corinthians 5:18

(KJV)
And all things are of God, who hath reconciled us to himself by **Jesus** Christ, and hath given to us the ministry of reconciliation;

Darby Translation	New King James Version	World English Bible
Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**

(ASV)
But all things are of God, who reconciled us to himself through **omitted** Christ, and gave unto us the ministry of reconciliation;

American Standard Version	English Standard Version	New American Standard Version
Basic English Bible	Good News Translation	New International Version
Common English Bible	God's Word Translation	New Living Translation
New English Translation	Lexham English Bible	New Revised Standard
Revised Version	The Message Bible	Douay-Rheims Catholic Bible
Complete Jewish Bible	Wycliffe	Revised Standard Version
Holman Christian Standard	Weymouth New Testament	**Nestle's Interlinear Bible (Critical Text)**
Westcott & Hort Greek NT Critical Text		

All of the translations in the table above omits **Jesus**

Comments:

What The Bible Teaches: Author A. McShane

Verse 18: Just as the former creation was from God, so this new work emanates from Him: "All things are of (from) God." This new standing, brought about by His operation, is the result of His wisdom, power and love. No council of created beings could have devised such a plan, and certainly man, who is the special object of these workings, would never have dreamt of them, nor, if he had, could he have provided the wherewithal to accomplish them. These words confirm the opinion that in this passage all is being looked at from the divine side and is not intended to emphasize human responsibility in attaining some high standard.

The ministry of Paul in the gospel entailed more than marching in triumph, more than risking his life, more than living as one mad, for it also made him an ambassador, who carried the message of peace to the world of rebels. In this new creation, man has been brought back into relationship with God-a relationship which had been broken because of sin. How amazing to read concerning the persecutor of the saints and the avowed enemy of Christ, that God had not only reconciled him to Himself, but had entrusted him with the ministry of reconciliation. The minister of the epistle of Christ **2Corinthians 3:3**, the able minister, **2Corinthians 3:6** the minister of the new covenant, **2Corinthians 4:1** is also the minister of this grand message with all its far-reaching effects.

Much confusion exists in the minds of saints because they fail to distinguish between reconciliation and repentance. The chief difference is that it is God who reconciles, whereas it is

the sinner himself who repents. Thus in reconciliation the persons who have sinned are brought into relationship with God, but it is utterly impossible for God and sins to be reconciled. The word “reconcile” has in it the thought of change; so when the sinner repents God can change His attitude toward him from one of wrath to one of peace. However, there is no merit in repentance to win over the favor of God, rather is it obtained through the death of His Son. Quite often the argument is advanced that God cannot change, so all the change must be on the part of the sinner, but the answer to this thesis is simple. It is because God must ever act according to His righteous character that He must ever acknowledge the virtues of the work done at the cross and set aside His wrath toward the repentant sinner, for, if He refused to do this, He would have changed from what He had claimed and was known to be.

A number of terms are used in the Scriptures to describe what takes place when a sinner is converted. He is “justified,” thus every charge against him is removed; he is “redeemed,” so his slavery is ended; he has found “mercy,” propitiation for his sins having been provided; and here he is “reconciled,” thus all alienation has ended.

Notes

18 All in this new creation are reconciled to God. The word “reconciled” *(katallasso)* occurs again in **Romans 5:10** and means “to exchange” or “change.” It is used in these passages for the change of relationship into which the repentant sinner is brought, when God lays aside His wrath on the grounds of the death of His Son.

2Corinthians 10:5

(KJV)

Casting down **imaginations**, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

American Standard Version	The Webster Bible	**Darby Translation**
King James Version	World English Bible	**Green's Interlinear Bible (Textus Receptus)**
Third Millennium Bible	Revised Version	Modern King James Version
Westcott & Hort Greek NT Critical Text	Weymouth New Testament	Tyndale
Douay-Rheims Catholic	Holman Christian Standard	Jubilee Bible 2000
Good News Translation	Lexham English Bible	Wycliffe
God's Word Translation	New Century Version	Young's Literal Translation
Hebrew Names Version	New Revised Standard	New Living Translation

(ESV)

We destroy **arguments** and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ,

English Standard Version	New International Version	Revised Standard Version
Nestle's Interlinear Bible (Critical Text)	New King James Version	New American Standard Version
New English Translation	The Message Bible	Complete Jewish Bible
Basic English Bible	Common English Bible	

All of the translations in the table above changed the words imaginations to arguments .

Comments:

What The Bible Teaches: Author A. McShane

Verse 5: *Leaving the metaphoric, he tells us plainly what sort of opposition he encountered: it was in the minds of men puffed up with pride and destitute of the knowledge of God. Whether we think of the Greek philosopher, the Roman imperialist, or the Jewish ritualist, they each had this in common, that they resisted the message of the cross.* Is it not a wonder that some of the most independent thinkers and proud sages have been overcome, and have had the fortress of their minds demolished by the power of the gospel? As a man "thinketh in his heart, so is he," Proverbs **23:7** so if anyone's outward life is changed it is because he is changed in his thinking. The writer of this epistle knew only too well the meaning of this experience, for there was a time when his thoughts were wrong, as he confessed before Agrippa, "I verily thought … I ought to do many things contrary to the name of Jesus of Nazareth." Acts **26:9** His cry, "Lord, what wilt thou have me to do?" **Acts 9:6** shows clearly that he had completely changed his way of thinking and had become a captive in mind to his new Master, to whom he would in future bow and own as Conqueror. In his campaign with the gospel, he not only destroyed the proud reasonings of men, but carried off into captivity their thoughts and made them slaves of Christ. Thus minds, once filled with vanity and pride, became treasure houses filled with the knowledge of God and His will. Who can estimate the change here involved? Every christian is amazed at the difference in his thoughts now, compared with what they were prior to his conversion.

Notes

Only three of the nineteen occurrences of the word “exalteth” *(epairo)* are in Paul’s writings: here; 2Corinthians **11:20** and **1Timothy 2:8**. The word “bringing into captivity” *(aichmalotizo)* occurs again only in Luke **21:24** and Romans **7:23**. We should note the stress here on “obedience.” It is obedience “of” or “to” Christ and it is to be “fulfilled” or “completed,” 2Corinthians **10:6** and it is contrasted with “disobedience” which will be “revenged.” *(ekdikeo* Luke **18:3-5 Romans 12:19 Revelation 6:10 19:2** only)

The closing clause of 2Corinthians **10:6** is not without its difficulties. Perhaps the best way to view it is to see in the words, “when your obedience is fulfilled,” an indication that not until they had had time to adjust themselves to his commands would he execute the vengeance threatened. This epistle was like a sieve which would separate the obedient from the disobedient, as wheat from chaff. Apparently, the church had not yet reached the state of obedience to which he expected it to attain.

2Corinthians 11:31

(KJV)
The God and Father of our Lord Jesus **Christ**, which is blessed for evermore, knoweth that I lie not.

Basic English Bible	New King James Version	Weymouth New Testament
Hebrew Name Version	Douay-Rheims Catholic Bible	Wycliffe
Jubilee Bible 2000	Third Millennium Bible	Young's Literal Translation
King James Version	Tyndale	Modern King James Version
New Century Version	The Webster Bible	
Green's Interlinear Bible (Textus Receptus)	World English Bible	

(ESV)
The God and Father of the Lord Jesus **omitted**, he who is blessed forever, knows that I am not lying.

New English Translation	**Darby Translation**	New American Standard Version
Revised Version	English Standard Version	New International Version
American Standard Version	Good News Translation	New Living Translation
Common English Bible	God's Word Translation	New Revised Standard
Complete Jewish Bible	Lexham English Bible	Revised Standard Version
Holman Christian Standard	The Message Bible	**Nestle's Interlinear Bible (Critical Text)**
Westcott & Hort Greek NT Critical Text		

All of the translations in the table above omits **Christ**

Comments:

"the Christ," meaning "the anointed one," the Messiah.

What The Bible Teaches: Author A. McShane

Verse 31: For one so used of God and one who had endured so much to speak of "weakness" seems so incredible that he has to call God to witness that he is speaking the truth. Here again he uses the same formula, "God and Father of our Lord Jesus Christ," as he had done in **2Corinthians 1:3**. Some have connected this statement with what follows, but it is more often that he authenticates in this way what he has already written, especially when he has said something difficult to believe.

Galatians 1:15

(KJV)
But when **it pleased God**, who separated me from my mother's womb, and called me by his grace,

American Standard Version	Revised Version	Third Millennium Bible
Basic English Bible	Lexham English Bible	Tyndale
Common English Bible	New American Standard Version	The Webster Bible
Complete Jewish Bible	New Century Version	World English Bible
Holman Christian Standard	New International Version	Wycliffe
God's Word Translation	New King James Version	Young's Literal Translation
Hebrew Name Version	New Living Translation	Modern King James Version
Jubilee Bible 2000	New Revised Standard	**Green's Interlinear Bible (Textus Receptus)**
King James Version	Douay-Rheims Catholic Bible	**Darby Translation**
Westcott & Hort Greek NT Critical Text		

(RSV)
But when **he** who had set me apart before I was born, and had called me through his grace,

Revised Standard Version	English Standard Version	The Message Bible
Weymouth New Testament	New English Translation	
Nestle's Interlinear Bible (Critical Text)	Good News Translation	

All of the translations in the table above omits **it pleased God**

Comments:

What The Bible Teaches: Author J. Hunter
3. *At Conversion* Galatians 1:15,16

Verses 15-16: We must not isolate Paul's conversion from the context. It is introduced to show that man had nothing to do with it. It was all accomplished by God. Afterward he had nothing to do with any man ("flesh and blood") nor with any of the apostles. Three things are stated as to his conversion, each accomplished by God.

1. Separated from birth. Parallels can be traced in **Isaiah 49:1,5** and **Jeremiah 1:5**. Here we have the sovereign act of God in foreordaining Paul to salvation and apostleship. He was set apart from birth and his life work marked out for him.
2. Called by grace. This refers to his experience on the road to Damascus. Not only does Paul see the root of all as the good pleasure of God, but declares the call, having nothing to do with his own merit, came to him because of the grace of God. As Paul seems to make the "calling" and "revelation" distinct, would the "calling" refer to what was outward, what arrested him, how his conversion was accomplished, namely by the light from heaven, the voice of Christ, and the sight of the Lord?
3. "Reveal his Son in me". Some have translated "to me" or "through me," and one translation uses both. It probably refers to inward spiritual illumination as to him was made known the Son of God. It is remarkable that he uses the expression "His Son." It was not "Christ" who was unveiled to him but Jesus, the impostor (as he thought) whom he hated. He was the Son of God and equal with God. Thus there was revealed to him the Deity of the Lord

Jesus. This revelation not only saved him, it also transformed him. Possibly the fulness of the revelation was conveyed to him in the days that followed his conversion.

There is now made known the purpose of all this divine activity. It was in order that he might preach Christ as the gospel, as glad tidings to the nations. We must note the connection between salvation and service. The calling of Paul had in view his apostleship to the Gentiles and, while this was unique to him, it should be stressed that the call of the gospel has in view each of us taking our place in the service of God. So Paul has now made it clear that not only his conversion, but also his call to serve among the Gentiles was fully and entirely of God. He had no choice in the matter. Elsewhere, as in **Acts 26:15-18**, he makes it clear that his commission was from the risen Lord Himself.

Notes

15 The contrast between **Galatians 1:13,14** and **Galatians 1:15,16** has often been noted. In the first two verses when Paul is speaking of himself, it is “I”; whereas in the last two verses it is “God.” He thus vividly shows that he owes everything to divine intervention. He was completely absorbed in his religion and completely obsessed with persecuting the saints, when God arrested him and stopped his mad career. So his salvation and apostleship were due solely to the action of God.

16 It is only fair to note that there are those who feel that “to reveal his Son in me” is to be equated with “called me by his grace,” the second phrase being a repetition of the first from a slightly different perspective.

Galatians 3:1

(KJV)
O foolish Galatians, who hath bewitched you, **that ye should not obey the truth,** before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	**Darby Translation**
Douay-Rheims Catholic Bible	Wycliffe	

(ESV)
O foolish Galatians! Who has bewitched you? **Omitted** It was before your eyes that Jesus Christ was publicly portrayed as crucified.

Revised Version	English Standard Version	New International Version
American Standard Version	Good News Translation	New Living Translation
Basic English Bible	God's Word Translation	New Revised Standard
Common English Bible	Lexham English Bible	Revised Standard Version
Complete Jewish Bible	The Message Bible	Weymouth New Testament
Holman Christian Standard	New American Standard Version	Westcott & Hort Greek NT Critical Text
Nestle's Interlinear Bible (Critical Text)	New English Translation	

All of the translations in the table above omits **that ye should not obey the truth,**

Comments:

What The Bible Teaches: Author J. Hunter

CHAPTERS 3 AND 4-DOCTRINAL-THE VINDICATION OF THE GOSPEL

I. Law or Faith Galatians 3:1-14

1. *The Experience of the Galatians* (Galatians 3:1-5)

In a sense Paul was defending the gospel in the earlier chapters, but there he was asserting his authority as an apostle, and that the gospel he received was directly from Christ. Now he turns from his experience to the Scriptures to defend the gospel. He will first draw the attention of the Galatians to their own experience, that of receiving the Spirit by faith; **Galatians 3:1-5** then he will go to the experience of Abraham to show that he was justified by faith; **Galatians 3:6-9** finally, he will show the inability of the law in these realms and declare the triumph of Christ. **Galatians 3:10-14**

Verse 1: Paul cries out: "O foolish Galatians!" The word "foolish" means "senseless," "lacking understanding." They could think but were not using their mental powers to the full. To embrace a doctrine which set aside the grace of God and the death of Christ was foolishness in the extreme, and showed a complete lack of understanding and logical thinking. It was thoughtless, senseless, foolish and lacking spiritual insight. "Who have bewitched you, charmed you,

fascinated you by their teaching?" Bruce uses the word "hypnotized." They had come under the spell of the false teachers. (Note most critical translations leave out "that ye should not obey the truth.") How could they be so affected when Christ had so publicly been portrayed to them in the preaching? "Jesus Christ crucified" had been Paul's theme, and he had made it so clear and plain that he likens it to a public notice board on which was placarded a message in large letters. Vividly, graphically, boldly he had presented Christ as crucified so that he marveled that even the weakest of them should have been affected by the false teaching. Note in each of these five verses, Paul asks a question that gets to the heart of the matter and shows them the folly of the way they were taking. Every public man, whether evangelist or teacher, should take note of how inspired writers present truth clearly and for the intelligent judgment of readers.

Notes

1 *Prographo* "evidently set forth" (Authorized Version), is translated "openly set forth" (Revised Version); "publicly portrayed" (Revised Standard Version); "clearly portrayed" (New International Version); "portrayed" (New Translation). W. E. Vine in his Expository Dictionary comments: "In **Galatians 3:1** however, it is probably used in another sense, unexampled in the Scriptures but not uncommon in the language of the day, i.e. proclaimed, placarded, as a magistrate proclaimed the fact that an execution had been carried out, placarding his proclamation in a public place." K. S. Wuest explains: "The word is found in early secular documents where a father posted a proclamation that he would no longer be responsible for his son's debts." The large roadside hoardings with their message today would convey the idea. So did Paul in his preaching vividly portray Christ as the crucified One.

Note the recurrence in the epistle of "the cross" and "crucified." Here in Galatians the idea of "the cross" is prominent, whereas in Hebrews "the blood" is emphasized and in Romans "the death" of Christ. "Crucified" here is in the perfect tense, suggesting a past act with continuing significance.

Galatians 3:17

(KJV)
And this I say, that the covenant, that was confirmed before of God **in Christ**, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	**Darby Translation**

(ESV)
This is what I mean: the law, which came years afterward, does not annul a covenant previously ratified by God **omitted**, so as to make the promise void.

New English Translation	English Standard Version	New Living Translation
Revised Version	Good News Translation	New Revised Standard
American Standard Version	God's Word Translation	Douay-Rheims Catholic Bible
Basic English Bible	Lexham English Bible	Revised Standard Version
Common English Bible	The Message Bible	Weymouth New Testament
Complete Jewish Bible	Wycliffe	Westcott & Hort Greek NT Critical Text
Holman Christian Standard	New American Standard Version	
Nestle's Interlinear Bible (Critical Text)	New International Version	

All of the translations in the table above omits **in Christ**

Comments:

Believers Bible Commentary: Author William MacDonald

3:17 God's promise to Abraham was unconditional; it did not depend Off works at all. God simply agreed to give Abraham a Seed (Christ). Though he had no child, Abraham believed God, thus believing also in the Christ to come, and he was justified. The coming of the law four hundred and thirty years later could not affect the promise of salvation in any way. It could neither revoke the promise nor add conditions to it.

Perhaps the Judaizers were suggesting that the law, coming 430 years after the promise, had the effect of annulling it. "Not at all!" Paul says, in effect: "The promise was like a will, and had been ratified by a death (the covenant sacrifice, Genesis 15:7-11, see also Hebrews 9:15- 22). It could not be revoked."

The 430 years are reckoned from the time that God confirmed the Abrahamic Covenant to Jacob, just as Jacob was preparing to enter Egypt (Genesis 46:1-4), and they extend to the giving of the law about three months after the exodus.

What The Bible Teaches: Author J. Hunter
Verse 17: The words, "in Christ," are omitted by most reliable translators. They lack manuscript support and obscure the force of Paul's argument. Paul now clinches his argument by drawing attention to the fact that 430 years passed before the Law was given and so could

not set aside the promise which was, so to speak, signed and sealed so long ago. The promise rested on the unchanging word of God and could not be set aside by the Law.

Notes

17 **Genesis 15:13** and **Acts 7:6** mention 400 years; **Exodus 12:40** and **Galatians 3:17**, 430 years from the promise to Abraham in Genesis 15 to the giving of the Law in Exodus 19. So in **Genesis 15:13** and **Acts 7:6** the round number of 400 years must take in the sojourning in Canaan as well as Egypt where they were afflicted. **Exodus 12:40** would then give “the (whole) sojourning of the children of Israel (who dwelt in Egypt)” as 430 years.

Galatians 3:28

(KJV)

There is neither Jew nor Greek, there is neither **bond** nor free, there is neither male nor female: for ye are all one in Christ Jesus.

American Standard Version	Douay-Rheims Catholic Bible	Wycliffe
Darby Translation	Third Millennium Bible	Revised Version
King James Version	Tyndale	Westcott & Hort Greek NT Critical Text
Modern King James Version	The Webster Bible	

(ESV)

There is neither Jew nor Greek, there is neither **slave** nor free, there is no male and female, for you are all one in Christ Jesus.

Common English Bible	Jubilee Bible 2000	New Living Translation
Complete Jewish Bible	Lexham English Bible	New Revised Standard
Holman Christian Standard	The Message Bible	Revised Standard Version
English Standard Version	New American Standard VersionBible	World English Bible
Good News Translation	New Century Version	Weymouth New Testament
God's Word Translation	New International Version	**Green's Interlinear Bible (Textus Receptus)**
Hebrew Names Version	New King James Version	**Nestle's Interlinear Bible (Critical Text)**
New English Translation		

All of the translations in the table above changed Bond to slave.

Comments:

What The Bible Teaches: Author J. Hunter

Verse 28: Paul now declares that in this new standing and relationship all distinctions have disappeared. All are accepted before God in Christ on the same ground, no matter who they are or what they are. "One in Christ Jesus" is connected with standing. It has nothing to do with gathering or outward unity. We are all "one in Christ Jesus" supposing we never gather. Being a Jew did not give one priority before God; being a free man did not give one favor with God; and being a male did not assure privileged treatment from God. No national distinctions, Jew or Gentile; nor social distinctions, bond or free; nor sex distinctions, male or female, were recognized. How wonderful is the grace of God! Every wall, barrier and curtain has been swept away. Borders and frontiers have gone: no racial discrimination, no segregation, no color bar. It matters not whether capitalist or communist, wealthy, middle class or working class. Being over-privileged or under-privileged or of the Third World makes no difference. In Christ all have equal status-all one in Christ Jesus.

Galatians 4:7

(KJV)

Wherefore thou art no more a **servant**, but a son; and if a son, then an heir **of** God **through Christ.**

American Standard Version	**King James Version**	The Webster Bible
The Bible in Basic English	Douay-Rheims Catholic Bible	World English Bible
Darby Translation	Third Millennium Bible	Wycliffe
Hebrew Names Version	Tyndale	Young's Literal Translation
Green's Interlinear Bible (Textus Receptus)	Modern King James Version	Revised Version

(ESV)

So you are no longer a **slave**, but a son, and if a son, then an heir **through** God. **omitted**

Common English Bible	Jubilee Bible 2000	New Revised Standard
Complete Jewish Bible	Lexham English Bible	Revised Standard Version
Holman Christian Standard	New American Standard VersionBible	Weymouth New Testament
English Standard Version	New Century Version	***Nestle's Interlinear Bible (Critical Text)***
Good News Translation	New International Version	Westcott & Hort Greek NT Critical Text
God's Word Translation	New King James Version	New English Translation
New Living Translation		

All of the translations in the table above changed servant to slave and omitted **through Christ.**

Comments:

Believers Bible Commentary: Author William MacDonald

4:7 The believer is no longer a slave; he is not under the law. Now he is a son of God. Since Christ as God's Son, is the heir of all God's riches, the Christian is an heir of God through Christ." All that God has is his by faith.

In rabbinical schools in Israel today a student is not allowed to read the Song of Solomon or Ezekiel 1 until he is forty years old. The Song of Solomon is considered too sexually explicit for a younger mind, and Ezekiel 1 contains a description of the glory of the ineffable God. The Talmud tells that when a certain person under forty began to read Ezekiel 1, fire came out from the page and consumed him. What this shows is that a person under law is not considered a man until he is forty. (The well-known bar mitzvah at age thirteen only makes a Jewish boy a "son of the covenant" the meaning of the term and thus responsible to keep the law.) Up to the age of forty the Orthodox man is considered a minor.

Not so with believers under grace. The moment they are saved the whole 'inheritance is theirs. They are treated as adult, mature sons and daughters, and the whole Bible is theirs to read, enjoy, and obey.

In light of these truths Harrison's exhortation is very appropriate:

Child of His love, all things are yours He tells you this in 1 Corinthians 3:22, 23 to arouse you to a realization of riches beyond your utmost powers of imagination to comprehend. Consider the universe. Whose is it, but His and yours? Then live royally.

What The Bible Teaches: Author J. Hunter

Verse 7: “Wherefore,” because God has sent His Son to redeem and the Holy Spirit into our hearts as proof of our sonship, we are no longer slaves but sons. Emancipation, deliverance and relationship are ours as sons and God has also made us heirs. God having accomplished it all, it has nothing to do with works or human action. Note the singular “thou” for this is true of each individual believer. “We” of v.3 would refer to Jews; “we” of v.5 to Jews and Gentiles; “ye” of v.6 to the Galatians in particular; but “thou” here in v.7 to each and every saint.

Galatians 5:12

(KJV)
"I would they were even **cut off** which trouble you."

The Bible in Basic English	Douay-Rheims Catholic Bible	Young's Literal Translation
Darby Translation	Third Millennium Bible	Modern King James Version
Hebrew Names Version	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
Jubilee Bible 2000	The Webster Bible	**Nestle's Interlinear Bible (Critical Text)**
King James Version	World English Bible	Westcott & Hort Greek NT Critical Text
New King James Version	Wycliffe	

(ESV)
"I wish those who unsettle you would **emasculate** themselves!"

American Standard Version	Lexham English Bible	New Revised Standard
Common English Bible	The message Bible	Orthodox Jewish Bible
Complete Jewish Bible	New American Standard Version Bible	Revised Standard Version
Holman Christian Standard	New Century Version	Weymouth New Testament
English Standard Version	New International Version	Revised Version
Good News Translation	New Living Translation	
God's Word Translation	New English Translation	

All of the translations in the table above they changed "cut off" to "**emasculate** themselves"

Comments:

In the Majority Text, Paul says that the legalistic trouble makers should be cut off. It means that they should be disassociated or separated from believers until they change their minds. The Modern English Translations change the meaning of the verse, they have Paul cursing the legalists and wishing they would **cut off their male role**.

What The Bible Teaches: Author J. Hunter
Verse 12: Paul now uses very strong language. He desires that these false teachers would "cut themselves off" (Revised Version), that they would excommunicate themselves and so leave the Galatians in peace. However, it should be noted that other translations render, "mutilate themselves"; "make eunuchs of themselves"; "emasculate themselves." This would suggest a number of things:

1. As a eunuch has lost the power of propagation, so these teachers would be rendered impotent in spreading their false doctrine.
2. If circumcision was a help to salvation, why not castrate themselves as a greater help to salvation?
3. In mutilating themselves by castration they would show they were no better than pagan priests who practiced this ritual, and therefore not fit to be counted among the people of God. In Philippians **3:2** Paul refers to them as "the concision" or "the mutilators."

Galatians 5:19

(KJV)
Now the works of the flesh are manifest, which are these; **Adultery**, fornication, uncleanness, lasciviousness,

Basic English Bible	Jubilee Bible 2000	Third Millennium Bible
Common English Bible	**King James Version**	Tyndale
Complete Jewish Bible	Lexham English Bible	The Webster Bible
Holman Christian Standard	New American Standard Version	World English Bible
Darby Translation	New Century Version	Weymouth New Testament
English Standard Version	New International Version	Wycliffe
Good News Translation	New King James Version	Young's Literal Translation
God's Word Translation	New Living Translation	Modern King James Version
Hebrew Name Version	Douay-Rheims Catholic Bible	New English Translation
Green's Interlinear Bible (Textus Receptus)		

Galatians 5:19 (ASV) Now the works of the flesh are manifest, which are [these]: **omitted** fornication, uncleanness, lasciviousness,

Galatians 5:19 (RSV) Now the works of the flesh are plain: **omitted** fornication, impurity, licentiousness,

American Standard Version	Revised Standard Version	**Nestle's Interlinear Bible (Critical Text)**
The Message Bible	Revised Version	Westcott & Hort Greek NT Critical Text
New Revised Standard		

All of the translations in the table above omits **Adultery**

Comments:

What The Bible Teaches: Author J. Hunter
2. *The Flesh and the Spirit* Galatians 5:19-23

Verses 19-21: Paul has been encouraging the Galatians to walk in the Spirit, to be led by the Spirit. He now details the evil the flesh produces and the beautiful traits the Spirit produces. He plainly declares that those who practice the first are not born again. It is the utmost folly to maintain that one habitually indulging in these things is saved but will not inherit the kingdom. The kingdom is entered by new birth. **John 3:5** The truly converted person turns away from such living to produce the fruit of the Spirit. True, he may be overtaken, **Galatians 6:1** but that is contrary to the tenor of his life. Fifteen things are brought before us as marking the activity of the flesh (see note below). The first three have to do with the realm of sex, the next two with the realm of pagan religion, followed by eight linked with social life and finally two in the realm of strong drink. We shall now indicate the main features of each.

Fornication *(porneia*), despite much that has been written, is never used in the New Testament of simple adultery. It could mean premarital sin (the probable meaning of the exceptional case of **Matthew 5:19**) or marriage entered into under false pretenses, or marriage within forbidden degrees. It is unlawful sexual indulgence.

Uncleanness *(akatharsia)* is that which is impure, unclean, soiled, as opposed to that purity which can see God. **Matthew 5:8** It could refer to words, thoughts, desires, as well as actions. Some suggest it is unnatural vice.

Lasciviousness *(aselgeia*), wantonness, licentiousness or indecency is the sin of the man who shocks public decency, who knows no restraint, who in his lack of self-control gives freeplay to his sinful desires, caring not what others say or think. It is the shameless conduct of the person who is ready for any form of sinful pleasure. Lightfoot says a man may be *akathartos* (unclean) and hide his sin; he does not become aselges (lascivious) until he shocks public decency. He is the man of utter shamelessness, of animal lust, enslaved to sheer self-indulgence, whose acts are a shocking outrage, defying public opinion and all forms of decency.

Idolatry *(eidololatreia)* is the worship of the creature rather than the Creator, by bowing down to images their hands have made. Nevertheless it involved sacrificing to demons, fellowship with evil spirits, **1Corinthians 10:19-21** and the worshipper became a slave to the depraved ideas his idol represented. **Romans 1:23-25**

Witchcraft *(pharmakeia*), translated "sorcery" in Revised Version (compare our word "pharmacy"), originally meant the use of drugs, which in pagan religions came to be associated with appeals to occult powers, all calculated to draw attention to the mysterious power of the sorcerer. (see **Acts 8:9 13:8-11 19:19**) Here it means traffic with evil spirits, spiritism. Note that in **Revelation 21:8** fornicators (whoremongers) sorcerers idolaters will suffer the second death.

Hatred *(echthra*), enmities (Revised Version) or hostility, stands in vivid contrast to the christian virtue of love to all men. At enmity means they cannot live at peace with others, but live in mutual animosity, hateful and hating one another **Titus 3:3** as can be seen in the so-called class-struggle, and internationally amongst nations.

Variance *(eris*), strife or discord, is the expression of enmity, or rivalry which has its outcome in strife, contention, fighting, quarrelling and wrangling.

Emulation *(zelos*), many translate "jealousy", is the desire to have what another possesses. This is an advance upon "variance," as it expresses a strong desire to be equal. Hogg and Vine comment: "Here the meaning is wholly bad; this jealousy arises not out of love but out of enmity, and is an advance upon strife if only because the personal element is more prominent in it."

Wrath *(thumos)* is outburst of anger, fit of rage, or uncontrolled temper. It signifies a blaze of temper which does not last but flares up and then subsides.

Strife *(eritheia*), selfish ambition, self-seeking or rivalry is the spirit which produces "factions" (Revised Version), which well-nigh wrecked the church at Corinth. Eritheia came to mean "canvassing for office," so position is the motive, rather than a desire to serve others.

Sedition *(dichostasia*), standing apart (hence division), highlights those who take sides, separating to follow leaders thus dividing the saints rather than uniting them.

Heresy *(hairesis*), from "to choose", is the holding of an opinion so strongly it leads to a "sect" (so translated in **Acts 5:17 15:5 24:5 26:5 28:22**). The difference between these last two words is that the former is the beginning of a sect; the latter is division developed and matured. Usually it is seen in an over-emphasis or a perversion of truth.

Envying *(phthonos)* is the feeling of displeasure that grudges what another possesses. It can be as cruel and bitter as the spirit that murdered Abel, sold Joseph, persecuted David and murdered Christ. The distinction between jealousy *(zelos)* and envy seems to be that *zelos* desires to have what another possesses, whereas *phthonos* desires to deprive another of his possessions.

Drunkenness *(methe)* is excessive indulgence, the habitual intoxication of an alcoholic. This is a sin, not only a disease. To make it only a disease, as in our society, destroys personal responsibility. In **1Corinthians 6:10**, such persons are declared never to inherit the kingdom. They are unconverted.

Revellings *(komos)* are orgies, carousels, wild parties, the outcome of drunkenness, for alcohol and debauchery go together.

“And such like” indicates the list is not exhaustive. He warns them now as he had when with them, that those who practice such things have never experienced the new life of the Spirit. In **Romans 6:1** there were those who claimed that to experience the full grace of God one must continue to sin, which Paul refutes entirely. The believer has died in Christ to sin. He is finished with the old life, here designated “the works of the flesh.” What a terrible world man after the flesh has created. With what relief one now turns to consider the fruit of the Spirit.

Notes

19-21 Since most translations omit “adultery” and “murder” we have not dealt with them.

20 Two words in the New Testament are translated “wrath”: *orge* and *thumos.* Vine in his Expository Dictionary notes: *“thumos* is to be distinguished from orge in this respect, that thumos indicates a more agitated condition of the feelings, an outburst of wrath from inward indignation, while *orge* suggests a more settled or abiding condition of mind, frequently with a view to taking revenge. *Orge* is less sudden in its rise than *thumos,* but more lasting in its nature. *Thumos* expresses more the inward feeling, *orge* the more active emotion. *Thumos* may issue in revenge, though it does not necessarily include it. It is characteristic that it quickly blazes up and quickly subsides, though that is not necessarily implied in each case.”

Galatians 6:15

(KJV)
For **in Christ Jesus** neither circumcision availeth any thing, nor uncircumcision, but a new creature.

Darby Translation	Douay-Rheims Catholic Bible	Wycliffe
Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	

(ESV)
For **omitted** neither circumcision counts for anything, nor uncircumcision, but a new creation.

Revised Version	English Standard Version	New Revised Standard
American Standard Version	Good News Translation	Revised Standard Version
Basic English Bible	God's Word Translation	Weymouth New Testament
Common English Bible	Lexham English Bible	**Nestle's Interlinear Bible (Critical Text)**
Complete Jewish Bible	The Message Bible	New English Translation
Holman Christian Standard	New American Standard Version	Westcott & Hort Greek NT Critical Text
New International Version	New Living Translation	

All of the translations in the table above omits **in Christ Jesus**

Comments:

What The Bible Teaches: Author J. Hunter

Verse 15: Paul now sums up in an important statement. Circumcision, which marked the Jew, and uncircumcision, which marked the Gentile, did not count for anything as to salvation. Circumcision did not help in any way, nor did uncircumcision hinder in any way. What was necessary was the experience of becoming a new creature in Christ. The presence or absence of a mark on the body had no bearing in the matter, but a work of God from within had. Paul sweeps aside in a few words all the teaching of the Judaizers about the need of circumcision and the danger of uncircumcision by showing that God produces a new creation that is in complete contrast to the old. Kainos is new in quality, different entirely in character from the old.

Galatians 6:17

(KJV)
From henceforth let no man trouble me: for I bear in my body the marks of the **Lord** Jesus.

Darby Translation	New King James Version	World English Bible
Hebrew Name Version	Douay-Rheims Catholic Bible	Wycliffe
Jubilee Bible 2000	Third Millennium Bible	Young's Literal Translation
King James Version	Tyndale	Modern King James Version
New Century Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**

(ESV)
From now on let no one cause me trouble, for I bear on my body the marks of **omitted** Jesus.

New English Translation	Holman Christian Standard	New International Version
Revised Version	English Standard Version	New Living Translation
American Standard Version	Good News Translation	New Revised Standard
Basic English Bible	God's Word Translation	Revised Standard Version
Common English Bible	Lexham English Bible	Weymouth New Testament
Complete Jewish Bible	The Message Bible	Westcott & Hort Greek NT Critical Text
Nestle's Interlinear Bible (Critical Text)	New American Standard Version	

All of the translations in the table above omits **Lord**

Comments:

What The Bible Teaches: Author J. Hunter
3. *The Benediction* Galatians 6:17,18

Verse 17: Paul now looks to the future, and desires that no one should trouble him. He has in mind the Judaizers who were constantly insisting upon the mark of circumcision, and those activities constantly distressed and distracted him. He indicates the true marks were to be found in his body, sustained out of loyalty to Christ. Let no more be heard of their doctrine, marking other people's bodies at no cost to themselves. The "marks" of the Lord Jesus are all the sufferings he bore and endured as he preached the gospel. This did not diminish as time went on as **2Corinthians 11:23-27** proves so fully. Because he had borne so much should encourage them to bear a little. How good to know the sufferer will one day be crowned.

Ephesians 3:9

(KJV)
And to make **all men** see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things **by Jesus Christ:**

Jubilee Bible 2000	Third Millennium Bible	Young's Literal Translation
King James Version	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	The Webster Bible	**Darby Translation**
Modern King James Version	World English Bible	

(ESV)
and to bring to light for everyone what is the plan of the mystery hidden for ages in God who created all things, **omitted**

American Standard Version	New American Standard Version	Revised Standard Version
Basic English Bible	New International Version	Weymouth New Testament
Holman Christian Standard	New Revised Standard	**Nestle's Interlinear Bible (Critical Text)**
English Standard Version	Orthodox Jewish Bible	Westcott & Hort Greek NT Critical Text
Revised Version	New English Translation	New Living Translation
Lexham English Bible	Douay-Rheims Catholic Bible	

All of the translations in the table above omits **all men, by Jesus Christ**

Comments:

What The Bible Teaches: Author A. Leckie
Verse 9: The weight of authority accepts stewardship or dispensation (oikonomia) rather than fellowship *(koinonia*). The apostle not only announced the glad tidings of the untraceable riches of Christ among the Gentiles, Ephesians **3:8** he made all who received the testimony to see *(photizo,* have the knowledge of) the manner of God's working out the mystery hid in His heart and undisclosed throughout the former ages of God's varied dealings with men. "From the beginning of the world" *(apo ton aionon)* is literally "from the ages." This great plan, the stewardship of which was revealed to the apostle Paul, was "hid in God," not only conceived and kept secret by Him but laid up as a treasure in His heart.

With "who created all things" omit "by Jesus Christ." Why this mention of creation? Ephesians **3:10** will explain the amazing fact that in creation God was erecting a stage upon which He would display the church to angelic beings.

Ephesians 3:14

(KJV)
For this cause I bow my knees unto the Father **of our Lord Jesus Christ**,

Darby Translation	New King James Version	World English Bible
English Standard Version	Third Millennium Bible	Wycliffe
Hebrew Names Version	Tyndale	Young's Literal Translation
Jubilee Bible 2000	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
King James Version	Modern King James Version	

(ESV)
For this reason I bow my knees before the Father, **omitted**

American Standard Version	The Message Bible	New Revised Standard
Basic English Bible	New American Standard Version	Douay-Rheims Catholic Bible
Common English Bible	New International Version	Revised Standard Version
Holman Christian Standard	Orthodox Jewish Bible	Weymouth New Testament
Good News Translation	Complete Jewish Bible	New English Translation
God's Word Translation	New Living Translation	**Nestle's Interlinear Bible (Critical Text)**
Lexham English Bible	Revised Version	Westcott & Hort Greek NT Critical Text

All of the translations in the table above omitted **of our Lord Jesus Christ**

Comments:

What The Bible Teaches: Author A. Leckie
7. *Prayer of the Apostle* Ephesians 3:14-19

Here is the second of the apostle's prayers in this epistle. It was not sufficient that principalities and powers witness the masterpiece in divine wisdom in the church; the apostle desires that the saints should apprehend and enjoy it. The manner of approach should be observed "I bow to my knees"; Ephesians **3:14** and also the mode of address "unto the Father … of whom the whole family in heaven and earth is named." Ephesians **3:14,15** The desire of the apostle was twofold:

1) that the saints apprehended God's glory which is immeasurable Ephesians **3:18** and
2) that they know the love of Christ which is incomprehensible. Ephesians **3:19**

The end in view was that they "might be filled with all the fulness of God." Ephesians **3:19** To apprehend the immeasurable and know the incomprehensible is not only beyond flesh and blood and human intellect at its highest, it is beyond any of the saints of God who might be weak and vacillating. To be "rooted and grounded in love" Ephesians **3:17** was a necessary prerequisite, and this could only be realized as their inner man was strengthened with might by the Spirit of the Father Ephesians **3:16** and Christ was dwelling in their hearts by faith. Ephesians **3:17** In the prayer of Ephesians **1:15-23** the apostle has before him that the saints be enlightened as to God's purpose concerning them, hence his reference to "the spirit of wisdom and revelation" in Ephesians **1:17**. In the prayer of Ephesians **3:14-19** the apostle's desire is that the saints enjoy their unique place in divine love Ephesians **3:17,19** and accordingly he thinks of their being strengthened in the inner man by the Spirit of the Father. Ephesians **3:16**

Verse 14: “For this cause” as Ephesians **3:1** refers to their glory already expounded and his desire that they lose not spirit through his tribulations for them. Ephesians **3:13** “I bow my knees” shows a reverent posture that helps in an understanding of the boldness and confidence of Ephesians **3:12**. Thus did Solomon 1Kings **8:54** and Daniel (Daniel **6:10)** pray, as also our Lord, Luke **22:41** Stephen, Acts **7:60** the apostle Peter Acts **9:40** and the apostle Paul. Acts **20:36** In truth every knee shall yet bow to God Romans **14:11** and that will include heavenly, earthly and infernal beings. Philippians **2:10** Most authorities seem to agree on the omission of “… of our Lord Jesus Christ.”

Ephesians 5:9

(KJV)
(For the fruit of **the Spirit** is in all goodness and righteousness and truth;)

Hebrew Names Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	**Darby Translation**

(ESV)
(for the fruit of **light** is found in all that is good and right and true),

American Standard Version	The Message Bible	Revised Standard Version
Common English Bible	New American Standard Version	Weymouth New Testament
Complete Jewish Bible	New Century Version	Wycliffe
Holman Christian Standard Bible	New International Version	Revised English Bible
English Standard Version	New Living Translation	Revised Version
Good News Translation	New Revised Standard	Westcott & Hort Greek NT Critical Text
God's Word Translation	Douay Rheims Catholic Bible	**Nestle's Interlinear Bible (Critical Text)**
Lexham English Bible	New English Translation	

All of the translations in the table above omitted **the Spirit** with **light**

Comments:

What The Bible Teaches: Author A. Leckie

Verse 9: This verse is parenthetical and not only explains what is involved in walking as children of light **Ephesians 5:8** but anticipates the reference in **Ephesians 5:11** to "the unfruitful works of darkness." Read "fruit of the light," the weight of authority favors this as does the context. Fruit is produced by walking as children of light. Referring to **1John 1:7** it should be observed that fruit or progress is not associated with walking in the light. Fruit usually requires light and walking as those into whose heart the light has shone, fruit is produced " … in all goodness" *(agathosune,* virtue, beneficence, **Romans 15:14 Galatians 5:22 2Thessalonians 1:11**); " … and righteousness" *(dikaiousune,* justice, rectitude, **Luke 1:75**); " … and truth" *(aletheia,* love of truth, veracity, sincerity). "All" indicates the absoluteness of divine requirement. These three qualities are the antithesis of the three evils of **Ephesians 5:3**.

Ephesians 5:30

(KJV)
For we are members of his body, **of his flesh, and of his bones.**

Darby Translation	Douay-Rheims Catholic Bible	World English Bible
Hebrew Names Version	Revised Standard Version	Wycliffe
Jubilee Bible 2000	Third Millennium Bible	Young's Literal Translation
King James Version	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	The Webster Bible	Modern King James Version

(ESV)
because we are members of his body. **omitted**

American Standard Version	Good News Translation	New Living Translation
Basic English Bible	Lexham English Bible	New Revised Standard
Common English Bible	The Message Bible	Weymouth New Testament
Complete Jewish Bible	New American Standard Version	Revised Version
Holman Christian Standard	New Century Version	**Nestle's Interlinear Bible (Critical Text)**
English Standard Version	New International Version	Westcott & Hort Greek NT Critical Text
New English Translation		

All of the translations in the table above omitted **of his flesh, and of his bones.**

Comments:

What The Bible Teaches: Author A. Leckie
Verse 30: Here is the reason for Christ's care for His church referred to in Ephesians **5:29**. The church is His body (mystically) and each child of God is a member *(melos,* limb or some part of the body) of that body. There is a vital union between Christ the head of the church and each member since that church is His body. "… of his flesh, and of his bones" most authorities omit.

Ephesians 6:1

(KJV)
Children, obey your parents **in the Lord**: for this is right.

American Standard Version	Lexham English Bible	The Webster Bible
Basic English Bible	New American Standard Version	World English Bible
Common English Bible	New Century Version	Weymouth New Testament
Complete Jewish Bible	New International Version	Wycliffe
Holman Christian Standard	New King James Version	Young's Literal Translation
Darby Translation	New Living Translation	Modern King James Version
English Standard Version	New Revised Standard	Revised Version
God's Word Translation	Douay-Rheims Catholic Bible	**Green's Interlinear Bible (Textus Receptus)**
Hebrew Name Version	Revised Standard Version	**Nestle's Interlinear Bible (Critical Text)**
Jubilee Bible 2000	Third Millennium Bible	Westcott & Hort Greek NT Critical Text
King James Version	Tyndale	New English Translation

Ephesians 6:1 (GNT) Children, it is your Christian duty to obey your parents, for this is the right thing to do.
Ephesians 6:1 (MSG) Children, do what your parents tell you. This is only right.

Good News Translation	The Message Bible	

All of the translations in the table above omits **in the Lord**

Comments:

What The Bible Teaches: Author A. Leckie
2. *Children and Parents* Ephesians 6:1-4

Having dealt with husband and wife relationships, **Ephesians 5:22-33** the apostle continues his practical teaching in the sphere of the christian home. As would be expected he next refers to children and parents **Ephesians 6:1-3** and fathers and children. **Ephesians 6:4** Then follows in **Ephesians 6:5-9** teaching on servant and master relationship and master and servant relationship. The whole fabric of society is disintegrating because of a turning away from God and His word. The marriage bond is lightly regarded, separation and divorce have been made easy and are alarmingly on the increase; Women's Liberation so called is eroding all thought of headship and subjection; obedience to and respect for parents have become well-nigh antiquated; and socialistic and communistic ideology is destroying servant-and-master relationships. What a testimony Christians ought to be in such a world both in the home and sphere of employment!

Verse 1: That children are addressed directly and their obedience is "in the Lord" means the writer is thinking of christian children. Children are required to obey their parents **Ephesians 6:1** and to honour their father and mother. **Ephesians 6:2** "Obey" *(hupakouo)* is to give ear, to render submissive acceptance. In the case of the wife and her husband **Ephesians 5:22** she submits *(hupotasso,* to place under, no doubt as a matter of divine order. Significantly this is the word used of our Lord in **Luke 2:51**). This obedience is "in the Lord" involving not only the motive, but having confessed Christ as Lord this supreme loyalty becomes a safeguard.

Paul adds " … for this is right" *(dikaion,* just). Where men had only the light of nature and were without the teaching of grace and the fifth commandment, there is condemnation of disobedience to parents. **Romans 1:30** The rightness of this obedience is inscribed on the human heart and increases the guilt of disobedience to parents in the last days. **2Timothy 3:2** The christian child not only obeys in the Lord but has the Lord's own example to follow. **Luke 2:51** In the parallel portion in **Colossians 3:20** the comment is "for this is well pleasing unto the Lord."

Ephesians 6:10

(KJV)
Finally, **my brethren,** be strong in the Lord, and in the power of his might.

Darby Translation	Douay-Rheims Catholic Bible	Young's Literal Translation
Jubilee Bible 2000	Third Millennium Bible	Modern King James Version
King James Version	Tyndale	
New King James Version	The Webster Bible	
Green's Interlinear Bible (Textus Receptus)	Wycliffe	

(ESV)
Finally, **omitted** be strong in the Lord and in the strength of his might.

Revised Version	English Standard Version	New American Standard Version
American Standard Version	Good News Translation	New International Version
Basic English Bible	God's Word Translation	New Living Translation
Common English Bible	Hebrew Name Version	New Revised Standard
Complete Jewish Bible	Lexham English Bible	Revised Standard Version
Holman Christian Standard	The Message Bible	Weymouth New Testament
World English Bible	**Nestle's Interlinear Bible (Critical Text)**	Westcott & Hort Greek NT Critical Text
New English Translation		

All of the translations in the table above omits **my brethren,**

Comments:

What The Bible Teaches: Author A. Leckie

III. Stand against the Foe Ephesians 6:10-20

1. *The Whole Armour of God* Ephesians 6:10-20

Christian experience is one of conflict. The apostle refers to three armours in his writings: for the conflict with the flesh he speaks of "the armour *(hopla)* of light"; **Romans 13:12** with the world "the armour *(hopla)* of righteousness"; **2Corinthians 6:7** and with the Devil "the whole armour *(panoplia)* of God." **Ephesians 6:13** Here in **Ephesians 6:10-20** the apostle defines the enemy: "the devil"; **Ephesians 6:11** "the wicked one"; **Ephesians 6:16** "principalities and powers"; **Ephesians 6:12** "rulers of the darkness of this world"; **Ephesians 6:12** and "spiritual wickedness." **Ephesians 6:12** He also specifies the enemy's province: "high places." **Ephesians 6:12** The method of attack is also referred to: "wiles" **Ephesians 6:11** and "fiery darts." **Ephesians 6:16** The particular time of attack is mentioned: "the evil day." **Ephesians 6:13**

It has to be decided whether the armour as defined is objective in terms of what God has done for us or subjective, what we do for ourselves. Since this armour is complete "the whole armour," **Ephesians 6:11** and is "of God," **Ephesians 6:11** and is an armour to be taken **Ephesians 6:13** or "to have," (**Ephesians 6:17** New Translation) the apostle has in his mind what is objective. Our own armour is not complete, must be defective and is no match for such

an enemy. The battle is the Lord's, the foe has been annulled, and it is the matter of faith laying hold of and entering into the good of what God has done for us.

Verse 10: "Finally" *(to loipon,* furthermore, for the rest) not bringing a matter to its conclusion but rather the opening of a new subject **2Corinthians 13:11 Philippians 3:1 4:8 2Thessalonians 3:1** " … be strong in the Lord." Here is the first requirement: a recognition of the Lordship of Christ. Joshua was deciding the strategy of the attack on Jericho when there stood a man over against him with his sword drawn in his hand and Joshua enquired "Art thou for us, or for our adversaries?" When Joshua was told that here was the captain of the host of the Lord, the arch-strategist in charge of the armies, he fell on his face and said "What saith my lord unto his servant?" **Jos 5:13-15** Thus with the children of God today: there must be submission to the Lordship of Christ and a recognition that He is the arch-strategist and is for us. And what resource is available: "the power of his might"! "Power" *(kratos)* is force superior to all opposition and "might" *(ischus)* inherent vital power! There is with the Lord an inherent ability to employ force greater than anything that might oppose: divine power toward us, **Ephesians 1:9** divine power in us, **Ephesians 3:16** and divine power for us. **Ephesians 6:10**

Philippians 2:6

(KJV)
Who, being in the form of God, **thought it not robbery to be equal with God**:

Douay-Rheims Catholic Bible	**King James Version**	World English Bible
Jubilee Bible 2000	Third Millennium Bible	Young's Literal Translation
Green's Interlinear Bible (Textus Receptus)	Tyndale	New King James Version
Nestle's Interlinear Bible (Critical Text)	Revised Version	**Darby Translation**
Modern King James Version	The Webster Bible	Westcott & Hort Greek NT Critical Text
Basic English Bible	Hebrew Names Version	Wycliffe
Common English Bible	Good News Translation	
Complete Jewish Bible	God's Word Translation	

(ESV)
who, though he was in the form of God, **did not count equality with God a thing to be grasped**,

American Standard Version	Lexham English Bible	Revised Standard Version
English Standard Version	New American Standard Version	New English Translation
Weymouth New Testament	New Century Version	New Revised Standard
Holman Christian Standard	New International Version	The Message Bible
New Living Translation		

All of the translations in the table above replaced **thought it not robbery to be equal with God**: with **did not count equality with God a thing to be grasped**,

Comments:

2:6 ὃς "which" ἐν "in" μορφῇ "unto-a-form" θεοῦ "of-a-Deity" ὑπάρχων "firsting-under" οὐχ "not" ἁρπαγμὸν "to-a-seizing-of" *ἡγήσατο* "*it-led-unto*" τὸ "to-the-one" εἶναι "to-be" ἴσα "samed" θεῷ, "unto-a-Deity,"

Believers Bible Commentary: Author William MacDonald

2:6 When we read that Christ Jesus was in the form of God, we learn that existed from all eternity as God. It does not mean that He merely resembled God, but that He actually is God in the truest sense of the word.

Yet He did not consider it robbery to be equal with God. Here it is of utmost importance to distinguish between personal and positional equality with God. As to His Person, Christ always was, is, and will be equal with God. It would be impossible for Him to give that up. But positional equality is different. From all eternity Christ was positionally equal with His Father, enjoying the glories of heaven. But He did not consider this position something that He had to hold on to at all costs. When a world of lost mankind needed to be redeemed, He was willing to relinquish His positional equality with God -- the comforts and joys of heaven. He did not consider them something that He had to grasp forever and under all circumstances.

Thus He was willing to come into this world to endure the contradiction of sinners against Himself. God the Father was never spit on or beaten or crucified. In this sense, the Father was greater than the Son -- not greater as to His Person, but rather as to His position and the manner in which He lived.

Jesus expressed this thought in John 14:28: "If you loved Me, you would rejoice because I said, 'I am going to the Father,' for My Father is greater than I." In other words, the disciples should have rejoiced to learn that He was going home to heaven. While on earth, He had been cruelly treated and rejected. He had been in lower circumstances than His Father. In that sense, His Father was greater. But when He went back to heaven, He would be equal with the Father in His circumstances well as in His Person.

> Gifford explains:
> Thus it is not the nature or essence … but the mode of existence that is described in this second clause ["did not consider it robbery to be equal with God"] and one mode of existence may be changed for another, though the essential nature is immutable. Let us take Paul's own illustration, 2Corinthians. viii.9, "Though He was rich, yet for your sakes He became poor, that you through His poverty might become rich." Here in each case, there is a change of the mode of existence, but not of the nature. When a poor man becomes rich, his mode of existence is changed, but not his nature as man. It is so with the Son of God; from the rich and glorious mode of existence which was the fit and adequate manifestation of His divine nature, He for our sakes descended in respect of His human life, to the infinitely lower and poorer mode of existence which He assumed together with the nature of man."

What The Bible Teaches: Author S. Maxwell

Verse 6: In "Who, being in the form of God …," "Who" is the pronoun in reference to Christ Jesus: He is now contemplated in this wonderful unfolding of christology. We should bear in mind it was not drawn forth from any error relative to His person doctrinally, but rather, to set forth morally the lesson of humility. This is in contrast to Paul's unfolding of His person in Colossians **1:15-19**. The word "being" is a translation of *huparcho;* it is a present participle and indicates prior existence in relation to our Lord. It is translated by New Translation as "subsisting," and consequently denotes what remained true of the person after He came into manhood, that is, the form of God. J.A. Bengel has this to say regarding "being," "The Son of God subsisted in that form of God from eternity, and when He came in the flesh He did not cease to be in that form, but rather, so far as the human nature is concerned, He began to subsist in it" (vol. 4, p.131). "Form" is the word *morphe.* There are some commentators who teach that the "form of God" means "the divine appearance" of which Christ by His incarnation divested Himself. Alford says: "He emptied Himself of the form of God (not His essential glory, but its manifested possession)" (vol. 3, p.168 Greek text). To this we cannot subscribe. "Form," says Lightfoot, "means not external accidents but the essential attributes" (Epistle to the Philippians, p.110). W. E. Vine quoting Gifford on the "Incarnation" says *"Morphe* is properly the nature or essence, not in the abstract, but as actually subsisting in the individual, and retained as long as the individual itself exists." The expression, therefore, insists on the pre-existent and un-originated deity of Christ previous to His birth and its continuance. This surely is the meaning of "the form of God."

In "thought it not robbery," the word "thought" *(hegeomai)* has been considered in Philippians **2:3 See My Notes "** Philippians **2:3"**. The word "robbery" is a translation of *hapagmos.* It is used only once in the New Testament. It has two meanings (as to the first meaning see notes). We believe the second meaning, suggested by Gifford, Vine and others, to be in keeping with

the context, “who, though He was subsisting in the form of God did not count it as a prize to be held fast” (Philippians **2:6** Revised Version).

The prize was “to be equal with God.” It is of interest that in John **5:18**, they charged Him with being equal with God because, as the Revised Version reads, “He called God His own Father.” It is strange that these his enemies had no difficulty with His being equal with God, yet many theologians have! The word “equal” here is Isaiah*,* the neuter plural of *isos* (J. Stegenga, Greek English Concordance p.367). The (Philippians **2:6** Revised Version) therefore translates properly “equality with God.” W. E. Vine states it signifies the various ways or conditions in which He who was possessed of the nature and attributes of deity could and did exist and manifest Himself as such.

Notes

The words *morphe* and *schema* Philippians **2:8** are most important to a proper understanding of the interpretation of Philippians **2:6-8**. The contrast in these two words should be considered fully in Synonyms of the New Testament by R. C. Trench, pp.261-267. He emphasizes that morphe is the “essence” of a thing. The word schema or “fashion” is the outward expression of a thing, such as the whole outward array and adornment of a monarch. J. B. Lightfoot is voluminous in his treatment of the words (no doubt aware of their importance) in his excellent commentary on the epistle, pp. 127-133. The reading of this is useful and, in its summing, up indicates that *morphe* never changes, being inherent quality, while *schema* may change seeing it is linked with outward appearance. (see 1Corinthians **7:31**)

The first meaning of the word harpagmos is to be rejected for this particular reason. It surely could not be an act of robbery (Authorized Version) to be on equality with God. In His pre-existent state He had this. In view of this, the second meaning is retained and preferable seeing that what He already possessed He did not selfishly hold on to.

Philippians 3:3

(KJV)
For we are the circumcision, which **worship God in the spirit**, and rejoice in Christ Jesus, and have no confidence in the flesh.

Basic English Bible	New Century Version	Tyndale
Darby Translation	New King James Version	The Webster Bible
God's Word Translation	New Revised Standard	World English Bible
Hebrew Name Version	Douay-Rheims Catholic Bible	Weymouth New Testament
Jubilee Bible 2000	Revised Standard Version	Modern King James Version
King James Version	New King James Version	**Green's Interlinear Bible (Textus Receptus)**
New American Standard Version	Third Millennium Bible	

Philippians 3:3 (ESV) For we are the circumcision, who **worship by the Spirit of God** and glory in Christ Jesus and put no confidence in the flesh—

Philippians 3:3 (ASV) for we are the circumcision, who **worship by the Spirit of God**, and glory in Christ Jesus, and have no confidence in the flesh:

Philippians 3:3 (NIV) For it is we who are the circumcision, we who **serve God by his Spirit**, who boast in Christ Jesus, and who put no confidence in the flesh—

Philippians 3:3 (NLT) For we who **worship by the Spirit of God** are the ones who are truly circumcised. We rely on what Christ Jesus has done for us. We put no confidence in human effort,

Philippians 3:3 (NET) For we are the circumcision, the ones who **worship by the Spirit of God**, exult in Christ Jesus, and do not rely on human credentials

American Standard Version	New English Translation	Wycliffe
Common English Bible	Lexham English Bible	Young's Literal Translation
Complete Jewish Bible	The Message Bible	Revised Version
Holman Christian Standard	New International Version	**Nestle's Interlinear Bible (Critical Text)**
English Standard Version	New Living Translation	Westcott & Hort Greek NT Critical Text
Good News Translation		

All of the translations in the table above replaces worship God **in** the spirit ***with*** worship **by** the Spirit of

Comments:

What The Bible Teaches: Author S. Maxwell
Verse 3: The circumcision referred to here is not ceremonial but spiritual. (see **Colossians 2:11**) This took place in association with the death of Christ. It was to those already circumcised ceremonially the exhortation was given, to see to it that it was affected spiritually and practically in holy living. **Deuteronomy 10:16 Jerimiah 4:4**

We "worship God in the spirit, and rejoice in Christ Jesus," for the Lord Jesus declared in **John 4:23,24** that worship must be in spirit. The Revised Version reading is to be adopted here, "who

worship by the Spirit of God." It denotes here that all worship to the Father must be through the instrumentality of the Spirit of God. The word for "worship" *(latreuo)* is used in **Luke 2:37**, "but served God with fastings." Paul uses it in **Romans 1:9**, "whom I serve with my spirit." It is also rendered in **Hebrews 12:28** "we may serve God acceptably." Thus, we can see that the word defines any service that brings glory to God. To define "worship" is difficult, but it is surely to be occupied with the greatness and glory of God and of His Son. In other words, the "worship of divine persons." The "rejoicing in Christ Jesus" is rather boasting. It is the translation of the word *kauchaomai,* from the root *aucheo,* "to boast." This is in contrast to those he has been speaking of in **Philippians 3:2**. Their boasting was in outward ritual: Paul's was in inward relationship with Christ.

In the phrase "have no confidence in the flesh," the word "confidence" is *peitho,* "trusting" and it is interesting to note that it is in the perfect tense, intimating something he learned in the past, and was presently in the good of. The word "flesh" *(sarx)* is man in his unregenerate state. For it usage in the New Testament, see **Philippians 1:24**.

Philippians 3:16

(KJV)
Nevertheless, whereto we have already attained, **let us walk by the same rule**, **let us mind the same thing.**

American Standard Version	Douay-Rheims Catholic Bible	Wycliffe
Basic English Bible	New King James Version	Young's Literal Translation
Darby Translation	Third Millennium Bible	Revised Version
Good News Translation	Tyndale	Modern King James Version
Hebrew Name Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
Jubilee Bible 2000	World English Bible	**Nestle's Interlinear Bible (Critical Text)**
King James Version	Weymouth New Testament	

(ESV)
Only let us hold true to what we have attained. **omitted**

Common English Bible	Lexham English Bible	New King James Version
Complete Jewish Bible	The Message Bible	New Living Translation
Holman Christian Standard	New American Standard Version	New Revised Standard
English Standard Version	New Century Version	Revised Standard Version
God's Word Translation	New International Version	Westcott & Hort Greek NT Critical Text
New English Translation		

All of the translations in the table above omits **let us walk by the same rule**, **let us mind the same thing.**

Comments:

What The Bible Teaches: Author S. Maxwell

Verse 16: The apostle includes himself in the exhortation, "Nevertheless, whereto we have already attained." H. C. G. Moule suggests that the race may still be in the mind of the apostle. He is surveying the course with its difficulties and suggests a translation, "whereunto we have succeeded in arriving." W. E. Vine indicates also that the race may be in the mind of Paul.

In "let us walk by the same rule," the word "walk" *(stoicheo)* comes from the root *steicho,* "to line up." Here the thought is of walking in line with others. This can be seen in **Acts 21:24** where the word is translated "walkest orderly." The word "rule" is *kanon* from the root kane, a "reed." The thought is of a measuring rod. Paul speaks of a man's "line" of things in **2Corinthians 10:15**. In **Galatians 6:16** Paul uses it in relation to the Galatians where the rule, no doubt is, "for, in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." **Galatians 6:15** It is most likely that Paul's rule is indicated in **Philippians 3:13,14**, and he encourages them to walk with him according to this principle.

The word "mind" in "let us mind the same thing" is familiar to us now in this epistle. It is *phroneo.* (see **Philippians 1:7 2:2,5 3:15**) One translation sums up the word used in **Matthew 16:23** "savourest." Paul says then, let us appreciate the same thing.

Philippians 3:20

(KJV)
For our conversation is in heaven; from whence also we look for **the Saviour**, the Lord Jesus Christ:

Basic English Bible	**King James Version**	Douay-Rheims Catholic Bible
Darby Translation	The Message Bible	Third Millennium Bible
Good News Translation	New Century Version	The Webster Bible
God's Word Translation	New King James Version	Wycliffe
Jubilee Bible 2000	New Living Translation	Modern King James Version
Green's Interlinear Bible (Textus Receptus)		

Philippians 3:20 (ASV) For our citizenship is in heaven; whence also we wait for **a Saviour**, the Lord Jesus Christ:
Philippians 3:20 (ESV) But our citizenship is in heaven, and from it we await **a Savior**, the Lord Jesus Christ,
Philippians 3:20 (NAS) For our citizenship is in heaven, from which also we eagerly wait for **a Savior**, the Lord Jesus Christ;
Philippians 3:20 (NIV) But our citizenship is in heaven. And we eagerly await **a Savior** from there, the Lord Jesus Christ,
Philippians 3:20 (RSV) But our commonwealth is in heaven, and from it we await **a Savior**, the Lord Jesus Christ,
Philippians 3:20 (NET) But our citizenship is in heaven—and we also eagerly await **a savior** from there, the Lord Jesus Christ,
Philippians 3:20 (CEB) Our citizenship is in heaven. We look forward to **a savior** that comes from there —the Lord Jesus Christ.
Philippians 3:20 (LEB) For our commonwealth exists in heaven, from which also we eagerly await **a savior**, the Lord Jesus Christ,

American Standard Version	New American Standard Version	Weymouth New Testament
Common English Bible	New International Version	Young's Literal Translation
Complete Jewish Bible	New Revised Standard	New English Translation
Holman Christian Standard	Revised Standard Version	Revised Version
English Standard Version	Tyndale	**Nestle's Interlinear Bible (Critical Text)**
Hebrew Name Version	World English Bible	Westcott & Hort Greek NT Critical Text
Lexham English Bible		

All of the translations in the table above replaces **the** with **a**, also replaced **Saviour** lower case **Savior**

Comments:

What The Bible Teaches: Author S. Maxwell
6. *The Prospect for which he Waits*-Philippians 3:20,21

The Change at His Coming

Verse 20: This verse is connected with **Philippians 3:17**; as we have noted **Philippians 3:18,19** are an aside. Here then is a marked contrast from those antinomian libertines. The word "conversation" is *politeuma.* The apostle uses the synonym *politeia* in **Acts 22:28**

rendered “freedom” or literally “citizenship.” Arndt and Gingrich in their lexicon quote M. Dibelius, “Our home is in heaven, and here on earth we are a colony of heavenly citizens.” The politics of earth mean nothing to those whose lives are governed by the edict of a heavenly city. **Hebrews 11:16** Abraham maintained a pilgrim character because he looked for this heavenly city **Hebrews 11:10** and so should we, seeing we already belong to it.

Paul adds, “from whence also we look for **the Saviour**, the Lord Jesus Christ.” The eyes of the child of God are ever turned heavenward. Paul reminds us that we wait for His Son from heaven. **1Thessalonians 1:10** The saint is not looking around for signs, he is rather looking up for **the Saviour**. The term “Saviour” reminds us that an aspect of salvation still awaits us.

The word “look” *(apekdechomai)* is in the middle voice and indicates that we participate in this action for ourselves. It is translated “waiteth” in **Romans 8:19**; “waiting” for the adoption in **Romans 8:23**; and to “wait” in **Romans 8:25**. Its lexical meaning is to “await eagerly.”

He is our Lord Jesus Christ. Here is the full title as indicated in the apostolic preaching in **Acts 2:36**.

Colossians 1:2

(KJV)

To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father **and the Lord Jesus Christ.**

Darby Translation	Third Millennium Bible	Young's Literal Translation
Hebrew Names Version	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
Jubilee Bible 2000	The Webster Bible	Modern King James Version
King James Version	World English Bible	
New King James Version	Wycliffe	

(ESV)

To the saints and faithful brothers in Christ at Colossae: Grace to you and peace from God our Father. **omitted**

American Standard Version	Good News Translation	New Century Version
The Bible in Basic English	God's Word Translation	New International Version
The Complete Jewish Bible	Lexham English Bible	New Revised Standard
Holman Christian Standard	The Message Bible	Revised Standard Version
English Standard Version	New American Standard Version	Weymouth New Testament
Nestle's Interlinear Bible (Critical Text)	New English Translation	Revised Version
Westcott & Hort Greek NT Critical Text	New Living Translation	

All of the translations in the table above omitted. **and the Lord Jesus Christ.**

Comments:

What The Bible Teaches: Author T. Bentley

Verse 2: In Paul's earlier epistles (1 and 2Thessalonians 1 and 2Corinthians; Galatians) his mode of address differs considerably from what appears in every church epistle from Romans onwards. The churches are addressed as such. It is obviously the mind of the Spirit, that believers may be made conscious of their corporate testimony. *The term "the saints," which with varying associations begins Romans, Ephesians, Philippians, and Colossians, serves to establish what churches are actually composed of: those who are saints by calling and are constituted "holy ones." Darby, for example, takes the term as a description of "brethren,"* namely, "to the holy and faithful brethren in Christ" (New Translation). Others treat *hagiois* as a noun, which it is in most passages. This requires that *pistois* also be taken as a noun. Then the translation would run: "to the saints and believers in Colossae as brethren in Christ." The whole expression is objective.

Observe the four important relationships the believers obtain:

(1) ***Their relationship to God as "saints."*** No order or ordination of men confers sainthood. It is a work of God. It is not because of any perfection in the believer but due to the work of a perfect Saviour. The sinner who believes in Christ is set apart by God, for God and unto God. This is New Testament sainthood.

(2) ***Their relationship to one another as "brethren".*** Saints who are essentially believers are here denominated "brethren." How vital it is to regard this act of the Spirit of God! All denominational titles that add to this are clearly not the mind or the work of the Holy Spirit.

(3) ***"In Christ", their relationship to Christ.*** It is to the mystical union in the one body that this epistle and its companion epistle (Ephesians) refer. This term we must accept as embracive of every believer in Christ that forms part of and is a member of the Body of Christ. Strictly speaking, the formula "in Christ" cannot apply to any but those who are members of the Church which is His body.

(4) ***"At Colossae", their relation to the world***. This was the sphere of their testimony providing ample opportunity for the display of not only a life of holiness consistent with their divine calling, but also of harmony in keeping with their fellowship and of honor in view of their spiritual union with Christ.

There are those who see two distinct classifications in this expression, those who are "saints" and those who are "faithful brethren." First of all, the definite article indicates that only one group is in view. In the light of Colossians **2:5** it cannot be conceived that "unfaithful brethren" existed in the assembly at Colossae. Therefore, in spite of threatening error the door has not yet been opened for its entrance. If the normal greetings of the day were withheld from the saints at Colossae because of their faith in Christ, they would be assured that God their Father had not turned His back upon them. It is assumed that in the assembly the two ethnic groups, Jew and Gentile, were side by side, now one in Christ. So, if the "Gentile" brother felt deprived of the customary greeting from his friends, Paul brings "grace" from God; likewise, the Jewish brother was saluted with "peace," and both grace and peace were mutually shared. *Darby has "and the Lord Jesus Christ" in brackets by which he indicates the words are not in the majority of manuscripts. The Authorized Version, copying from the other manuscripts, carries the expression and follows the opinion of those who impose the addition that it is in harmony with all of Paul's other salutations. If the expression is not in the original manuscript, it is the only time Paul brings the greeting from the Father alone. This in no way undermines the glory of the Lord Jesus. Nowhere else does Paul say more regarding that blessed One than in this epistle.*

Colossians 1:14

(KJV)
In whom we have redemption **through his blood**, even the forgiveness of sins:

Green's Interlinear Bible (Textus Receptus)	New King James Version	The Webster Bible
Hebrew Names Version	Douay-Rheims Catholic Bible	World English Bible
Jubilee Bible 2000	Third Millennium Bible	Young's Literal Translation
King James Version	Tyndale	Modern King James Version
Darby Translation		

(ESV)
in whom we have redemption **omitted**, the forgiveness of sins.

New English Translation	Holman Christian Standard	New Century Version
Revised Bible	English Standard Version	New International Version
American Standard Version	Good News Translation	New Living Translation
Basic English Bible	God's Word Translation	New Revised Standard
Common English Bible	Lexham English Bible	Wycliffe
Complete Jewish Bible	Weymouth New Testament	Westcott & Hort Greek NT Critical Text
Revised Standard Version	The Message Bible	
Nestle's Interlinear Bible (Critical Text)	New American Standard Version	

All of the translations in the table above omit **through His blood**.

Comments:

What The Bible Teaches: Author T. Bentley
Verse 14: Three issues emerge from a consideration of this delightfully assuring statement, "in whom we have redemption":

1. that redemption is a deliverance as a result of a ransom paid;
2. that there are those who are in present permanent possession of this redemption;
3. that union with Christ is the only means by which redemption is possessed.

The first observation (as above) is derived from the meaning of the word apolutrosis (redemption), used ten times in the New Testament. Its meaning declares not only a deliverance per se, but also a deliverance brought about by the payment of a ransom price. In nine of the occasions where this word occurs, it is the costliest of "king's ransoms," to quote E.K. Simpson (see below), *the infinitely precious blood of the Lamb, the flawless counter-ransom.*

The words for redemption and its associated themes, employed by the Holy Spirit in the New Testament, can be collected under two groups:

1. Those which present the idea of purchase at a price;
2. Those which stress the thought of release by a ransom.

The first group is composed of three great words which deserve greater development than is possible here.

i. *Agorazo* translated "**bought**" in 1Corinthians **6:20 7:23 2Peter 2:1 Revelation 5:9** (New Translation note); Revelation **14:3,4** (New Translation). This verb is derived from a word which means "a forum or a market place" and therefore conveys the action "to buy or purchase." *Each of the passages noted will clearly infer, if not directly state, the immensity of that price-the blood of Christ.*

ii. *Exagorazo* ("**redeem**") occurs four times in the New Testament and means "to buy back." See Galatians **3:13 4:5** *where the price is again the precious blood of Christ.*

iii. *Peripoieo* ("**purchase**") has an explanatory occurrence in Acts **20:28** showing that the object acquired has not only an irreducible price, but that it is also obtained in the interest and for the pleasure of the purchaser.

The second group includes:

i. Lutroo ("**redeem**") finds three occurrences in the New Testament. Luke 24:21 Titus 2:14 1Peter 1:18 In the last two references the death of Christ is stated as the means of redemption.

ii. *Lutron* ("**ransom**") is found in Matthew **20:28 Mark 10:45** again, where both usages constitute the death of Christ as the ransom by which the sinner is freed.

iii. *Antilutron* ("**ransom**") has a singular usage in **1Timothy 2:6**. The emphasis is on the substitutionary character of the ransom.

iv. *Lutrosis* ("**redemption**") is used of the redemptive work of Christ providing deliverance through His death, from the guilt and consequences of sin. Hebrews **9:12**

v. *Apolutrosis* ("**redemption**") is used in Romans **3:24**, where justification is made possible by the ransom having been paid. Likewise, deliverance in Ephesians **1:7** and Colossians **1:14**, is accomplished on the basis of a ransom paid. See Luke **21:28 Romans 8:23 1Corinthians 1:30 Ephesians 1:14 4:30 Hebrews 9:15**. Even in Hebrews **11:35**, where the word appears to be loosely employed, the deliverance not accepted resolves itself into a ransom refused, observed E.K. Simpson (Words Worth Weighing, Tyndale Press 1946).

The expression "we have" affords little comfort to the terrorists assailing the Colossian saints. Here was something the Colossians had already and nothing could terminate their possession. It was permanently theirs as it is indeed the possession of all who, by faith, have been brought into living union with Christ, the Son of the Father's love. Diffidence has no portion here. The Christian can rest with undisturbed repose upon the faithful testimony of God's word. What the Colossians had was not a mere initiation "but a glorious redemption because of the accomplishment of Christ upon the cross when He gave Himself."

It must now be noted that the sentence begins with a pronoun "in whom." By the use of this relative pronoun *hoi,* which has its antecedent in "the Son of his love," a stupendous sentence about Christ has commenced. Before considering how this Christological sentence continues, notice that the expression "in whom" means "in union with Christ." This living union with the risen Christ is brought into operation the moment the soul trusts the Saviour. It is then that the deliverance is effected, not to be followed by a later bondage. The price will never have to be paid again nor will the procured release ever relapse. How gladly we sing:

"Payment God will not twice demand,
First at my bleeding Surety's hand
And then again at mine."

Let not the omission of "through his blood" in New Translation, Revised Version or New International Version offend. Textual authorities are for the most part agreed. The interpolation in

certain manuscripts is simply a copy of Ephesians **1:7**. The word “redemption” as we have seen, infers that the price has been paid and if, as we believe, Paul did not include it here, it was not because he questioned the means of redemption nor had he any compunction about mentioning the blood in his Colossian letter, for Colossians **1:20** has it with eternal imprint. The Christological passage which follows lays stress on the glories of the Redeemer, so the words “in whom we have redemption” conform to the Holy Spirit’s pattern and purpose to focus attention upon the personal glory of our Lord Jesus Christ.
Aphesis means “forgiveness or dismission,” that is, our sins can never be recalled against us, who in union with Christ through faith possess this redemption. Eadie (1856) puts it well when he says, “but forgiveness passes through no intervention-it comes at once from the cross to the believing soul.” The phrase we are now considering is spoken of as being in apposition with redemption *(apolutrosis*). The significance of this concept lies in the fact that “forgiveness of sins” is the central feature of redemption. If this main theme of the gospel is absent from our preaching, then it is a powerless message verging on the philosophy which Paul denounces later. Man needs release through a ransom paid. This provides the removal of all the consequences of his sins on a basis that establishes the righteous character of God. This the cross provides. This we must preach. A comparative reading with Ephesians **1:7** will disclose that the word used for sins in that verse is not the same as the one used here in Colossians. There is, however, no real difference in the import of the two words, the difference lies in the figure of speech used.

Before studying the passage ahead, take account of the close parallel between Colossians **1:12-14** and Acts **26:18**. Common to both passages are four words: *exousia* (power), *kleros* (inheritance), *aphesis* (forgiveness) and *hagioi* (saints). Does it not reveal the unchanging nature of the message? Is any alteration required that a challenging situation must be met by a new set of ideas? The language of Paul’s testimony in Acts 26 is that of the commission he received from the glorified Christ at God’s right hand. It is gloriously comforting that Paul does not need to derive his terminology from that of his opponents. The stream of divine truth still provides resources, unformed by human touch, that are sufficient, in the power of the Spirit, to bring down those who oppose. Neither will Saul’s armor suffice even though it gleamed like Goliath’s.

Colossians 1:28

(KJV)
Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ **Jesus**:

Hebrew Name Version	Douay-Rheims Catholic Bible	Wycliffe
Jubilee Bible 2000	Third Millennium Bible	Young's Literal Translation
King James Version	Tyndale	Modern King James Version
New King James Version	The Webster Bible	**Darby Translation**
Green's Interlinear Bible (Textus Receptus)	World English Bible	

(ESV)
Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ. **omitted**

New English Translation	English Standard Version	New International Version
Revised Version	Good News Translation	New Living Translation
American Standard Version	God's Word Translation	New Revised Standard
Basic English Bible	Lexham English Bible	Revised Standard Version
Common English Bible	The Message Bible	**Nestle's Interlinear Bible (Critical Text)**
Complete Jewish Bible	Weymouth New Testament	Westcott & Hort Greek NT Critical Text
Holman Christian Standard	New American Standard Version	

All of the translations in the table above omits **Jesus**

Comments:

What The Bible Teaches: Author T. Bentley

Verse 28: Christ "whom we preach, warning every man, and teaching every man in all wisdom" and Christ alone is the subject of apostolic preaching. So it was with Paul as this epistle affirms. Paul was fully resolved in his service. He was resolute in the subject of his preaching. His theme is Christ, not merely His doctrine, but Himself. He is the center and circumference of our message. To the lost and perishing we announce His saving power and grace and see men brought to repentance and faith, and to those who believe in the teaching we impart for their spiritual growth and wellbeing. The preaching involves two elements, one which looks at the negative side "warning" and the other which points to the positive side "teaching." There is no need to go beyond the scope of this epistle to see these elements clearly displayed in Paul's approach in the ministry. From **Colossians 2:4-3:4** Paul is admonishing relative to practice and teaching, while from **Colossians 3:5-4:18** he is teaching in respect of doctrine. Herein lies the secret for faithful service, a pattern for every servant of God to follow. The preaching of Paul was in the character of an evangelist, with ardour and authority. His warning was in the concern of a pastor, with compassion and consideration. His teaching was in the clarity of a teacher, with precision and power. Paul never narrows his ministry to the few. The threefold occurrence of the words "every man" shows Paul's undying interest in every man, irrespective of his character, creed or class. There is likely a hint at the exclusiveness of certain teachers who confine their interests to an intellectual few. The next expression "in all wisdom" has been taken to convey the method or manner in which the ministry has been carried out. It certainly would be expected that all activity for God and His glory would be discharged in such a

way as to display divine wisdom. The sublime message of the gospel never requires the embellishment of man's worldly wisdom to give it effect or attractiveness. Paul has none of this and it must be judged that his approach here is not merely prescriptive but also directive. What shall we say of the mystery of which Paul is the instrument for its proclamation? Here again there is no innovation needed. Christ is the theme. Surely He is sufficient! Others, however, discern that Paul is referring to the content of the preaching when he says "in all wisdom," referring largely to the scope of the material presented. Some of those who preach can be severely selective having a studied preference for certain areas or aspects of divine truth. Thus the "all" here gives the unrestricted range of knowing that the whole counsel of God must be declared.

Paul is resolute in the sublimity of his purpose. He has a goal. His activity for God is not aimless. It is "to present every man perfect in Christ" (Revised Version). At the end of the previous section mention is made of a presentation. **Colossians 1:22** Arising out of that is the presentation which closes this present section. In the one the believer is assured that he is accepted and will stand before God, holy, unblameable and unreproveable. The question may well be asked; how can Paul speak of "presenting" the same believers "perfect" through the preaching, admonishing and teaching? Paul has no thought of adding to the work of Christ as though it were insufficient. His aim is to have every man, reached by divine grace, so instructed as to his position in Christ that he will walk in the power of living union with Christ. He wishes to see saints mature and realize the purpose for which they have been saved. No parents will be content with their child merely possessing life and not having a commensurate growth into youth and adulthood. So with Paul, it is a task demanding so much that were it not for divine enablement, the achievement would be impossible, for there are many adversaries. Life attracts enemies. Legality had crushed out every feature of Christ in the Galatians causing Paul to say, "My little children, of whom I travail in birth again, until Christ be formed in you." **Galatians 5:19** Carnality dwarfed and divided the Corinthian believers to whom Paul wrote, " … my beloved children, for though ye should have ten thousand tutors in Christ yet have ye not many fathers: for in Christ Jesus I begat you through the gospel." **1Corinthians 4:14,15** As a mother he travailed, as a father he begat.

Colossians 2:9

(KJV)
For in him dwelleth all the fulness of the **Godhead** bodily.

American Standard Version	Douay-Rheims Catholic Bible	Wycliffe
Darby Translation	Third Millennium Bible	Young's Literal Translation
Hebrew Names Version	Tyndale	Revised Version
Jubilee Bible 2000	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
King James Version	World English Bible	**Nestle's Interlinear Bible (Critical Text)**
New King James Version	Modern King James Version	Westcott & Hort Greek NT Critical Text

(ESV)
For in him the whole fullness of **deity** dwells bodily,

English Standard Version	New American Standard Version	New Revised Standard
Lexham English Bible	New International Version	Revised Standard Version
New English Translation	Good News Translation	Weymouth New Testament
Common English Bible	God's Word Translation	Holman Christian Standard
Basic English Bible	The Message Bible	New Century Version
Complete Jewish Bible	New Living Translation	

All of the translations in the table above replaced **Godhead** with **deity**

Comments:

Godhead in this verse indicates the Divine essence of Godhood, the Personality of God (W.E. Vine)

What The Bible Teaches: Author T. Bentley
Verse 9: "For in him" or "because in him" introduces additional cause for the implied exclusion of all other teaching which is not after Christ. The contrast between the philosophy and the Son is made the more significant by the emphatic position of the phrase *en auto* ("in him"). Paul directs his readers away from the pretentious philosophy of man to the peerless Person of Christ; away from the traditions of men to Him who is the Truth, and away from the mere rudiments of the world to the One in whom all fulness permanently dwells. Philosophy is an idol of man, a blind substitute for the knowledge of God. It is false and ruinous, whether it leaves Him out or brings Him in. Tradition invariably puts man as far off from God as it can, and calls this religion. The ultimate end of both is that God is set aside. Therein lies its condemnation. So with the mention of Christ Paul launches into a lengthy presentation of the Person and work of Christ Colossians **2:9-15** which resembles Colossians **1:15-22**.

"Dwelleth" *(katoikei,* Colossians **1:19**) stresses a permanent dwelling, not something transitory. The tense of the verb points to the present abiding dwelling of the fulness of the Godhead in the glorified Son of God at God's right hand, while the compound form signifies the permanent indwelling of the fulness in Him.

Theotes ("Godhead") is a word quite different in meaning from *theiotes,* ("divinity", Romans **1:20**) because the latter describes the quality of God whereas the former looks at the essence of God. There dwells in Christ not certain aspects of God but the totality of God's attributes,

powers and glories. This is conveyed in the term “all the fulness” by which Paul asserts there can be no sharing of His divine power and majesty with other beings, such as angels or the like. Every word in this verse is pregnant with meaning, making it one of the outstanding verses affirming the deity of Christ. This fulness of the Godhead dwells in Christ, in bodily fashion, in His bodily manifestation, that is the point when He became incarnate-both when on earth and now in heaven, in His present glorified body. This is the sense of the adverb so *matikos* (“bodily”).

This verse at once asserts Christ's essential Godhead and His perfect manhood as:

1) **In Him** No contemporary in angels or men,
2) **dwelleth** No change, it permanently resides,
3) **all** No computation, not given by measure,
4) **the fulness of**
5) **the Godhead** No comparison, the unique Son of God,
6) **bodily** No corruption, in perfect manhood enthroned.

Colossians 2:10

(KJV)
And ye **<u>are complete</u>** in him, which is the head of all principality and power:

Darby Translation	**King James Version**	Third Millennium Bible
Jubilee Bible 2000	New King James Version	The Webster Bible
Green's Interlinear Bible (Textus Receptus)	Modern King James Version	Westcott & Hort Greek NT Critical Text
Basic English Bible	God's Word Translation	New American Standard Version
Tyndale	New Living Translation	

(ESV)
and you **<u>have been filled</u>** in him, who is the head of all rule and authority.

Revised Version	English Standard Version	Good News Translation
Common English Bible	Holman Christian Standard	Hebrew Names Version
Douay-Rheims Catholic Bible	World English Bible	New Revised Standard
New English Translation	Weymouth New Testament	Revised Standard Version
American Standard Version	New Century Version	Lexham English Bible
Complete Jewish Bible	New International Version	Wycliffe
The Message Bible	Young's Literal Translation	**Nestle's Interlinear Bible (Critical Text)**

All of the translations in the table above changed the words **<u>are complete</u>** to **<u>have been filled</u>**.

<u>Comments:</u>

<u>What The Bible Teaches: Author T. Bentley</u>
Verse 10: For *"and ye are complete in him,"* the Revised Version has "and in Him ye are made full." "Made full" translates the perfect passive participle of the verb pleroo, which is the cognate of the noun *pleroma* ("fulness") in Colossians **2:9**. The subject matter of Colossians **2:9** is the fulness of the Son, while here it is the fulness of the sons, a cycle often seen in Paul's writings. Compare Galatians **4:4** where Paul begins with the singularity of the Son and in Colossians **2:5** ends with the plurality of the sons. The abiding permanency of all God has made us in connection with His Son is very strongly connoted in the periphrastic perfect: "you have been made full, are so now, and continue so." This is not achieved by any self-effort, for the passive denotes God has made us full in union with His Son. The believer needs no supplement. He requires no help from any subordinate whether he is high or low, angelic or demonic, for Christ is all.

In the phrase "which is head of all principality and power," the reference is to celestial dignities, and to such as are unfallen. Paul has shown in Colossians **1:16** that all such beings have been created by God. However high and holy they may be, they are inferior, subordinate as His creatures. Nevertheless, they are high, but Christ is higher still. He has first place. He is their head; they owe their allegiance to Him. He is their sovereign Lord; they form a portion of His spiritual dominions. The time will come when they will publicly bow in worship to Him at God's command Hebrews **1:6** even as now in His presence they veil their faces. Isaiah **6:2** The imagery expresses not only the sovereignty of Christ, but also His power to energize and direct these angelic hosts. How then can anyone assign to such provinces of operation which belong to the Son of God? Yet is this not the folly which Paul tacitly evinces, prevailing in Colossae? No believer need adopt even the highest created intelligence as a mediator. He has Christ whose

power avails, whose grace abounds, whose love abides and whose blood atones! And yet Roman Catholic teachers still advance the mediation of saints between God and man. Mary is acclaimed as a necessary supplicant, and added indulgences such as Paul denounces in this chapter are accorded a value which can only devalue the Person and work of Christ.

Colossians 2:11

(KJV)
In whom also ye are circumcised with the circumcision made without hands, in putting off the body of **the sins of** the flesh by the circumcision of Christ:

Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	**Darby Translation**

(ESV)
In him also you were circumcised with a circumcision made without hands, by putting off the body of **omitted** the flesh, by the circumcision of Christ,

Revised Version	Holman Christian Standard	New American Standard Version
American Standard Version	English Standard Version	New International Version
Basic English Bible	Good News Translation	New Living Translation
Common English Bible	God's Word Translation	New Revised Standard
Complete Jewish Bible	Lexham English Bible	Douay-Rheims Catholic Bible
Nestle's Interlinear Bible (Critical Text)	The Message Bible	Revised Standard Version
Westcott & Hort Greek NT Critical Text	Wycliffe	Weymouth New Testament
New English Translation		

All of the translations in the table above omits **the sins of**

Comments:

What The Bible Teaches: Author T. Bentley

Verse 11: The formula "in whom" has its usual significance-union with Christ. Let us not, however, miss the grandeur of this theme which is the very heart of Paul's message, due to its reiteration and peculiar frequency in the epistle. The incorporation of the believer in Christ fully appreciated will impart a much needed vitality and freshness in heart and mind. The theme is introduced by the apostle in **Colossians 1:4**. Our conversion is in view. The moment genuine faith is exercised all the accomplishments of the Person and work of Christ are made good to us by the divine activity of uniting us to Him in an eternal and indissoluble union. In **Colossians 1:14** it is our clearance that is mentioned. By union with Christ we possess the fulness of redemption which among other things includes the complete forgiveness of our sins. It is through association with Christ that we have a clear sky between God and our souls. **Colossians 2:6** of this chapter introduces us to the first imperative. We have a capacity to respond to divine desires. Here our course as the sphere of spiritual progress is presented as "walk in him." The constant rise toward spiritual maturity continues the theme in **Colossians 2:7**, where the figure of a building in course of construction endorses the truth that only in association with Christ can real and consolidated maturity be realized. Our completeness has been before us in verse 10 and now in this verse, our circumcision opens up further results of our union with Him.

Perietmethete ("were circumcised" Revised Version) being an aorist points to conversion when spiritually it took place. It is in union with Christ that true circumcision occurs, a circumcision of

an infinitely higher form than is possible under the Abrahamic covenant or the Mosaic law. The rite in the Old Testament stands in clear contrast to the Christian's circumcision. Several facts concerning the rite will help to bring out the differences.
(1) The fact that it is performed by human hands makes it manual.
(2) That this rite is performed on the body makes it material.
(3) As only one member of the body is affected its effects are minimal.
(4) It is restricted to men, males only.
(5) It is mechanical in that it is ceremonial and often is carried out in a perfunctory manner with little interest in its meaning.

By contrast the circumcision mentioned in these verses partakes of none of these five features. It is spiritual and entire. There is no need for the Colossians to suffer the incision of a sharp knife when they are already enjoying the results of a spiritual circumcision through their living union with Christ. Paul further describes the Christian's circumcision by saying that it is "not made with hands" (Revised Version), meaning that man has no part in it for it is not an outward but an inward circumcision. This circumcision is not "human" but "divine"; it comes from Christ, not Moses; it achieves spiritual results for it frees man from the flesh. Spiritual circumcision is not entirely a new concept for often in the Old Testament it appears in various forms. (compare **De 10:16 30:6 Jeremiah 4:4 6:10 9:26 Ezekiel 44:7,9**) Stephen borrows from this terminology when he calls his audience "uncircumcised in heart and ears." (A**cts 7:51** Revised Version) Paul's significant reference in **Romans 2:29** shows that the language can be most explicit. Any performance of circumcision as a ceremonial rite is of no moral or spiritual consequence for it has been rendered obsolete by the death of Christ. Paul casts an intended disparagement when he reduces it to the low level of "concision" *(katatome*). **Philippians 3:2** A kindred word *katatemno* is found in the Septuagint for the forbidden "cutting in the flesh" **Leviticus 21:5** practiced by the priests of Baal **1Kings 18:28** and the idolaters. He expands the character of the new circumcision in a threefold description: "who worship by the Spirit of God, and boast in Christ Jesus, and do not trust in the flesh." (**Philippians 3:3** New Translation)

From the Authorized Version rendering, "in putting off the body of the sins of the flesh," both the Revised Version and New Translation, in common with the vast majority of translations, omit the words "of the sins" and render the expression as "in the putting off of the body of the flesh." This strongly-supported reading makes the new circumcision a more complete thing. It is not the question of sins, but rather of the whole carnal and evil propensity in the human self. "Sins," says W. Kelly, "would hardly be in keeping with the scope of the passage or phrase." The double compound noun *apekdusis* ("putting off") occurs only here in the New Testament. It stands for a dual action: a divesting and a discarding. That of which Paul is speaking is not only stripped off, but it is also cast away, as an old, filthy garment is thrown aside never to be worn again. (compare **Colossians 2:15 3:9** for the verb form)

Various ideas have been expressed regarding the phrase "the body of the flesh," confessedly a difficult expression. Eadie stresses that so ma ("body") must retain its usual signification. The interpretation propounded on this premise as Vaughan rightly observes, " … understands 'body' to be a reference to the physical body, 'flesh' to be a descriptive genitive marking the body as conditioned by our fallen nature" (A Study Guide-Colossians, 1974, p.74). Lenski suggests the term refers to "the physical body as belonging to and dominated by sinful flesh." "The Christian," he adds, "no longer has such a body." Others, however, take "body" as representing "wholeness," "totality" or "entirety." Then the question arises: what does *sarx* ("flesh") represent? Paul uses the word ninety-one times in his epistles (excluding Hebrews). These references fall into three categories, namely, those that refer to:
(1) the physical body,

(2) that which is human or humanity, and
(3) inherent evil in human nature. It is with the third category that we are concerned.
The more accurate way to interpret the recurring use of any word or phrase under the guidance of the Holy Spirit is to compare carefully all its occurrences and textual settings. Under component (4) there are some twenty-six references which are as follows: - **Romans 7:5,18,25 8:5-9,12,13 13:14 Galatians 4:23,29 5:13,16,17,19,24 6:8 Ephesians 2:3 Colossians 2:11,18**. The reader, after pondering all of Paul's ninety-one usages, can best decide whether this list can be extended or reduced. Returning now to the full term, "the body of the flesh," it denotes the totality of carnal and evil propensity in self. This, says Paul, has been put off in circumcision, a circumcision not of men, but of Christ. This is the ground of holiness positionally as before God and the power of it conditionally in living experience. The moment we exercise faith in the Lord Jesus, all the value of His death is made good to us. It is in association with His death that we part with our evil state as man in the flesh. God has stripped off and has thrown it away, as one would cast aside unwanted garments. So that in the light of this it can be said of us, "But ye are not in the flesh, but in the Spirit … ." **Romans 8:9** And to us it is said, "and make not provision for the flesh, to fulfil the lusts thereof." **Romans 13:14**

"By the circumcision of Christ," that is,

1. not the circumcision Christ underwent in infancy, nor
2. the circumcision which is in its nature "of Christ" either as the agent who performs or as the author who provides, but
3. the circumcision which is Christ's own, that is, His death.

This rich, yet difficult verse establishes the fact of a new circumcision, different in many aspects from that of the Old Testament. That rite is experienced by a surgical act, whereas the new circumcision is the result of a spiritual association with Christ in His death. The mark of the knife attested nationality, but the cast-off body of the flesh is the index of liberty, freedom from the legal and tyrannical power of the flesh. It is in this the intent of the new circumcision is implied. The means of this new circumcision is the crucifixion of Christ when He was "cut off out of the land of the living." **Isaiah 53:8** Finally, the verse presents the message of the new circumcision, a message which proclaims the glory of the work of Christ, in that it deals not only with what we have done-our sins but it also deals with what we are. We see, as in the trespass offering aspects of the death of Christ, that our sins are removed in His blood. By contrast the sin offering teaches that we as sinners are released in the cross.

Colossians 3:6

(KJV)
For which things' sake the wrath of God cometh **on the children of disobedience:**

American Standard Version	**King James Version**	World English Bible
Basic English Bible	Lexham English Bible	Weymouth New Testament
Common English Bible	The Message Bible	Young's Literal Translation
Complete Jewish Bible	New American Standard Version	Modern King James Version
Holman Christian Standard	New King James Version	Revised Version
Darby Translation	New Revised Standard	Wycliffe
Good News Translation	Douay-Rheims Catholic Bible	**Green's Interlinear Bible (Textus Receptus)**
God's Word Translation	Third Millennium Bible	New English Translation
Hebrew Name Version	Tyndale	
Jubilee Bible 2000	The Webster Bible	

(ESV)
On account of these the wrath of God is coming. **omitted**

English Standard Version	New International Version	New Living Translation
Revised Standard Version	**Nestle's Interlinear Bible (Critical Text)**	Westcott & Hort Greek NT Critical Text

All of the translations in the table above omits **on the children of disobedience:**

Comments:

What The Bible Teaches: Author T. Bentley

Verse 6: *Orge* ("wrath") occurs 36 times in the New Testament in relation to:
the wrath of man, **Ephesians 4:31 Colossians 3:8 1Timothy 2:8 James 1:19-20**;
the retribution of earthly authority **Romans 13:4-5**;
the sufferings of the Jews during the tribulation, **Luke 21:23**;
the judgments of the law, **Romans 4:15**;
the anger of the Lord Jesus, **Mark 3:5**;
the anger of God with Israel in the wilderness **Hebrews 3:11 Hebrews 4:3**;
the present judicial government of God upon Israel **Romans 9:22** (twice); **1Thessalonians 2:16**;
the prevailing attitude of God towards those who do not believe in His Son **John 3:36**;
the Sovereign right of God in judgment **Matthew 3:7 Luke 3:7 Romans 1:18 Romans 2:5** (twice); **Romans 2:8 Romans 3:5 Romans 5:9 Romans 12:19 Ephesians 2:3 Ephesians 5:6**; here and **1Thessalonians 1:10 1Thessalonians 5:9**.

The six occurrences in Revelation relate to tribulational wrath and disclose that the earth is the theatre of God's judgments: **Revelation 6:16-17 Revelation 11:18 Revelation 14:10 Revelation 16:19 Revelation 19:15**.

The word "cometh" *(erchetai)* may refer to the present life or to the future or to both. If God did not punish sin, the moral stability of His throne would be disturbed, but because of His moral rectitude, the wrongdoer must be punished. **Romans 1:18** The wrath issues forth from God's displeasure. He hates sin. The wrath is governmental rather than temperamental. The verse

before us has an eschatological sense which makes the present form of “cometh” a futuristic present. The verse provides a doctrinal explanation of the outpouring of divine wrath as detailed in Revelation 4 to 19. We know that very often in the New Testament the “wrath of God” refers to the coming tribulation period, e.g., **1Thessalonians 1:10 1Thessalonians 5:9**.

The expression, “on the children of disobedience”, is omitted in the New International Version and other versions but it is retained by the Revised Version and New Translation. *Huioi* (“sons”) is often used in a metaphorical sense of certain moral features as:

1. sons of this world **Luke 16:8** Revised Version;
2. sons of disobedience here and **Ephesians 2:2** Revised Version
3. sons of the evil one **Matthew 13:38** Revised Version; compare **Acts 13:10** Revised Version;
4. sons of perdition **John 17:12 2Thessalonians 2:3**.

These are descriptive of those who have not experienced the new birth and are still in unbelief. Those who have been born again are described as:

1. sons of God **Matthew 5:9 Matthew 5:45 Luke 6:35** (Revised Version); **Romans 8:19**;
2. sons of the light **Luke 16:8** (Revised Version);
3. sons of the day **1Thessalonians 5:5** (Revised Version);
4. sons of peace **Luke 10:6**.

1Thessalonians 1:1

(KJV)
Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians ***which is*** in God the Father and ***in*** the Lord Jesus Christ: Grace be unto you, and peace, **from God our Father, and the Lord Jesus Christ.**

Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	

(ESV)
Paul, Silvanus, and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace. **omitted**

New English Translation	**Darby Translation**	New International Version
Revised Version	English Standard Version	New Living Translation
American Standard Version	Good News Translation	New Revised Standard
Basic English Bible	God's Word Translation	Douay-Rheims Catholic Bible
Common English Bible	Lexham English Bible	Revised Standard Version
Complete Jewish Bible	The Message Bible	Weymouth New Testament
Holman Christian Standard	Wycliffe	Westcott & Hort Greek NT Critical Text
Nestle's Interlinear Bible (Critical Text)	New American Standard Version	

All of the translations in the table above omits **from God our Father, and the Lord Jesus Christ.**

Comments:

What The Bible Teaches: Author T.E. Wilson

I. Salutation and Greeting 1Thessalonians 1:1

Verse 1: Paul does not use the title "apostle" in this salutation as he does in 1 and 2Corinthians where his apostolic authority was being questioned. His attitude to his beloved children in the faith at Thessalonica was one of love, affection and concern. He also includes his two esteemed fellow workers, using the formal form of their names, Silvanus instead of Silas and Timotheus instead of Timothy. He was careful about honor and courtesy in mentioning those associated with him; compare with Prisca instead of Priscilla in **2Timothy 4:19** and the names in Romans 16. Love and appreciation are seen but no undue familiarity.

Paul's name means "little." It was the common practice at this time among the Jewish people to give a child both a Jewish and a gentile name. His Jewish name was Saul, meaning "asked for." It was the name of the first king of Israel who was a Benjamite. Paul too came from the same tribe **Philippians 3:5** and possibly he may have been named after him. Paul was a Roman citizen. **Acts 22:25-28** His Jewish name Saul is used in the Acts until he commenced his missionary work among the gentiles. **Acts 13:9** After that his gentile name, Paul, is consistently used.

Silvanus (Silas) was also a Jew and a Roman citizen. **Acts 16:37** He was a leading member of the church at Jerusalem and a prophet. **Acts 15:22,23** His name is Latin, meaning "wood or woods" (compare with English "sylvan"). He had the honor with the apostle Paul of planting the first assembly in Europe (Acts 16). His association with Paul seems to have terminated with the second missionary journey, but he is probably the Silvanus mentioned in **1Peter 5:12**. If so, there is a link with Peter and Mark.

The name Timotheus (Timothy) means "honoring God," composed of *timao* (to honor) and *Theos* (God). He lived at Lystra, a city in Lycaonia about 18 miles south of Iconium. He had a Greek father and a Jewish mother. Saved under Paul's preaching, **1Timothy 1:2** he became a fellow laborer with the apostle. He was invited by Paul to join him on his second missionary journey **Acts 16:1-3** and was associated with him until the end of Paul's life. His name is linked with Paul's in 1 and 2Thessalonians, 2Corinthians, Philippians, and Colossians. At the close of his life, Paul wrote two inspired letters to his beloved and "dear child Timothy."

The form of address used in the two letters to the Thessalonians is unique: "unto the church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ"; he never employs it again. It indicates Paul's special interest in each individual member of the church and their exalted standing in Christ. His usual address is: "unto the church of God which is at Corinth" or "to the saints which are at Ephesus," emphasizing their location on earth. But here it is "in God the Father, and in the Lord Jesus Christ." Thus at the beginning of Paul's written ministry we meet his Christology. He at once uses the full title, Lord Jesus Christ, and puts Him in the same category with God the Father. He speaks about Jesus as "the Lord" or "our Lord" about twenty five times in 1Thessalonians. This company of persecuted believers was not only gathered in a definite location in Macedonia, but they were enfolded, encompassed, and shielded by two Persons of the Holy Trinity, God the Father and the Lord Jesus Christ. In verse 6 we are told that they were full of the joy of the Holy Ghost.

The salutation ends with greeting; grace *(charis)* and peace (eirene) are two of the greatest words in the New Testament. "Together they sum up the gospel" (Hogg and Vine). "Grace is God's favor towards man, free and unmerited; peace is the result to all who receive that favor in Christ." In the salutation, Paul speaks of their exalted position in relation to the Godhead, but in the greeting he reminds them of their daily blessing of grace and peace. It has been suggested that the words seem to combine the greetings current among the Greeks and the Jews *(chairein, shalom*), but as Paul uses them, the words have a fuller and deeper meaning. He defines grace in **2Corinthians 8:9**, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Nothing could be fuller or deeper than that. Then our Lord's first greeting to the disciples gathered in the upper room after His resurrection was: "Peace be unto you." **John 20:19,21,26**

Notes

1. Chapter 1 is stamped with the number three.
   Three authors are named;
   1) three verbs govern **verses 2,3**;
   2) three graces are named in **verse 3**:
   3) faith that rests upon the past, love that labors in the present, hope which looks to the future.

   Then in **verses 6-8** three striking words are used to describe Paul's converts:

1) imitators,
2) types
3) and heralds.

Finally three stages can be seen in a pattern conversion;

1) first there is a turning to God from idols; **verses 9,10**
2) secondly, the redeemed become the bond slaves of Him whose service is perfect freedom;
3) finally, for the rest of life we await the Deliverer, even Jesus. Adapted from H. St. John.

2. Illustrations of faith, love, and hope are found in Noah: **Hebrews 11:7** Work of faith: “By faith Noah, being warned of God”; Labor of love: “prepared an ark to the saving of his house”; Patience of hope: he waited and worked and witnessed for 120 years.

3. A wealth of fundamental doctrine lies in chapter 1:

1) The Holy Trinity	**verses 5,6**
2) The Deity and Humanity of Christ	**verses 1,10**
3) The Death and Resurrection of Christ	**verse 10**
4) The Lordship of Christ	**verses 1,3,6**
5) Election	**verse 4**
6) The Gospel	**verse 5**
7) The Second Coming of Christ	**verse 10**
8) Divine judgment	**verse 10**

4. The coming of Christ is mentioned at the end of each chapter in 1Thessalonians:

1-Salvation assured.
2-Service reviewed.
3-Glory manifested.
4-loved ones united.
5-Sanctification perfected.

1Thessalonians 2:19

(KJV)
For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus **Christ** at his coming?

Hebrew Name Version	Douay-Rheims Catholic Bible	Young's Literal Translation
Jubilee Bible 2000	Third Millennium Bible	Modern King James Version
King James Version	Tyndale	World English Bible
New Century Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	Wycliffe	**Darby Translation**

(ESV)
For what is our hope or joy or crown of boasting before our Lord Jesus **omitted** at his coming? Is it not you?

New English Translation	English Standard Version	New International Version
Revised Version	Good News Translation	New Living Translation
American Standard Version	God's Word Translation	New Revised Standard
Basic English Bible	Lexham English Bible	Revised Standard Version
Common English Bible	The Message Bible	Weymouth New Testament
Complete Jewish Bible	**Nestle's Interlinear Bible (Critical Text)**	Westcott & Hort Greek NT Critical Text
Holman Christian Standard	New American Standard Version	

All of the translations in the table above omits **Christ**

Comments:

What The Bible Teaches: Author T.E. Wilson

Verses 19-20: This great chapter concerning the preacher, his character, conflict and concern for his children in the faith, ends with his hope of a crown of rejoicing and the coming of the Lord Jesus Christ. The crown reminds us of the judgment scat of Christ. **Romans 14:10 1Corinthians 3:13,14 2Corinthians 5:10** The crown *(stephanos)* is the victor's crown awarded to the overcomer. There are five crowns mentioned in Scripture to be awarded on that day:

1) The crown of life for the martyr; **Revelation 2:10 James 1:12**
2) A crown of rejoicing for the soul winner; **1Thessalonians 2:19**
3) A crown of glory for the faithful shepherd; **1Peter 5:4**
4) An incorruptible crown for the winner in life's race; **1Corinthians 9:24-27**
5) A crown of righteousness for those that love His appearing. **2Timothy 4:8**

Another great word, used here for the first time in Paul's writings, is that translated "coming" *(parousia*). It is used 18 times in the New Testament of the second coming of Christ. It occurs seven times in the two Thessalonian letters: **1Thessalonians 2:19 3:13 4:15 5:23 2Thessalonians 2:1,8,9**. The word merits careful study and interpretation.

1Thessalonians 3:11

(KJV)
Now God himself and our Father, and our Lord Jesus **Christ**, direct our way unto you.

Hebrew Name Version	Douay-Rheims Catholic Bible	Wycliffe
Jubilee Bible 2000	Third Millennium Bible	Young's Literal Translation
King James Version	Tyndale	Modern King James Version
New King James Version	The Webster Bible	**Darby Translation**
Green's Interlinear Bible (Textus Receptus)	World English Bible	

(ESV)
Now may our God and Father himself, and our Lord Jesus **omitted**, direct our way to you,

New English Translation	English Standard Version	New Living Translation
Revised Version	Good News Translation	New Revised Standard
American Standard Version	God's Word Translation	Revised Standard Version
Basic English Bible	Lexham English Bible	Weymouth New Testament
Common English Bible	The Message Bible	**Nestle's Interlinear Bible (Critical Text)**
Complete Jewish Bible	New American Standard Version	Westcott & Hort Greek NT Critical Text
Holman Christian Standard	New International Version	

All of the translations in the table above omits **Christ**

Comments:

Believers Bible Commentary: Author William MacDonald
3:11 The chapter closes with Paul's prayer for a return trip to them, and for the development of even greater love in them. The request is addressed to our God and Father Himself, and our Lord Jesus Christ. Then this plural subject is followed by a singular verb. This usage indicates the deity of Christ and the unity of the Godhead.

What The Bible Teaches: Author T.E. Wilson
Verse 11: This verse is of much importance because of the doctrine of the deity of Christ therein implied. The epistle, it will be remembered, is one of the earliest Christian documents, and as such supplies most valuable testimony to primitive apostolic teaching … From this verse then it is evident the Thessalonians had been taught to think of the Lord Jesus as One with God for:

(a) Prayer is addressed to the Lord Jesus conjointly with the Father. It is equally important to notice that while the Lord Jesus is united with the Father in respect of his Godhead, He is distinguished from the Father in respect of His personality.
(b) The Lord Jesus is associated with God the Father as controller of the ways of men.
(c) The Greek verb translated 'direct' is in the singular number notwithstanding that two names form its subject. Thus the simple grammatical law, that a verb must agree with its subject in number, is set aside in order that the unique relationship between the Persons may be indicated.
(d) The sentence may be translated thus: 'But God Himself, even our Father and our Lord Jesus, direct our way unto you'. Cf. **John 5:19** (Hogg and Vine). This prayer for direction was probably granted. Later on, several times we find Paul in Macedonia, which would likely take in Thessalonica **Acts 20:1,3 1Timothy 1:3**.

1Thessalonians 3:13

(KJV)
To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus **Christ** with all his saints.

Hebrew Name Version	Douay-Rheims Catholic Bible	Wycliffe
Jubilee Bible 2000	Third Millennium Bible	Young's Literal Translation
King James Version	Tyndale	Modern King James Version
New King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
Darby Translation		

(ESV)
so that he may establish your hearts blameless in holiness before our God and Father, at the coming of our Lord Jesus **omitted** with all his saints.

New English Translation	English Standard Version	New International Version
Revised Version	Good News Translation	New Living Translation
American Standard Version	God's Word Translation	New Revised Standard
Basic English Bible	World English Bible	Revised Standard Version
Common English Bible	Lexham English Bible	Weymouth New Testament
Complete Jewish Bible	The Message Bible	**Nestle's Interlinear Bible (Critical Text)**
Holman Christian Standard	New American Standard Version	Westcott & Hort Greek NT Critical Text

All of the translations in the table above omits **Christ**

Comments:

What The Bible Teaches: Author T.E. Wilson
Verse 13: The third petition is: "that he may establish your hearts unblameable in holiness before God, even our Father, at the coming *(parousia)* of our Lord Jesus Christ with all his saints." Holiness is an important subject in Holy Scripture. God is a holy God and He expects His children to be holy people. Fundamentally the word means "to set apart." Our words, holiness and sanctification, are the same in the original, they mean the same thing. The original word hagios and its derivatives are applied in a fourfold way in relation to the believer.

1. It is God's Purpose for his children that they be holy. **Romans 8:29 1Corinthians 1:2 1Peter 1:2 Jude 1:1**
2. It is a Position, a standing before God, granted immediately on conversion. This is not a gradual change, a progressive work or a moral attribute, but a once-for-all act like justification. **1Corinthians 1:30 6:11**
3. It is Practical and Progressive throughout the earthly life of the believer. **2Corinthians 7:1** This is the work of the Holy Spirit, using the cleansing agency of the word of God. **Ephesians 5:26,27 John 17:17**
4. Finally the work of sanctification is Perfected at the coming (parousia) of our Lord Jesus Christ with all His saints. **1Thessalonians 3:13 5:23 Jude 1:24**

The question may be asked, when will this great work of perfection in holiness for the believer take place? Will it be at the Rapture **1Thessalonians 4:13-18** or at the public appearing and revelation of Christ described in **2Thessalonians 1:7-10**? The fact that the word *parousia* (presence) is used and not *apokalupsis* (revelation) surely points to the Rapture. It is then that

the believer receives his glorified resurrection body and is raptured to be for ever in the presence of the Lord.

Another debatable point is the meaning of the words: “with all his saints.” Some would translate the words, “with all His holy ones” and apply them to angelic hosts that will be present at the coming. It is true that angels will accompany Christ at His appearing in glory, but that is not the teaching here. Paul uses the word *hagios* (saints) many times in his epistles, but always with reference to believers and never once to angels. Why make an exception here?

One further question: Does “with all his saints” include the patriarchs and men of faith in the Old Testament? Will they be raptured along with the church at the coming? **1Thessalonians 4:13-18** This is discussed in the index to chapter 4; here we simply express our view that Old Testament saints form a different group or body from the church, but that they surely are included in the term “they that are Christ’s.” Hogg and Vine comment: “All his saints-i.e. all who are Christ’s, compare with **1Corinthians 15:23**, whether of this age or of the last, and of this age alike those who have fallen asleep, and those that are alive, that are left.”

Notes

The Epistles indicate four missions which Timothy undertook at the suggestion of Paul:

1. Comfort and encouragement at Thessalonica 1Thessalonians 3-A.D. 54.
2. Correction at Corinth **1Corinthians 4:17** A.D. 59.
3. Construction at Ephesus **1Timothy 1:3-4** A.D. 65.
4. Companionship at Rome **2Timothy 4:9,11,13,21** A.D. 66-67.

1Thessalonians 5:22

(KJV)
Abstain from **all appearance** of evil.

Jubilee Bible 2000	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
King James Version	Third Millennium Bible	**Darby Translation**
Modern King James Version	The Message Bible	Westcott & Hort Greek NT Critical Text
Douay-Rheims Catholic	Tyndale	Wycliffe
Young's Literal Translation	Revised Version	

(ESV)
Abstain from **every form** of evil.

American Standard Version	New American Standard Version	Lexham English Bible
English Standard Version	New King James Version	Revised Standard Version
Hebrew Names Version	New Revised Standard	New English Translation
Nestle's Interlinear Bible (Critical Text)	Good News Translation	Holman Christian Standard
Basic English Bible	God's Word Translation	New Century Version
Common English Bible	Weymouth New Testament	New International Version
Complete Jewish Bible	World English Bible	

All of the translations in the table above they changed the word **appearance** to **every form.**

Comments:

What The Bible Teaches: Author T.E. Wilson
Verse 22: "Abstain" is from *apecho,* "to hold back from, to keep off." When used in the middle voice, as here, it means, "to hold oneself off." The Thessalonian believers were to keep away as far as possible from any visible outward form in which evil showed itself. "Evil" is *poneros,* which word refers to "evil in active opposition to the good, that which is pernicious." It is used of Satan Matthew **5:37** and of demons. Luke **7:21** "**1Thessalonians 5:22** states the negative of 1Thessalonians **5:21** and broadens the principle to include all areas of life. *Every appearance or visible form of evil is to be avoided by the Christian" (Ryrie, p.82). Evil can manifest itself in many varied and often subtle forms. One of the worst is erroneous doctrine presented in an attractive way. The believer should never compromise his testimony by listening to or lending his presence to any religious association that endorses teachings that have been proven to be detrimental to the Person of Christ or contrary to the revealed Word.*

2Thessalonians 1:8

(KJV)
In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus **Christ**:

Darby Translation	New King James Version	Wycliffe
Hebrew Name Version	Douay-Rheims Catholic Bible	Young's Literal Translation
Jubilee Bible 2000	Third Millennium Bible	Modern King James Version
King James Version	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
New Century Version	The Webster Bible	

(ESV)
in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. **omitted**

New English Translation	English Standard Version	New American Standard Version
Revised Version	Good News Translation	New International Version
American Standard Version	God's Word Translation	New Living Translation
Basic English Bible	World English Bible	New Revised Standard
Common English Bible	Lexham English Bible	Revised Standard Version
Complete Jewish Bible	The Message Bible	Weymouth New Testament
Holman Christian Standard	**Nestle's Interlinear Bible (Critical Text)**	Westcott & Hort Greek NT Critical Text

All of the translations in the table above omits **Christ**

Comments:

What The Bible Teaches: Author T.W. Smith

Verse 8: The phrase "in flaming fire" should be compared with **Exodus 3:2 19:18 Daniel 7:9 Isaiah 29:6 30:30 66:15 Malachi 4:1**. Scholars are divided as to whether these words should be construed with the preceding or the following statement. As is usual in such cases of doubt, it is wise to consider them with both; first as to the awesome glory of His appearing (in **2Thessalonians 1:7**) and then as to the terrible punishment to be inflicted upon the wicked, described in the rest of this verse. These words should cause us to wonder at the glory and magnificence of His appearing before every eye, yet to tremble at the awful and eternal consequences of evil.

The last time this world saw Him was as a humble, despised Nazarene, rejected of men, hanging in agony and shame upon a cross; now they shall see Heaven's response to earth's verdict. He comes as the dispenser of judgment. Here, as a by product of the narrative, is an illustration of the divine principle noted in the earlier section, for there could be no greater manifestation of the righteous judgment of God, nor stronger encouragement for the troubled saints, than this supreme instance of suffering being answered in ultimate glory, as the apostle continues with the vivid account of the day of retribution.

"Taking (better rendered as giving or awarding) vengeance" *(ekdikesis)* is from *ekdikeo,* to revenge: some express it as full vengeance. See **Ezekiel 25:14**. There has been a tendency to play down the strength of this word, but such is not warranted. It is the fiery indignation of a holy

God against evil, not in the sense of a sudden upsurge of emotion, as of a human spirit, for how could such be envisaged in One so marked by long suffering, mercy and grace. It is the ultimate balancing of the scales by righteous justice; men will reap what they have sown as **Deuteronomy 32:35** asserts, “To me belongeth vengeance, and recompense.” See also **Romans 3:5 Psalms 149:7**; and the words of the Lord Jesus in **Luke 21:22 18:7**.
“On them that know not God,” or better, as a perfect participle, “not knowing God,” shows the wilful neglect of intuitive knowledge and of the evidences of observation, so that they know not God as God.

It is to be noted that in the original text of “and them obeying not the gospel of our Lord Jesus Christ” (some manuscripts omit Christ), the article is repeated, hence the duplication of the demonstrative pronoun “them” in the translation above. This indicates that two distinctive classes are involved. These have generally, and readily, been identified as Gentiles who knew not God (see **1Thessalonians 4:5**) and Jews who obey not the gospel (compare with **Romans 10:3,16,21**), for Paul never envisages the nation without the gospel. This division is dismissed by others as contradicting the evidence of the past 2,000 years in respect of the gospel, and supporting evidence is produced from Scripture that Jews as well as Gentiles know not God. (e.g. **John 8:55**, although a different word is used for “know”) However our verse is not dealing with history but with eschatology; it is describing conditions when the Lord is revealed from heaven. Whilst it can be fairly argued that God is not dealing with Jew and Gentile as separate entities in this present Church age, He will be after the Church has been raptured, and through the period of the Tribulation which precedes the Lord’s Appearing in power and glory. However, this also is not conclusive that the division is between Gentile and Jew, for we have Scriptural evidence that many Gentiles as well as Jews will be saved under the gospel of the kingdom during the Tribulation. **Revelation 7:14** Thus, it is safer to conclude that the verse is dealing with the ultimate general classification of humanity at His Appearing, and how each class responds to the awareness of God’s claim upon them. One thing is evident-their condition is final and irreversible. However the distinctive classes may be viewed, there is a difference to be noted between those who refuse the gospel, and those who seemingly have not heard it, but nevertheless disregard their intuitive knowledge and the evidence of creation. **Romans 1:19-22** Whilst the immediate result is the same for both classes at the Lord’s return in fiery indignation, there is a difference as to responsibility consistent with the difference in privilege. This will be reflected in the ultimate judgment (see on **2Thessalonians 1:9**).

It is a matter to be noted solemnly in connection with the proclamation of the gospel, that its message, its full message, has to be not only received, but moreover, obeyed. God commands; we must not fail to proclaim this. Reconciliation and repentance are part of the same gospel, and continuance is involved as well as conversion.

2Thessalonians 1:12

(KJV)
That the name of our Lord Jesus **Christ** may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

American Standard Version	New King James Version	Young's Literal Translation
Common English Bible	Orthodox Jewish Bible	Modern King James Version
Darby Translation	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
Jubilee Bible 2000	New Century Version	
King James Version	Wycliffe	

(ESV)
so that the name of our Lord Jesus **omitted** may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

Complete Jewish Bible	New American Standard Version	World English Bible
Holman Christian Standard Bible	New International Version	Weymouth New Testament
English Standard Version	New Living Translation	Revised English Bible
Good News Translation	New Revised Standard	Revised Version
God's Word Translation	Douay Rheims Catholic Bible	New English Translation
Hebrew Names Version	Revised Standard Version	Westcott & Hort Greek NT Critical Text
Lexham English Bible	Third Millennium Bible	**Nestle's Interlinear Bible (Critical Text)**
The Message Bible	Tyndale	

All of the translations in the table above omitted **Christ**

Comments:

What The Bible Teaches: Author T.W. Smith

Verse 12: The foregoing definition of the prayer, as referring to God's working in the life of the believer now, has a distinctive bearing on the interpretation of this verse.

"So as" *(hopos)* expresses the issue of his prayer, namely, that as a present thing and in consequence of the operation of God, "the name of our Lord Jesus Christ may be glorified in you." It is still their present position he urges upon them, looking back to the call of God, and on to its goal in glory, that they may, by the operative power of God within them (compare with **Colossians 1:29**), have a delight in goodness, and realize faith in action. This could not be so if they allowed the false teachers to delude them into an attitude of gloom and despondency. It is a prayer for the life of kingdom victory to be experienced now. The King is not yet reigning here, but they were to show in their lives by the power of God the future certainty of it, presenting to this world the earnest of the coming day by showing Him forth in a Spirit filled life of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance.

"The name" is used in the Septuagint to describe the character of Jehovah in its revelation to men. See this in **Exodus 34:6** and further in **John 17:6**. It denotes what the Person is in Himself. Commenting on this verse, Bloomfield, quoting Schott and Bengel, says, "It cannot but note the dignity and majesty of Jesus Christ, compare with **Philippians 2:9,10 Hebrews 1:4**.

That the word has such a sense in classical Greek writers is indisputable." A profane illustration lies in our practice of describing a product as having "a good name," not referring, of course, to its title but to its qualities. Hence here the saints are to manifest in their lives, by the outworking of divine grace and power, for there is no other way, just what "our Lord Jesus Christ" (lovely expression) is in Himself, so as "He may be glorified in you."

Not the least of their "pleasure in goodness" and "work of faith" would be, having rejected the hidden things of shame, not walking in deceit or craftiness, nor using guile or adulterating the word of God, by manifestation of the truth commending themselves to every man's conscience before God, as epistles of Christ to let the gospel of the glory of Christ shine forth. For what better receptacle is there for the light of such glory than an earthenware vessel, broken in afflictions. See **2Corinthians 1:3-5** which is a help in understanding this section. "Glorified" is the same word as in **2Thessalonians 1:10**; here it has the thought of Him receiving glory in salvation. It is the life of the saint glorifying "our Lord Jesus Christ." Notice how the apostle by the Holy Spirit continually uses such lovely expressions to instil into the Thessalonians the thought that affliction from such a source was unthinkable.

The very mention of "glory" excites Paul's spirit, for he who first met the Lord in His glory is truly the apostle of the glory of Christ. By the Spirit his thoughts race away from the present to be fixed upon the ultimate object of "the calling," as he writes "and ye in him"; that is "ye glorified in him." This expression demands careful and prayerful thought, for its interpretation has a decisive bearing upon the understanding, not only of the immediate words, but also of the verse which follows in chapter 2. Most commentators refer it to **John 17:22,23**, some stating that when the Lord Jesus said "the glory which thou gavest me, I have given them," he was referring to the glory of union with Himself, as a present thing. Now whilst this matter of present union with the exalted Christ is certainly part of the subject of that glorious prayer, such is not the meaning of **John 17:22,23**. That the Lord has given to His own the specific glory which the Father had given Him, cannot be disputed, but the verses make it clear that its manifestation is not a present, but a future, thing. Notice the important little Greek word hina. It is "in order that the world may know that thou didst send me and didst love them as thou didst love me" (note the timeless aorists). It must be confessed that the world does not "know and keep on knowing" this blessed truth now, and shall not know until the future glorious manifestation of the Lord, and of the sons in glory, when He comes in power and great glory at the apokalupsis. (see **Romans 8:17 1Jo 3:1,2**) Thus it is established that the glorifying of **John 17:22,23** is yet future and beyond the time when "the world may believe." **John 17:21**

However, this leads to the consideration of what glory is spoken of in **John 17:22,23**. Palpably it is not the glory of **John 17:5**, for that is the glory of deity, but the glory that is to be seen in the manifestation. This is the glory of incorruptible, immortal, spiritual, celestial manhood **1Corinthians 15:40-50** when we appear with bodies like unto His body of glory, that we might share eternal union with the Lord, where He is.

This raises a further vital question. When do we obtain this glory? Scripture leaves us in no doubt: it is at the Rapture, when we see Him and are made like Him, for we must have glory before we display it at the Appearing *(apokalupsis*). How beautifully John describes this in **1Jo 3:1,2**, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the children of God; therefore, the world knoweth us not, because it knew him not. Beloved, now are we the children of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is." This is "he shall change the body of our humiliation, that it may he fashioned like unto his body of glory," **Philippians 3:21** when we shall be changed to "bear the image of the heavenly." **1Corinthians**

15:1-58 This is our being glorified in Him, and if anything is “according to the grace of God and the Lord Jesus Christ,” it surely is this: the saints, morally and physically, like Christ. What glory!

Of course, the thoughts of **John 17:22,23** and our chapter coalesce, in that all is with a view to the Lord’s Appearing in power and great glory, **2Thessalonians 1:10** and let it not be forgotten that this great event, the world seeing such display in order “to know,” has His glory in view; we show forth His glory. **Luke 9:26** makes this clear in an engaging way, for there He is seen coming in His own glory, and that of His Father and of the holy angels. The Church saints are not mentioned, because it is their function to reflect His glory (“glorified in his saints”), and it is He that is “to be admired”; blessedly we shall share in the display, but the glory essentially is His.

Thus it is seen that the saints being glorified in Him, whilst with a view to the Appearing *(apokalupsis*), refers to the Rapture (parousia). This, for a very good reason, is the thought in the verse, for the apostle is inspired to turn their eyes upon the future glorious prize, as he crowns the chapter with the ultimate object of their calling. He is now holding out to them the blessed hope which had grown dim, setting their hearts on the glory of the day of Christ (see Appendix) before he deals with the events of the day of the Lord (see Appendix). Let them rejoice that this former day refers to His grace to them in salvation, as indeed the word “glorified” *(endoxaenai)* in verse 10 indicates, whilst the latter refers to His judgment of the world. (see **Isaiah 66:5**)

Thus their testimony in life now, and their hope of future glory, (the latter affecting the former, as **1Jo 3:3**) is to the end that His name may be glorified in them now, by showing forth the things of Himself. Their being glorified in Him will be the ultimate aspect of their calling, when He comes and receives them to Himself at the Rapture, to be like Him and with Him for evermore. That the Rapture will come before the day of, wrath and of His Appearing to the world is a truth they have already been taught; see **1Thessalonians 4:14-18** and compare with **1Thessalonians 5:4-9,23**.

The prayer and its granting could only be “according to the grace of our God and Lord Jesus Christ.” There is but one article, and so it appears that one Person is indicated, although *kurios* (Lord) does occasionally appear without the article, yet in such a case it would be expected that “God the Father” would be mentioned. It is concluded that what is involved here is not the truth of the unity of the divine Persons, but, as in **2Peter 1:1** (Greek) and other places, the Lord Jesus Christ as a divine Person; the aim and object of grace are in and through Him.

The calling, the fulfilling, the power and the glory mentioned are all of grace and apart from any cause or merit. We are entirely undeserving of the least of His benefits, bringing nothing but empty hands to receive.

Thus we see in this final section of the chapter that it is fundamental to the manifested glory of the Lord Jesus Christ in His Appearing *(apokalupsis)* that the saints be with Him in the display of His glory. Hence this last verse concerning the Rapture is poised between the mention of the manifestation of the saints with Him in glory **2Thessalonians 1:10** and the fulcrum of Paul’s case, based upon the Rapture in **2Thessalonians 2:1**, before He launches upon further details concerning the day of the Lord. The whole letter is centered upon the blessed truth in these two vital verses (**2Thessalonians 1:12** and **2Thessalonians 2:1**), that the Church must first be raptured to glory, before the awful day of the Lord’s vengeance is ushered in.

1Timothy 1:17

(KJV)
Now unto the King eternal, immortal, invisible, the only **wise** God, be honor and glory for ever and ever. Amen.

Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	**Darby Translation**

(ESV)
To the King of ages, immortal, invisible, the only **omitted** God, be honor and glory forever and ever. Amen.

Revised Version	Holman Christian Standard	New American Standard Version
American Standard Version	English Standard Version	New International Version
Basic English Bible	Good News Translation	New Living Translation
Common English Bible	God's Word Translation	New Revised Standard
Complete Jewish Bible	Lexham English Bible	Douay-Rheims Catholic Bible
Nestle's Interlinear Bible (Critical Text)	The Message Bible	Revised Standard Version
Westcott & Hort Greek NT Critical Text	Wycliffe	Weymouth New Testament
New English Translation		

All of the translations in the table above omits **wise**

Comments:

Believers Bible Commentary: Author William MacDonald
1:17 As Paul thinks of God's marvelous dealings with him in grace, he bursts out into this lovely doxology. It is difficult to know whether it is addressed to God the Father or to the Lord Jesus. The words the King eternal seem to refer to the Lord Jesus because He is called the "Kings of kings, and Lord of lords" (Revelation 19:16). However, the word invisible seems to refer to the Father, since the Lord Jesus was obviously visible to mortal eyes. The fact that we are not able to distinguish which Person of the Godhead is intended might serve as an indication of Their absolute equality.
The King eternal is spoken of, first of all, as immortal. This means incorruptible or imperishable. God in His essence is also invisible. Men have seen appearances of God in the OT, and the Lord Jesus fully revealed God to us in visible form, but the fact remains God Himself is invisible to human eyes. Next He is spoken of as God who alone is wise. In the final analysis, all wisdom comes from God (James 1:5).

What The Bible Teaches: Author J. Allen
Verse 17: The personal thanksgiving of **1Timothy 1:12** swells to praise as Paul appreciates the saving action of Christ made good in his experience. He sees in his own case an illustrative outline of how God acts towards sinners in long suffering; He shows mercy and He bestows grace.

This is the first of three doxologies in these epistles (others are **1Timothy 6:16 2Timothy 4:18**). The one worshipped is God; there is no need to distinguish persons. The title “King” has a Hebraistic background as reference to “King of saints” as the “Song of Moses and of the Lamb” **Revelation 15:3** will show; it is used again in **1Timothy 6:15** and draws attention to the absolute sovereignty inherent in deity. “King eternal,” (New Translation “King of the ages”) echoes the last word of the previous verse and shows that there is one who stands apart from time who will in absolute sovereignty work out His purpose.

Three words are linked with absolute deity revealed in eternal sovereignty.

1. “Incorruptible” *(aphthartos,* from a, negativing particle; *phtheiro,* “to decay,” “to corrupt”); not immortal (as in Authorized Version) but incorruptible (as in Revised Version). This quality belongs inherently to deity. **Romans 1:23** God is not subject to decay. The same word is used of the bodies of saints in resurrection, **1Corinthians 15:52** of the inheritance that saints enjoy **1Peter 1:4** and of that spiritual adornment produced here on earth. **1Peter 3:4** In these instances the quality is, of course, dependent on, and derived from, Him to whom it belongs essentially.
2. “Invisible” *(aoratos* from a, negative; *horao,* “to see”) used of God in **Colossians 1:15 Hebrews 11:27**. Distinct from His creation God cannot be encompassed within human vision (which belongs to this creation); yet in Christ He has revealed Himself to His creatures. **John 1:18 Colossians 1:15**
3. “Only” *(monos,* “alone, solitary”) an attribute of deity, **John 5:44 17:3 Romans 16:27 6:15,16** which stresses the uniqueness of deity. He is alone in solitary dignity. manuscripts support is weak for “wise” and Revised Version and New Translation omit it.

One use of the word “honor” (time) has the thought of valuing. This idea underlies its translation “price” as for example in **Matthew 27:6,9 Acts 4:34**. However in appreciation of deity it indicates the soul overwhelmed with holy reverence and awe in the presence of One who is beyond human evaluation. It is used in ascriptions of praise to God in **1Timothy 6:16 Revelation 4:9,11 5:13 7:12**.

“Glory” is the word *doxa* (from which we get the word doxology) which comes for *dokeo,* to seem, and thus primarily signifies an opinion, an estimate, and hence the appreciation resulting from a good opinion. In the heart of the believer a contemplation of God revealed in the gospel brings forth this ascription of praise. It is used in this way in **Luke 2:14 Romans 11:36 16:27 Galatians 1:5 Revelation 1:6**.

Believers as represented by the chief of sinners, reached by sovereign grace, have begun an appreciation of God now that produces praise which shall never end. The phrase “forever and ever,” translated by New Translation “to the ages of ages,” both in Greek thought and in Scripture means “interminably,” or “unendingly.” It is used in ascription of glory to God **Philippians 4:20 Hebrews 13:21 1Peter 4:11 5:11** and to the Lord Jesus. **2Timothy 4:18** The same expression describes in Revelation the felicity of the redeemed, **Revelation 22:5** the punishment of the harlot, **Revelation 19:3** of the beast and false prophet, **Revelation 20:10** and of the worshippers of the beast. **Revelation 14:11** Is it any wonder the heart of the apostle responds with “Amen”?

Notes

17 The word “eternal” *(aiones)* is translated “worlds” in **Hebrews 1:2 11:3**, and shows that the physical universe within a time frame is in view. It is within this universe (time-space-matter) that God will work out His purpose **Ephesians 3:11** which is centered in Christ. This is evident in

Hebrews 9:26 where we have “the consummation of the ages” (New Translation); and in **1Corinthians 10:11** where we have “the ends of the ages” (New Translation); this latter reference showing that the issues and lessons of previous ages find their culmination in the church age and the full display of this will be in the “ages to come.” **Ephesians 2:7** Absolute sovereignty will work out the purpose of the unoriginated and eternally abiding One within the time framed universe created and ordered by Himself.

In the mouth of men the word “Amen” indicates solemn assent; in the mouth of deity, emphatic confirmation-“It is and shall be so” (**Isaiah 65:16** Revised Version; **Revelation 3:14**). Vine pertinently points out that “In **Revelation 3:14** it is used as a title of Christ through whom the divine purposes are established.”

1Timothy 2:7

Whereunto I am ordained a preacher, and an apostle, (I speak the truth **in Christ**, and lie not;) a teacher of the Gentiles in faith and verity.

Hebrew Name Version	Third Millennium Bible	Wycliffe
Jubilee Bible 2000	Tyndale	Young's Literal Translation
King James Version	The Webster Bible	Modern King James Version
New King James Version	World English Bible	**Green's Interlinear Bible (Textus Receptus)**
Darby Translation		

(ESV)

For this I was appointed a preacher and an apostle (I am telling the truth, **omitted** I am not lying), a teacher of the Gentiles in faith and truth.

Revised Version	English Standard Version	New International Version
American Standard Version	Good News Translation	New Living Translation
Basic English Bible	God's Word Translation	New Revised Standard
Common English Bible	Lexham English Bible	Douay-Rheims Catholic Bible
Complete Jewish Bible	The Message Bible	Revised Standard Version
Holman Christian Standard	Weymouth New Testament	**Nestle's Interlinear Bible (Critical Text)**
New English Translation	New American Standard Version	Westcott & Hort Greek NT Critical Text

All of the translations in the table above omits **in Christ**

Comments:

What The Bible Teaches: Author J. Allen

Verse 7: The final argument in support of the exhortation (verse 1) to public prayer is a personal one from the experience of the apostle himself. "Whereunto" is the Authorized Version translation of the words "for which" and the antecedent is the noun "testimony" of verse 6. In this witness Paul had a place. The Revised Version translates "I was appointed" in place of the Authorized Version "I am ordained." "Ordained" suggests some ecclesiastical ceremony, foreign to the original word, and without scriptural support. The verb used is *tithemi* ("to put") and has been shown to mean "putting into service" in **1Timothy 1:12** and **2Timothy 1:11**; it is translated "I have set thee" in **Acts 13:47** and "hath made you" in **Acts 20:28**. Any claim for scriptural sanction for clerical ordination ceremonies from this verse is patently false.

The service into which Paul has been placed is described by two words. "Preacher" is *kerux* generally a herald, and used here and in **2Timothy 1:11** of Paul, and in **2Peter 2:5** of Noah, which is akin to *kerugma,* "the thing preached" **1Corinthians 1:21** and to the verb kerusso, "to preach." (A**cts 10:37** etc.) The emphasis in "preacher" falls on the act of announcing, the activity. The second word *apostolos,* see **1Timothy 1:1** stresses the authority for the activity in which he is engaged.

The parenthetic and vigorous assertion, "I speak the truth in Christ and lie not," which, in keeping with the present tenses, could be rendered "I am speaking the truth and not lying," may be taken with the foregoing statement. This, indeed, is certainly characteristic of Paul who was sensitive to insinuations with regard to his apostolic authority (see similar vehement statements

in **2Corinthians 11:31 Romans 9:1 Galatians 1:20**). While this defense would of course, be unnecessary in the case of Timothy, it would be useful when the letter was read in public (see introduction) to silence possible counter attacks by the false teachers.

However, there is more weight in the view that this statement is linked, not with the previous statement, but with the assertion he is about to make. In spite of Paul's background of Judaistic exclusivism and elitist chauvinism God had acted to make this converted bigot not only an herald and apostle, but also, most startling manifestation of grace, a "teacher of Gentiles," the emphasis falling upon "Gentiles." None of the substantives (herald, apostle, teacher) has an article; it is thus the character of the work that is in view. In keeping with the whole programme of divine purpose and divine provision for all and in this divinely-appointed period of grace, the message is going out to all nations. There is no lie about the intention of God and this is seen in the task He has given to Paul.

The *anarthrous* "Gentiles" *(ethnos* from which we derive the word "heathen" describing all nations outside the Jew) emphasizes, from a different angle, the all-embracing nature of the divine purpose. No national or elitist boundaries could limit the scope of the commission of the apostle. Further his preaching and teaching would not be in the sphere of political or national emancipation, social amelioration or theological disputation but in a realm where "faith and truth" (Revised Version) would be in evidence. Men of all nations would be blest in "believing God" and "realizing truth." **1Timothy 2:4** While the terms may be taken subjectively, as suggested, and this makes excellent sense, there is difficulty in distinguishing between the "believing" and "what is believed" and between "truth realized" by the saints and "truth embodied" in revelation. The single preposition "in" governing both abstract nouns suggests that, despite the absence of any article, they had best be taken objectively as in the paraphrase "in the realm of the faith delivered and the truth unfolded in the gospel." It is in this sphere that Paul finds his role in divine purpose.

1Timothy 3:16

(KJV)
And without controversy great is the mystery of godliness: **God** was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Green's Interlinear Bible (Textus Receptus)	**King James Version**	World English Bible
Greek interlinear Bible	New King James Version	Young's Literal Translation
Hebrew Names Version	Third Millennium Bible	Modern King James Version
Jubilee Bible 2000	Tyndale	
Darby Translation	The Webster Bible	

(ESV)
Great indeed, we confess, is the mystery of godliness: **He** was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory."

New English Translation	Good News Translation	New Revised Standard
American Standard Version	God's Word Translation	Revised Version
Basic English Bible	Holman Christian Standard	Revised Standard Version
Common English Bible	New American Standard Version	The Message Bible
Complete Jewish Bible	New Century Version	**Nestle's Interlinear Bible (Critical Text)**
English Standard Version	New International Version	Westcott & Hort Greek NT Critical Text
New Living Translation		

All of the translations in the table above they changed the word **God** to **He**.

Comments:

What The Bible Teaches: Author J. Allen
b. *The Divine Person In Testimony-The Son of God* 1Timothy 3:16

That which is embraced in "the truth" to which each local assembly bears witness is here set forth. This has been embodied, historically, in a Person, and it is in witness to Him as God that divine testimony reaches its apex.

Verse 16: "Without controversy" translates an adverb *homologoumenos* from the verb *homologeo,* "to confess" *(homos,* "same," *lego,* "to speak") and thus indicates all speaking the same thing, by common consent; no dissentient voice is heard. This is the great public confession to the truth in Christ, borne witness to, by every believer in the assembly. It is to be construed with "great" and Vine translates "confessedly great." All who bear witness to the truth will acknowledge how great is the Mystery of godliness. The "mystery" (see on verse 9) has its normal New Testament meaning of that which, formerly hidden, is now revealed. In this case the revelation is that of godliness (see Appendix B). One could see here the Christian answer to the cult cry of Ephesus "Great is Diana of the Ephesians." Acts **19:28** (The only other New Testament mystery to be called great is in Ephesians **5:32**) "Godliness" *(eusebeia)* is not an attribute of God, like holiness or righteousness, but it is an attitude to God that, in those knowing and revering Him, is reflected in a way of life. This has been historically and evidentially manifest in Christ preeminently; the implication in the epistle is that this witness to godliness be reproduced now in the saints in corporate testimony to Him.

Textual battles have raged over whether the next word in the text is "God" (Theos) as in the Authorized Version text or "who" (os) as in the Revised Version. Vine puts it clearly: (It will be well to point out the reason for this Revised Version rendering. In the ancient manuscripts the relative pronoun "who" was written thus, os. Again the word theos, God, was frequently abbreviated to os. The most important of the earliest, or uncial, manuscripts and all the versions older than the seventh century are distinctly in favor of the relative pronoun. The latter would readily arise from the former, and confusion of the two would be easy.)
In an extensive passage W. Kelly defends the rendering "who" and shows that no infringement of absolute deity can be involved; since for none other than deity could "manifest in flesh" be a possibility.

Nonetheless, the Authorized Version reading theos had weighty textual support and was the reading known to many of the early fathers. It means also that the problem of the antecedent of the relative pronoun does not arise. This antecedent cannot be mystery grammatically (else the reading would be "which"); so most commentators are driven, as Ellicott, to describe it as "a relative to an omitted though easily recognized antecedent, viz. Christ." *Thus it is contextually justifiable and exegetically sound, as well as textually acceptable to retain the Authorized Version "God was manifest in flesh."*

The mystery of godliness is presented in six rhythmical, balanced statements. The careful parallelism of the lines, the marked assonance of the syllables and the six third person aorist verbs, have led some to speculate that it may be an excerpt from a primitive hymn, or, perhaps, a deliberately formulated credal statement. This speculation is unnecessary and rather robs the statement of that entrancement of spirit that clearly filled the apostle's heart as he contemplated the full embodiment of truth in the Person of Christ in whom historically there was divine manifestation of purpose.

The six statements have been variously sub-divided, either into two groups of three, or into three groups of two. A simple way of setting forth the balance between the statements is presented in the diagram which, with double chiasmic (X) structure, combines three groups of two units into two groups, thus:

1. Was manifest in the flesh
2. Justified in the Spirit
3. Seen of angels
4. Preached unto the Gentiles
5. Believed on in the world
6. Received up into glory

the antithetic parallelism is also clear from the above diagram. (Connect 1, 4, 5 and 2, 3, 6)
1. In flesh-In Spirit
2. Angels-Nations (Revised Version)
3. In World-In Glory.

"Was manifest in the flesh" stresses the Incarnation, where the term includes both His birth and His life upon earth. The Revised Version reading "was manifested" translates the aorist tense as describing the time when Christ was on earth in manhood. The same verb is used of this same event in Hebrews **9:26 1Peter 1:20**. "In flesh" *(en sarki*), without the article, covers the period from incarnation to ascension Romans **8:3** when He was visibly present on earth as a Man. No mystery can be more inscrutable than incarnate deity.

"Justified in the Spirit" is the parallel statement. "In flesh," the judgment of men put Christ on a cross as if unfit to live. But God has declared Him righteous; He has justified, vindicated Him in His resurrection. The resurrection is both the vindication of His Person Romans **1:4** and His work. Romans **4:23-25** This is not yet seen by men; but in this realm, as yet unseen by men, He has been vindicated. God has in fact reversed the verdict of earth. Thus, in this light, the contrast is not between Christ's flesh and spirit, or between the action of men, and the action of the Holy Spirit in resurrection, but between the realm of the seen, "in flesh," and the realm of the unseen, "in spirit." (see 1Peter **3:18** for a similar contrast) God has placed a Man on the throne but in the earth realm this is not yet seen.

"Seen of angels" is the first of the next two parallel statements, drawing attention to the denizens of the two realms mentioned above, but in reverse order, based on the chiasmic structure. In that realm, invisible to mortals, angels have observed Him ascended and enthroned. 1Peter **3:22** It is certainly true that they announced His birth, Luke **1:9-14** attended Him in life, Mark **1:13 Luke 2:13 24:23** and must have been appalled at His death when He went to the cross alone, but this is not the point of the contrast. This statement emphasizes the observation and, by implication, the wonder and worship angelic powers offered to Christ as in resurrection they observed His triumphant ascension to the throne. 1Peter **3:22 Hebrews 1:6**

*"Preached unto the Gentiles" emphasizes that in the realm of the seen He has been heralded (the verb is kerusso, the cognate of "herald" in **1Timothy 2:7**) in, or amongst, the nations (Revised Version) (see **1Timothy 2:7** for "Gentiles").* Not now within the national limits of Israel but world-wide the proclamation has been centered on a Person. Ambassadors of this risen Christ 2Corinthians **5:20** carried such an announcement to every nation.

The final statements stress the dominant features of the two realms. In the visible realm of mankind, in which the enthroned Christ is not seen, faith is exercised in Him. In the realm invisible as yet to mortal eyes, He is enthroned in glory, a fact yet to be demonstrated universally. Philippians **2:9-11**

"Believed on in the world" is clearly linked chiasmically with the preceding statement. It is on earth the message is proclaimed and faith exercised John **20:31 2Thessalonians 1:10**. What has not been seen is accepted by faith based on the word of God.

*"Received up into glory" as in Mark **16:19 Acts 1:2,11,22**, emphasizes the welcome offered to One rejected on earth.* Other words for the ascension are "received up," Luke **24:51** "taken up," Acts **1:10** "ascended up." Ephesians **4:10** The term "in glory" (Revised Version), in a technical sense, goes beyond the act of ascension and exaltation to show the dazzling brightness of the very presence of God: there a Man is enthroned.

The antithetic parallelism and chiasmic structure of the six statements thus declare in a chronological way the mystery of godliness revealed in Christ from incarnation to enthronement in glory. God and glory are manifest in a Man.

This majestic summary of truth embodied in Christ and now to be maintained in assembly witness forms a fitting conclusion to the first section of the epistle. The maintenance of the testimony as evidenced in the atmosphere and authority within the house of God takes on new significance when viewed against the historical background of truth revealed in Christ. It also forms an appropriate starting point for dealing with the danger of satanic attack which opens the next section of the letter.

1Timothy 4:12

(KJV)
Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, **in spirit,** in faith, in purity.

Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	**Darby Translation**

(ESV)
Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, **omitted** in faith, in purity.

Revised Version	Holman Christian Standard	New American Standard Version
American Standard Version	English Standard Version	New International Version
Basic English Bible	Good News Translation	New Living Translation
Common English Bible	God's Word Translation	New Revised Standard
Complete Jewish Bible	Lexham English Bible	Douay-Rheims Catholic Bible
Weymouth New Testament	The Message Bible	Revised Standard Version
Westcott & Hort Greek NT Critical Text	Wycliffe	**Nestle's Interlinear Bible (Critical Text)**
New English Translation		

All of the translations in the table above omits **in spirit**

Comments:

What The Bible Teaches: Author J. Allen

b. *Personal Example and Testimony before the Saints* 1Timothy 4:12-16

The secret of personal testimony and that which underlies the servant's power with men is touched upon in this paragraph. Three matters are dealt with:

1. Spiritual Grace-How the Servant Lives! **1Timothy 4:12**
2. Spiritual Gift-How the Servant Serves! **1Timothy 4:13-14**
3. Spiritual Growth-How the Servant Develops! **1Timothy 4:15,16**

Verse 12: Timothy as compared to Paul and, possibly, to some of the elders in Ephesus was a mere youth; despite the fact that he must have been in his late thirties at this time. The word "youth" (neotes) was used in the Roman Empire of a man of military age (below 40); this is noted by Irenaeus (Haer ii.22.5). Paul must have been in his thirties when Luke uses this term of him in **Acts 7:58**. In view of the responsibility devolving on Timothy in the Ephesian situation, this comparative age difference, aided by a natural diffidence, (see **1Corinthians 16:11**) could have led to a reticence of which some ill-disposed persons in Ephesus might try to take advantage. The word "despise" *(kataphroneo,* from *kata,* "down," *phren,* "mind") means literally to "think down upon," "to think slightingly of" (see **1Timothy 6:2**), and this attitude will be made plain in the actions of those who think like this. White says it "connotes that the contempt felt in the mind is displayed in injurious action." The New Testament references all imply the action stemming from the thoughts. **Matthew 6:24 18:10 Luke 16:13 1Corinthians 11:22 Hebrews**

12:2 2Peter 2:10 The answer to this attitude of others to his youth is not self assertion, or vocal protest, but a life of such a pattern that every adverse reaction will be silenced. This is a more excellent way. By character and conduct he is to ensure that there is no possibility that he might be “looked down upon.” “Be thou” is the present imperative of ginomai, and could be translated “keep on becoming.” “Example” is, contextually, a good translation of *tupos* (New Translation “model”) as implying a pattern to be imitated. The objective genitive is better translated as in the Revised Version, “to them that believe” as making clearer the purpose of the example. That the genitive can have this meaning is clear from **1Peter 5:3** where the same construction must be translated “example to believers.” The subjective genitive may be admitted as a secondary thought since Timothy would certainly be an example of believers who imitated him.

Paul now names five things (not six as in the Authorized Version, for “in spirit” is without good manuscripts support and is omitted in the Revised Version and New Translation).

1. In Word *(en logo)* in speech. This is conversation, whether public or private. Others could use words wrongly; “speaking things which they ought not”; **1Timothy 5:13** “whose word will eat as doth a canker” **2Timothy 2:17** but Timothy was to use speech carefully.
2. In Conversation *(en anastrophe*), the old English word for the whole manner of life. This is conduct, whether in public or private, covering the whole life style. (See Paul’s usage in **Galatians 3:13 Ephesians 4:22**)
3. In Love *(en agape*). This is not merely an emotional impulse but a volitional interest that seeks the welfare of others, whether believers or unbelievers. It is necessarily the product of divine action in the human heart; **Romans 5:5** it displays the features of Christ **1Corinthians 13:1-13** and impels sacrificial living on behalf of others.
4. In Faith *(en pistei*). This is what men owe to God because He is God. This is trust and confidence placed in the Person, and consequently in His word, which produces evidence in the life. This is the point where Timothy’s confidence and belief of the word of God produces that in the life which becomes a pattern for others to imitate. While the word pistis may be taken in its secondary meaning of “faithfulness” or “trustworthiness,” the former idea suits the sequence of evidences manifest in the life, i.e. conversation, conduct, compassion and now confidence in God displayed in action and ambition. The echo of faith in the chapter is not to be missed:- “them which believe,” **1Timothy 4:3** “words of faith,” **1Timothy 4:6** “this is a faithful saying,” **1Timothy 4:9** “those that believe” **1Timothy 4:10** and now we have a pattern for believers of faith in evidence.
5. In Purity *(en hagneia*). The word *hagnos* is repeated in **1Timothy 5:2** and describes a chastity that is not limited to avoidance of the sins of the flesh but describes the purity of motive that disdains all that is improper or impure. What is rooted in love and faith will be pure.

1Timothy 6:5

(KJV)
Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: **from such withdraw thyself.**

Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	**Darby Translation**

(ESV)
and constant friction among people who are depraved in mind and deprived of the truth, imagining that godliness is a means of gain. **omitted**

Revised Version	Holman Christian Standard	New American Standard Version
American Standard Version	English Standard Version	New International Version
Basic English Bible	Good News Translation	New Living Translation
Common English Bible	God's Word Translation	New Revised Standard
Complete Jewish Bible	Lexham English Bible	Douay-Rheims Catholic Bible
Weymouth New Testament	The Message Bible	Revised Standard Version
Westcott & Hort Greek NT Critical Text	Wycliffe	**Nestle's Interlinear Bible (Critical Text)**
New English Translation		

All of the translations in the table above omits **from such withdraw thyself.**

Comments:

What The Bible Teaches: Author J. Allen

Verses 4-5: The false teacher is described as "proud," the same word as in **1Timothy 3:6** ("lifted up with pride") and **2Timothy 2:4** ("highminded"): the word is derived from *tuphoo,* which, when used literally, means "to wrap up in smoke"; metaphorically it has the idea of "conceited." The perfect tense indicates that pride has completed the task and this is the permanent condition of the false teacher.

The bubble of pride in which the false teacher has enclosed himself is pricked by two devastating participles. "Knowing nothing" indicates he has insight into not one single matter; C. B Willians links pride with the verb ignorance in a good translation "a conceited ignoramus." The second sobering participle, "doting" ("sick" New Translation), from noseo, "to be ill," describes, when used of the mind, a morbid preoccupation with a single matter; Hiebert gives "word sick." Conceited yet ignorant, the false teacher displays a morbid preoccupation with "questions and strife of words." "Questions" (Authorized Version) or questionings (Revised Version) is *zetesis,* used in **Genesis 1:4 2Timothy 2:23 Titus 3:9**, and refers to "idle speculations"; "strifes of words" *(logomachia* from *logos,* "a word" and *mache,* "a fight"), used only here in the New Testament, means "word battles" and may imply "wordy battles" or "battles over words." The latter meaning better suits the context. The morbidity of mind of the false teacher is revealed in the subtle, hair-splitting discussions of pseudo-intellectual theorizing, and the angry disputes centering around trifling distinctions between words. Springing from conceited minds, such teaching, based on idle speculation leading to word battles, produces a sad harvest of

bitterness and suspicion. This leads, inevitably, to abandonment of truth and, eventually, to a moral degeneracy. This is a solemn contrast to what is produced by “wholesome words.” Five sad results from the “questionings” and “battles over words” are outlined

1. “Envy” *(phthonos)* is inward discontent with the advantage or superiority of another and an anxiety to take what he has.
2. “Strife” *(eris*), generally the result of the envy, comes out into the open now as these men vie with and contradict each other. The same word in **1Corinthians 1:11** is rendered “contentions,” in **2Corinthians 12:20** “debates,” and in **Galatians 5:20** “variance.”
3. “Railings” *(blasphemai)* (the cognate verb is in **1Timothy 1:20 6:1** and the noun in **1Timothy 1:13**) describes the slander and the contumacious speech they use against their opponents; the vehement denunciations that the word suggests may be couched in the very language of Scripture.
4. “Evil surmising’s” *(huponoiai ponerai*), from the verb “to think under,” means to have and foster for evil purposes unfounded and malicious suspicions as to the honesty of those who differ from them. They are adept at ascribing evil motives to their opponents.
5. “Perverse disputings” *(diaparatribai)* denotes a constant or incessant wrangling *(dia,* through, *para,* beside, *tribo,* to wear out), suggesting the attrition or wearing effect of contention (Vine). Constant friction marks the men. (New Translation gives “constant quarrellings.”)

These five things proceed from men described by two perfect participles. The Revised Version reading, “corrupted in mind,” indicates that the organ of their moral thinking has been affected by what belongs inherently to mere human nature-corruption. (see **Ephesians 4:22 2Corinthians 11:3**) The cause of this corruption is revealed in the second perfect participle. “Destitute” is better rendered as in the Revised Version “bereft,” indicating a loss of what they formerly possessed. “The truth” is all that God has revealed in Christ (see **1Timothy 2:4 3:15 4:3** and comments thereon) and which has become accessible in the wholesome words. **1Timothy 6:3** These two participles show that these men, having lost what they formerly possessed, a conscience illuminated by divine truth, had reverted to a natural way of thinking, with the inevitable consequence in their lives. These participles say nothing about the salvation of these men but simply describe their present condition. At one time they had been in contact with the truth, now they have lost it; the passive mood of the participles suggests that they had allowed another to corrupt them and rob them of the truth. While he may have used his agents it is not hard to identify behind this activity the one who is spoken of in Scripture as one “who abode not in the truth, because there is no truth in him.” **John 8:44**

Having seen the marks of the teaching and the men who teach it, the apostle proceeds to identify the motive that provides the very reason for this kind of teaching. They were capable of thinking “that godliness is a way of gain” (Revised Version). The Authorized Version translation fails to take adequate note that the word order and the article before “godliness” makes this word the subject of the sentence. The article should also carry the possessive force and be translated “their godliness.” It is extremely doubtful if anyone in the Roman Empire, especially at the time of writing, ever regarded gain as godliness. In the hands of the false teachers, godliness (the product of the healthy teaching of the gospel revelation) became a mere facade, a religion that became a way of getting wealth. Very possibly in this realm of pseudo-christianity the more idle the speculation, the more bombastic the rhetoric, the finer their academic word distinctions, the higher price these false teachers expected in return for their ministry. They would then be able to compliment themselves on how highly their ministry was valued by the hearers.

The final statement in the Authorized Version lacks sufficient manuscript authority and is omitted in the Revised Version and New Translation.

Notes

5 What was incipient in Paul's day has been demonstrated abundantly in the history of the church. From the days of Constantine (Battle of Milvium Bridge A.D. 312) when to profess Christianity became first popular, then profitable, this sordid materialistic motive has plagued the saints. Simon Magus **Acts 8:18-23** has had many who though like him; popes and prelates, pastors and preachers have sought to capitalize on the things of God for their own selfish gain. This sprit is manifest in all the cults of the present day. The publicity-seeking propagators of healing and charismatic campaigns, by their emphasis and demand for financial return for spiritual benefits, place themselves in the line of these charlatan predators so clearly exposed in this passage.

1Timothy 6:10

(KJV)
For the love of money is **the root of all evil**: which while some coveted after, they have erred from the faith, and pierced themselves through with many **sorrows**.

American Standard Version	Jubilee Bible 2000	Tyndale
Bible in Basic English	**King James Version**	The Webster Bible
Darby Translation	Douay-Rheims Catholic Bible	World English Bible
Hebrew Names Version	Third Millennium Bible	**Green's Interlinear Bible (Textus Receptus)**
Modern King James Version	New King James Version	Westcott & Hort Greek NT Critical Text
Complete Jewish Bible	Wycliffe	Young's Literal Translation
Lexham English Bible	Revised Version	

(ESV)
For the love of money is **a** root of all **kinds of** evils. It is through this craving that some have wandered away from the faith and pierced themselves with many **pangs**.

Nestle's Interlinear Bible (Critical Text)	English Standard Version	New Revised Standard
Holman Christian Standard	New American Standard Version	The Message Bible
New English Translation	God's Word Translation	New International Version
Common English Bible	Weymouth New Testament	Revised Standard Version
Good News Translation	New Century Version	
New Living Translation		

All of the translations in the table above they changed "**the root of all evil**" to "**kinds of**" and sorrows to pangs.

Comments:

This addition dilutes the conclusive statement, ". . .the love of money is **the root of all evil**" to the subjective ". . .the love of money is **a root** of all kinds of evil". Is "pangs" more accurate translation than familiar word "sorrows"?

What The Bible Teaches: Author J. Allen
Verse 10: The actual word order in the Greek text places the emphasis on "root." It is the first word in the sentence. "For a root of all evils in the love of money." While "root" in *anarthrous,* its emphatic position demands the article in our translation (see The Expositor's Greek Testament for the grammatical argument). Alford concurs with this view and writes, "a word like *riza,* a recognized part of a plant, does not require an article when placed as here in an emphatic position." The word "all" in the predicate (implying a distributive use) shows that the Revised Version is correct in the translation, "of all kinds of evil." There are roots that produce evil but there is no kind of evil that cannot come from this root. *Philarguria* (from *phileo,* "to love" and *arguros,* "silver") is translated "love of money." One commentator points out that covetousness *(pleonexia)* is the genus of which the love of money *(philarguria)* is the species. Lilley has a pertinent statement: "there is no kind of evil that the craving for wealth may not originate, once its roots become fairly planted in the soil of the heart." History is stained with the evidence of the truth of this statement.

The possession of riches has dangers, **1Timothy 6:17** the acquisition of wealth has its temptation, **1Timothy 6:9** but the motivation (love of money), which sets the heart on the acquisition of money for its own sake, is the “root” of the matter. The relative pronoun “which” has for its antecedent the word “money.” It is the money, not the “love of money,” upon which some men have set their heart. “Coveted after” is the present middle participle from the verb *orego* which verb has been used in a good sense in **1Timothy 3:1** and pictures a person reaching out a hand to grasp after something. Here the sense is evil for the thing they have grasped after is dangerous. While grasping after money two things happened (aorist tense in each verb) simultaneously. The first is translated “have been led astray” in the Revised Version, which represents the passive voice of the verb apoplanao and points to the pressures upon them which caused them to betray that which they formerly believed (“the faith”). The same verb is translated “seduce” in Mark **13:22**. This immediately introduces the second verb as a consequence of this seduction from the faith. The verb is peripeiro which was used of putting animals on a spit, hence metaphorically it came to mean “pierce.” The thought behind the verb is obviously that of pain, self inflicted in the sense of being brought about by their own actions. It could be either the moral consequence of their actions, or the governmental dealing of God, or the first as a manifestation of the second. *In either case the active voice indicates that the blame lies with the individuals themselves. The word “sorrows” (odune) means “consuming griefs” and may have reference either to body or mind. It is used in Romans **9:2** of mind; here it covers both physical and mental distress and is qualified by the adjective “many.” There would seem almost to be a note of sympathy in the language as the apostle considers the multitude of pains that a covetous heart invites in its train. The “many” lusts of **1Timothy 6:9** are answered by the “many” sorrows of **1Timothy 6:10**. The saddest note being that it is all so unnecessary; it could have been avoided if the attitude to material things had been scriptural.*

2Timothy 1:11

(KJV)
Whereunto I am appointed a preacher, and an apostle, and a teacher **of the Gentiles**.

Hebrew Name Version	Third Millennium Bible	Modern King James Version
Jubilee Bible 2000	Tyndale	Weymouth New Testament
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	**Darby Translation**
Douay-Rheims Catholic Bible	Young's Literal Translation	

(ESV)
for which I was appointed a preacher and apostle and teacher, **omitted**

Revised Version	English Standard Version	New Living Translation
American Standard Version	Good News Translation	New Revised Standard
Basic English Bible	God's Word Translation	Revised Standard Version
Common English Bible	Lexham English Bible	**Nestle's Interlinear Bible (Critical Text)**
Complete Jewish Bible	The Message Bible	Westcott & Hort Greek NT Critical Text
Holman Christian Standard	New American Standard Version	New English Translation
Wycliffe	New International Version	

All of the translations in the table above omits **of the Gentiles**.

Comments:

What The Bible Teaches: Author J.R. Baker
Verse 11: Paul clearly saw that one of the great purposes in life for him was to be a preacher of the gospel. "Appointed" is literally to be placed or set and implies the personal stewardship in this matter which had been committed to the apostle. **1Corinthians 9:17 1Thessalonians 2:4 1Timothy 1:11 Titus 1:3** The wider aspect of the gospel is in view as is seen in the teaching of the previous verse and now in the breadth of terms used for its proclamation.

A preacher as used here is a public herald; such were messengers often vested with public authority to enable them to convey official messages from kings, magistrates or military commanders. They would with dignity and integrity proclaim the message, not in any way altering its content. This is the work of all who preach the gospel. It is noteworthy that our Lord Jesus Christ was a gospel preacher **Luke 4:18** and Paul was keen to describe himself thus also. **1Corinthians 1:17**

"Apostle" is described in two ways in the New Testament, generally and specifically. The meaning is a messenger; thus in the general aspect all who go forth having been sent are worthy of this designation. **Acts 14:14** There is also the specific official apostle spoken of in the New Testament. These required the qualifications of having companied with the Lord (or having seen Him) and of being a witness of His resurrection. **Acts 1:21,22**

Paul argues apostleship of the official category in many of the New Testament epistles **1Corinthians 9:1** and no doubt is doing the same here. The apostolic witness was vital at the

commencement of the present dispensation, in publicly confirming the message which was being introduced. **Hebrews 2:3,4**

It is significant to note that although he had a strong Jewish background, yet Paul was reared in Tarsus, which was one of three main centers of Greek learning, the others being Athens and Alexandria. He was therefore suited and prepared of God to be the apostle to the Gentiles. He was a Roman citizen and claimed its privilege on occasion to enable him to further the work. At his conversion, the sphere and extent of his ministry was indicated. **Acts 9:15 22:21 26:17 Galatians 2:7-9** makes clear that he had truly become a teacher of the Gentiles and the many New Testament epistles from his pen to Gentile based assemblies confirm the point.

2Timothy 2:15

(KJV)

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, **rightly dividing** the word of truth.

Jubilee Bible 2000	New King James Version	The Webster Bible
King James Version	Third Millennium Bible	Young's Literal Translation
Revised Version	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
Darby Translation	Modern King James Version	**Nestle's Interlinear Bible (Critical Text)**
Common English Bible	Westcott & Hort Greek NT Critical Text	New English Translation
Complete Jewish Bible	Holman Christian Standard	New Century Version
God's Word Translation	Lexham English Bible	The Message Bible
Weymouth New Testament	New American Standard Version	Wycliffe

(ESV)

Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, **rightly handling** the word of truth.

English Standard Version	Revised Standard Version	American Standard Version
Basic English Bible	Hebrew Names Version	New International Version
Douay-Rheims Catholic	World English Bible	New Revised Standard
Good News Translation	New Living Translation	

All of the translations in the table above removes the word "**study**" and replaces it with **Do your best** and removes **rightly dividing** with **rightly handling**.

Comments:

The ESV replaces the word "study" with "Do your best" and replaces the words "rightly dividing" with "rightly handling". To understand the Bible, one must know how to rightly divide it.

What The Bible Teaches: Author J.R. Baker
6. *A Workman* 2Timothy 2:15-18

Having warned of the dangers of false teaching and squabbling over mere words there is now given advice to Timothy as to how to be fitted to understand the word of God and to use it to bring the approval of God and profit to men.

Verse 15*: The advice given at the commencement of this verse is not merely to study the word of God; study is better rendered as "give diligence" (Revised Version) or "strive diligently" (New Translation).* Various expositors of the Greek text have shown that there are many ideas presented here. The concept of striving, being in earnest, exerting oneself, may well be in contrast to those described in the previous verse as "striving about words." The diligence alluded to can be better understood by noting the use of the allied terms in 1Thessalonians **2:17** ("endeavor ed the more abundantly") and Galatians **2:10** ("which I also was forward to do"). See also **2Timothy 4:9** and **2Timothy 4:21**. *"To show thyself" means literally to present one's self. The same expression is used in two familiar passages in the Epistle to the Romans where its use is well known and understood. Romans **6:13,19 12:1** In the former it is translated by our English word "yield," whilst in the latter by the word "present." It should be noted that the tense*

of the verb implies a wholehearted act, a decision (as in the Roman epistle), yet, as W. E. Vine has pointed out, it requires the diligence of repetition. This emphasizes the danger of regarding the aorist as always demanding a once for all act rather than seeing that in certain contexts it describes that which is complete at a certain time.

K. S. Wuest states that the words "to God" are to be understood with the verbal form "to present." It is therefore probable that the correct order of the opening sentence should be: "give diligence to present thyself unto God approved." Thus the apostle is emphasizing the importance of the servant being eager to present himself unto God as one proved trustworthy by trial. "Approved" *(dokimos)* carries the idea of being put to the test and then receiving the approval of the tester. It is used in James **1:12** of the man who endures temptation and is promised that after he is tried (approved), he shall receive the crown of life. Although there are New Testament contexts which teach the importance of the servants of God being approved by the saints and by their fellow teachers, yet it is important to note the highest value is in presenting one's self before God for divine approval; this is the teaching here. The noun "workman" is not specific to any category of laborer and, although the main emphasis is on the diligence of the laborer, it should be noted that such eager desires demand toil and exertion. Elsewhere the same apostle speaks of those who "labor" in the word and doctrine. **1Timothy 5:17** No servant of God can earn divine approval or be of help to the saints without expending much effort. "That needeth not to be ashamed" implies that such is not put to shame by his work being unworthy. Thus, putting the early parts of the verse together, the idea is of one who has no reason for feeling shame as he is presented to God as a workman. *Much has been written and said regarding the term "rightly dividing." There is no doubt that the original term according to literal meaning meant to cut; thus, a multiplicity of explanations and applications have been made, the most popular being the cutting of a way or road, i.e. cutting in a straight line. Some have felt that it has agricultural connotations, i.e. ploughing a straight furrow, and therefore links with the labor of the workman. Many of the illustrations are suitable; whichever is adopted the main idea would seem to be of guiding a straight course through the Scripture. The actual word is used only here in the New Testament, but is found in the Old Testament in Proverbs **3:6** ("direct thy paths") and Proverbs **11:5** ("direct his way"). There will be no distortion of truth by such a workman.* This is the opposite of those spoken of in the previous verse who engage in word battles. Later papyri have shown that this word was also used in an architectural context when the planning of a building was taking place. Each part would be set out in its right place, with the floor in its right relationship to the walls. Such use of the word shows the importance of giving to each part of the word of God its rightful setting and place, i.e. understanding the dispensational settings which are taught. The word of truth is a description here of the totality of the divinely given revelation.

2Timothy 3:16

(KJV)
All scripture is given by inspiration of God, **and** is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

Common English Bible	The Message Bible	The Webster Bible
Complete Jewish Bible	New American Standard Version	Weymouth New Testament
Holman Christian Standard	New Century Version	Young's Literal Translation
Darby Translation	New International Version	New English Translation
English Standard Version	New King James Version	Modern King James Version
Good News Translation	New Living Translation	**Nestle's Interlinear Bible (Critical Text)**
Jubilee Bible 2000	New Revised Standard	**Green's Interlinear Bible (Textus Receptus)**
King James Version	Revised Standard Version	Westcott & Hort Greek NT Critical Text
Lexham English Bible	Third Millennium Bible	

(ASV)
Every scripture inspired of God **omitted** [is] also profitable for teaching, for reproof, for correction, for instruction which is in righteousness.

(RV)
Every scripture inspired of God **omitted** [is] also profitable for teaching, for reproof, for correction, for instruction which is in righteousness.

American Standard Version	Hebrew Name Version	World English Bible
Basic English Bible	Douay-Rheims Catholic Bible	Wycliffe
God's Word Translation	Tyndale	Revised Version

All of the translations in the table above omits **and**

Comments:

The Annotated Bible by: Arno Gaebelein

Verses 14-17. The inspired Scriptures of God are the need, the supreme need of the believer in the last days. Timothy had known the sacred Scriptures ***(The Old Testament & Numerical Bible)*** from a child, and of these Scriptures Paul writes "they are able to make thee wise unto salvation, through faith that is in Christ Jesus." He exhorts him therefore, "Abide thou in the things which thou hast learned, and of which thou hast been assured, knowing of whom thou hast learned them." Then the assuring statement of the Holy Spirit, the Author of the Scriptures, that all Scripture is inspired of God. It is well known that the revised version has dropped the "is," so that it reads "every Scripture given by inspiration of God." We do not accept this, for it opens the way to deny that parts of the Scriptures are given by inspiration of God.

"We are told we have to read as, 'Every Scripture inspired of God,' as if it distinguished such from other Scriptures side by side with them, and therefore we had to distinguish in like manner. At once the human mind is set in supremacy over the Scripture, and we become judges of it instead of its judging us. But the apostle has been already pointing out the sacred Scriptures of which he is speaking when he says 'All Scripture.' Nothing is Scripture in the sense he uses the word except that which is in the sacred Scriptures, and nothing that is in them is

without that inspiration of God which makes it 'profitable for doctrine, for conviction, for instruction in righteousness'."

How important it is to hold fast the great truth that the Bible is the Word of God, and therefore "God-breathed." All apostasy starts with the denial of this fact. The Scriptures are the permanent expression of the mind and will of God. It is not merely that the truth is given in them by inspiration, but they are inspired. They are the expression of His own thoughts. They are our only authority. Upon the constant use of them depends everything. Without adhering to the Scriptures and being obedient to them, we also would be swept along by the current of apostasy. They are the one thing profitable. Note the order: Profitable for doctrine, which we get alone from the Word of God, and which is the foundation of everything. Then follows "reproof" or conviction, and that is followed by correction and instruction for righteousness. It starts with the doctrine and leads, after conviction and correction, to righteousness. And then the man of God, obedient to the Scriptures in all things, is perfect, thoroughly furnished unto every good work.

The Inspiration of the Scripture by: J. R. Caldwell

THE INSPIRATION OF THE SCRIPTURES.

Paul in giving his last instructions to Timothy, whom indeed he loved and cared for as his own son, seeks to impress upon him that, amid the abounding evils of “the last days,” his safety lies in adherence to “the Holy Scriptures.” They and they alone could make him “wise unto salvation through faith which is in Christ Jesus” (2 Timothy 3:15). Exactly on the same line is his exhortation to the elders of Ephesus, as he finally took leave of them: “I commend you to God and the word of His grace” (Acts 20:32).

ALL SCRIPTURE INSPIRED.

The reason of this great confidence which Paul had in “the Scriptures” is stated thus – “All Scripture is given by inspiration of God.” The last five words are all one word in the original, and might be literally rendered “God-breathed.”

Much as we value the “Revised Version” ***as a book of reference***, there are not a few instances in which our old-fashioned Authorized Version is vastly to be preferred, and this is one of them. The Revisers render it, “Every Scripture inspired of God is also profitable,” &c. ***Surely this is the merest truism.*** What sense is there in stating that that which is inspired of God “is also profitable”? How could it possibly be anything else? Only men whose much critical learning had led them to question the divine authority of the Scriptures could have entertained such a ***perversion***, and it is a matter of thankfulness that they have given the true rendering in the margin, if not in the text.

We may ask, then, to what does the apostle refer when he says “All Scripture”? Clearly, in this instance, the New Testament, at least in its entirety, could not be referred to directly, though doubtless it is by implication, as we shall yet see. The “Holy scriptures” referred to in the previous verse as familiar to Timothy must have been the Old Testament, and so also the “all Scripture" of verse 16. It answers exactly to the expression so often used by the Lord Jesus, “Ye do err, not knowing the Scriptures” (Matthew 22:29). “How then shall the Scriptures be fulfilled?” (Matthew 26:54). “He expounded to them in all the Scriptures the things concerning Himself” (Luke 24:27). “Search the Scriptures” (John 5:39). “The Scripture cannot be broken” (John 10:35). The word occurs in the New Testament about fifty times, and not in one single instance is it applied to any book but that known to us as “the Old Testament.” Neither is there any hint at any one portion of “the Scriptures” being more true, more authoritative, more divine than

another. “The Law of Moses, the Prophets, and the Psalms” (Luke 24:44), comprise the whole, as it was known to the Jews in the days of Christ, and as it is still known to us.

The Lord Jesus Himself, as recorded in the Gospels (and doubtless much more frequently than is recorded), refers to Genesis, Exodus, Numbers, Leviticus, Deuteronomy, 1 Kings, 2 Kings, Psalms, Proverbs, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Jonah, Micah, Zechariah, and Malachi. To Him “the Scriptures” were a final appeal. They could not be broken. Not to destroy but to fulfil the law He came, and this not in a merely general sense, but in every “JOT AND TITTLE.” No hint fell from His lips as to Moses not being author of the five books attributed to him, or a shadow of doubt cast on the genuine authorship of any of the Prophets. All were accepted by Him, as He received them, in child-like simplicity, faith, and obedience.

“After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, “I thirst.” “When Jesus, therefore, had received the vinegar, He said, “It is finished.” “I have glorified Thee on the earth, I have finished the work which Thou gavest Me to do”. All that was written of Him in Moses, and the Prophets, and the Psalms, was fulfilled. Every word received its full accomplishment ere He bowed His head and yielded up His Spirit. “Yet ignorant Professors, cold as ice, who call themselves learned, students who listen to them to sneer at the word of Moses and the Prophets which Lord Jesus treated with such awful and loving reverence.”

In the words of an eloquent servant of Christ we may say, “How many things we prize because of their associations: how I love my own dear father's old Bible.” I see his marks in the margin; I see the traces of his tears, of his joys, of his sorrows, of his holy communion with the God he loved. I love it, for it is his Bible. And shall I not love it because it is my Lord's Bible-the Bible my Saviour loved? There are His marks upon it, the traces of His fingers, the marks of His tears, the echoes of His sighs, and His songs, and His prayers. And, therefore, whatever difficulty assails me, and whatever question perplexes me, and whatever enemy of truth comes to unsettle my faith, I am ready to say: If my Lord read the Bible, I'll read it--if He loved it, I'll love it--if He taught it, I'll teach it--if He found comfort from it, I'll find comfort from it--if He upheld the Divine authority of it, I’ll uphold the Divine authority of it. When the enemies of faith come, I will say, “Thy testimonies have I taken as an heritage forever"' (Psalms 119:3.)

What The Bible Teaches: Author J.R. Baker

Verse 16: Although the chapter and verse numberings of our Bible are not inspired, it is of interest to note that this is one of the references **2Timothy 3:16** of Scripture. Malachi, John, 1 Timothy and here are all outstanding verses worthy of careful attention. This and **2Peter 1:21** are two of the greatest New Testament verses on the inspiration of Scripture. The latter indicates something of how the inspiration took place, whilst here the fact of inspiration is stated.

Although there are parts of this verse which have been hotly contested by varying expositors, most are agreed that “all” is more accurately rendered “every.” The term “Scripture” has been commented on in the previous verse. Here the word used is graphe which means “a writing”; it comes into our language in autograph, paragraph and like words (see also **Matthew 26:54,56**). “Every scripture” is referring not just to the whole, but is a reference to each separate passage of the whole of Scripture. In **2Timothy 3:15** the Old Testament is in view but clearly a more expanded description of Scripture is presented here. “Every scripture” would include the New Testament writings also. **2Peter 3:2** links together the “words” of the Old Testament prophets with those of the New Testament apostles, and **2Timothy 3:15,16** of the same chapter includes the writings of Paul with “the other scriptures.” The apostle Paul asks that his letters be read

publicly in various assemblies **Colossians 4:16 1Thessalonians 5:27** and calls his message "the word of God." **1Thessalonians 2:13 1Timothy 5:18** is a very significant verse in this respect, where the apostle links the Old Testament with the words of our Lord using the one expression "Scripture" to bring them both together (see **Deuteronomy 25:4** and **Luke 10:7**). The Authorized Version has been strongly challenged in the opening sentence of this verse and variant renderings have been given by differing scholars. The Revised Version will suffice to give the main difference proposed as follows: "Every scripture inspired of God is also profitable." In the original the Greek sentence has no main verb; it is therefore allowable from a grammatical point of view to insert the verb "is" after, rather than before, the adjective "God inspired" and so translate as the Revised Version. The main argument against this, however, is that it does not do justice to the little word "and" *(kai)* which comes between the two adjectives "God-inspired" and "profitable." This "**and**" would suggest that the apostle is stating two facts about Scripture:

1. it is inspired **and**
2. it is profitable.

It would therefore be preferable to retain the Authorized Version rendering. **It will be seen that the Revised Version construction could be construed as throwing doubt on the inspiration of parts of Scripture.** Those who support the change, and yet believe in the full inspiration of Scripture, argue that there is no evidence in the context that the inspiration of Scripture was being questioned, and emphasize that the whole passage is directed to the usefulness of Scripture in fitting the believer for service (see later note on this discussion).

"Inspired of God" is literally "God-breathed," an expression used only here in the New Testament although the idea is in many other passages. It does not convey the idea that the authors were breathed into by God, but rather that the actual Scripture was breathed out by God; it was brought into being by the very breath of God. This great truth of inspiration does not destroy the individuality of the different writers. A consideration of **2Peter 1:21** is helpful in this matter. The divine origin of holy Scripture explains why it is profitable. F. F. Bruce in his Expanded Paraphrase says "Every part of those writings is divinely inspired and useful for teaching the truth."

"Doctrine" is a very general word describing both the act and content of teaching. It envisages the impartation of knowledge **1Timothy 5:17** and the subject of all teaching should be the word of God. "Reproof" has its root in a verb meaning to rebuke and bring conviction; **Titus 1:9** sections of the Epistle to the Galatians would be a good example of such scriptural teaching. "Correction" literally means the setting right of that which is wrong or restoration to an upright position. "Instruction" conveys the idea of training; the word used originally meant the rearing of a child. All believers need to be trained in righteousness and this must be by the application of the word of God. W. E. Vine states that the righteousness here not only characterizes the instruction, but is also the condition of uprightness before God, which is the effect of the instruction.

Notes

16 W. Hoste comments on the Revised Version "Every scripture inspired of God is also profitable" as follows: "Does it mean 'being inspired of God'? If so, it is a somewhat feebler edition of the Authorized Version, and the passage need not have been meddled with at all; or it may mean, 'if inspired of God' which does question the inspiration of Scripture, and it is in this sense that most readers understand the words…. If it be maintained that the antithesis is

between human writing and the divine oracles, the reply is that the word translated, 'Scripture' *(graphe*), in its New Testament usage only refers to the Scriptures in their technical sense as equivalent to our Bible. The word occurs in 50 other places, e.g. **Matthew 21:42 22:29 26:54** etc., and always thus. Only twice is a descriptive adjective attached, **Romans 1:2 16:26** so familiar is the term. Thus the Revised Version is as though it read 'every part of the Bible, if inspired of God, is also profitable'! Dean Alford states that he supports the Revised Version construction 'hesitatingly I confess'."

2Timothy 4:1

(KJV)
I charge thee therefore before God, and the **Lord** Jesus Christ, who shall judge the quick and the dead **at** his appearing and his kingdom;

Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	**Darby Translation**

(ESV)
I charge you in the presence of God and of **omitted** Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom:

New English Translation	English Standard Version	New Living Translation
Revised Version	Good News Translation	New Revised Standard
American Standard Version	God's Word Translation	Douay-Rheims Catholic Bible
Basic English Bible	Lexham English Bible	Revised Standard Version
Common English Bible	The Message Bible	**Nestle's Interlinear Bible (Critical Text)**
Complete Jewish Bible	Wycliffe	Westcott & Hort Greek NT Critical Text
Holman Christian Standard	New American Standard Version	
Weymouth New Testament	New International Version	

All of the translations in the table above omits **Lord**

Comments:

What The Bible Teaches: Author J.R. Baker
IV. Faithfulness of the man of God 2Timothy 4:1-22

1. *Faithfulness Toward the Wayward* 2Timothy 4:1-5

Although dark days are predicted and although there will be much opposition to the man of God, he must remain faithful. Having been equipped as seen at the close of chapter 3, now he can live before the wayward, and preach the word although many will not endure the sound doctrine he will present.

Verse 1: Reference has been made to this epistle being the last from the pen of the apostle Paul, and in this section, we have the final advice and warnings given. The "charge" spoken of here is the last of three which all have a similar form but with a differing emphasis. Each is stated to be given "before" (in the sight of) God and Christ Jesus. The apostle is conscious of the fact that he is to pass on from the sphere of testimony, and in view of the impending declension, this emphatic closing charge is given to Timothy.

The verb "I charge" is intensive and carries the meaning of charging with all solemnity. It is similar to **2Timothy 2:14** where the idea is to testify earnestly. In pagan Greek the word was applied to call the gods and men to witness to a certain fact. It carried the weight of a legal affirmation, "I adjure thee." The best manuscripts omit "therefore," although there is no doubt

that a clear link exists between the preceding verses at the end of chapter 3 and these statements. The word of God has been spoken of in some detail and now the advice is to "preach" it.

"Before" is "in the sight of" or "in the presence of," and the construction of the Greek sentence demands that "God" and "Christ Jesus" refer to the same person. It should be noted that "Lord" is not in the best manuscripts. The phrase, then, can read "our God, even Christ Jesus"; here then is an indirect testimony to the truth of the deity of Christ.

The Greek word for "shall" can be rendered "about to" or "on the point of doing it" and this is the sense here. The Lord Jesus indicated that all judgment has been committed to the Son **John 5:22** and reference is made here to this. The root from which "judge" comes is the same from which we derive our English words critic and criteria. An entirely different word is used of the Judgment Seat of Christ, when the assessment of the believer's service will take place. The point being made appears to be that the apostle is adjuring Timothy in the sight of the One who is the appointed judge and discerner of all. Both living and dead are to be discerned in judgment, but it must not be taken that such judgment will all take place at the same time. A general objective statement is being made. It is also important to note that "at" is omitted by the best manuscripts; "and" should be inserted instead. Making these adjustments to the verse as it appears in the Authorized Version, it will be seen that the judgment is in no way identified with a time or with the events named. The charge then really has two bases:

1. In the sight of the One who will judge the living and the dead
2. And his (or by his) appearing and kingdom.

The term "appearing" *(epiphaneia)* must be interpreted within its context. It does not refer to the same event each time it is used. (see **2Timothy 1:10**) Here it is linked to the coming kingdom and points on to the day when our Lord Jesus returns to earth to be manifested in His glory; the word is used like this in **1Timothy 6:14** The second basis for the appeal is important; the apostle is charging Timothy to behave, in the most difficult of conditions, in light of the fact that Christ, who is now set aside by men, will return in power and great glory. The appearing and kingdom introduce the truths of responsibility and reward; chapter 2 has already made allusion to this **2Timothy 4:11,12** and although the reward will be given at the Judgment Seat of Christ which is prior to the appearing, yet the public display of such reward will be in kingdom conditions. The anticipation of this would spur Timothy to respond to the requests of the following verse.

Notes

1 There are various judgments referred to in relation to the coming of Christ and there are important distinctions which should be observed in considering them. Confusion of thought results if the following distinctions are not understood:

1. Judgment of the believer's works This will take place at the Judgment Seat of Christ. **Romans 14:10 1Corinthians 3:11-15 4:5 2Corinthians 5:10** Only believers will be assessed and the location is the Bema seat, the place of reward.
2. Judgment of the nation of Israel This will take place on earth after the period of Great Tribulation and the coming of Christ to earth when the nation shall have been regathered. **Ezekiel 20:37,38 Zechariah 13:8,9 Matthew 25:1-30 Mal 3:2,3,5 Romans 11:26,27**
3. Judgment of the living nations (the Gentiles) This will follow the judgment of the nation of Israel and again will take place on earth. **Matthew 25:31-46 Joe 3:1,2** It will precede the period of millennial blessing. In this judgment nothing is said of the dead and the term "nations" is never used to designate the dead, thus the term "living nations."

4. Judgment of fallen angels. The only allusion to time is that this will take place on the “great day” which likely is the Day of the Lord. The judgment of Satan will precede the Great White throne judgment; **Revelation 20:10** thus this judgment is likely to coincide with that **Jude 1:6 2Peter 2:4**.
5. The Great White Throne judgment; **Revelation 20:10** thus this judgment is likely to coincide with that. **Jude 1:6 2Peter 2:4**

From the above it will be seen that the word of God does not support the concept of a general judgment. The “living and dead” is a general statement in **2Timothy 4:1** referring only to the fact that the One who will preside in all of these judgments is Christ.

2Timothy 4:22

(KJV)
The Lord **Jesus Christ** be with thy spirit. Grace be with you. **Amen**.

Darby Translation	Douay-Rheims Catholic Bible	Weymouth New Testament
Hebrew Names Version	Third Millennium Bible	Wycliffe
Jubilee Bible 2000	Tyndale	Young's Literal Translation
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	Modern King James Version

(ESV)
The Lord **omitted** be with your spirit. Grace be with you. **omitted**

American Standard Version	God's Word Translation	New Living Translation
The Bible in Basic English	Lexham English Bible	New Revised Standard
Common English Bible	New American Standard Version	Revised Standard Version
The Complete Jewish Bible	New Century Version	Revised Version
Holman Christain Standard Bible	New International Version	Westcott & Hort Greek NT Critical Text
Nestle's Interlinear Bible (Critical Text)	New English Translation	English Standard Version

All of the translations in the table above omitted **Jesus Christ, Amen**

Comments:

What The Bible Teaches: Author J.R. Baker
Verse 22: This closing verse has two parts, the first relating to Timothy personally and the second to all the saints. This is understood by noting the singular pronoun used in the phrase "thy spirit." Here the apostle is desiring that Timothy, in his life and service for God, will know the abiding presence of Christ with him. Just as Paul has been so conscious of this even in the darkest of experiences, **2Timothy 4:17** so he longs that Timothy will know it too (see also Galatians **6:18 Philemon 1:25**). The closing benediction includes all the saints, this is indicated by the plural pronoun "you" in the phrase "with you." Thus, the apostle concludes in salutation with the same desire he had commenced with. **2Timothy 1:2** As one has said "Tis grace from first to last."

Titus 1:4

(KJV)
To Titus, mine own son after the common faith: Grace, **mercy**, and peace, from God the Father and **the Lord** Jesus Christ our Saviour.

Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	**Darby Translation**

(ESV)
To Titus, my true child in a common faith: Grace and peace from God the Father and **omitted** Christ Jesus our Saviour.

New English Translation	English Standard Version	New Living Translation
Revised Version	Good News Translation	New Revised Standard
American Standard Version	God's Word Translation	Douay-Rheims Catholic Bible
Basic English Bible	Lexham English Bible	Revised Standard Version
Common English Bible	The Message Bible	**Nestle's Interlinear Bible (Critical Text)**
Complete Jewish Bible	Wycliffe	Westcott & Hort Greek NT Critical Text
Holman Christian Standard	New American Standard Version	
Weymouth New Testament	New International Version	

All of the translations in the table above omits **the Lord**

Comments:

What The Bible Teaches: Author D.E. West

Verse 4: The letter is addressed to "Titus" (see Introduction 4 for a biography of the recipient of the letter). It is evident from the phrase "mine own son after the common faith" that Titus had been converted through the instrumentality of Paul.

The apostle addresses Timothy in a similar manner, "my own son in the faith." **1Timothy 1:2** The word rendered "own" *(gnesios)* here means "legitimately born" or "genuine"; it is translated "true" in such expressions as "true yokefellow" **Philippians 4:3** and interestingly is exclusive to Paul's writings in the New Testament. In the present verse it conveys the thought that Titus was running true to his spiritual parentage. "Child" (teknon) is a better rendering than "son," for it gives prominence to the fact of birth and indicates dearness.

In this opening salutation, Paul is thus seen as
1. a bondservant, **Titus 1:1**
2. an apostle, **Titus 1:1**
3. a trustee **Titus 1:3** and now
4. a father. **Titus 1:4**

But Titus was Paul's genuine child "after the common *(koinos)* faith." One of the meanings of *koinos* is "that which belongs to several," thus "held in common"; it is employed in such expressions as "all that believed … had all things common" **Acts 2:44** and "the common

salvation." **Jude 1:3** The relationship of Paul and Titus is in the realm of their "common faith"; it is their mutually-held faith (not "the faith" as the body of Christian doctrine) which places them, one a Jew and the other a Gentile, into accord with each other and with all the elect who share this faith.

The most usual form of address in a Greek letter of that era may be seen in **Acts 15:23** or **Acts 23:26**. Here Paul replaces the commonplace "greeting" with an expression which points to the heart of the Christian faith. It is to be observed that although "mercy" is spoken of in the salutations to Timothy in **1Timothy 1:2** and **2Timothy 1:2**, according to the oldest (and supposedly best) manuscripts, it should be omitted in this verse.

Paul's desire for Titus is present grace, the grace that sustains. There is, as far as the believer is concerned, a past aspect of God's grace, that which saves, "for by grace are ye saved through faith," **Ephesians 2:7** whilst Peter speaks of future grace, namely, "the grace that is to be brought unto you at the revelation of Jesus Christ." **1Peter 1:13** Note that this epistle begins with grace for Titus, but concludes with "Grace be with you all." **Titus 3:15**

Titus had "peace with God through our Lord Jesus Christ," **Romans 5:1** but he needed to enjoy "the peace of God." **Philippians 4:7** These blessings were not only for Titus, we can also share in them; our hearts are kept in peace as we realize that the unmerited favor of God has been bestowed upon us in Christ.

Both grace and peace relate to God the Father, as the source, the ever-flowing fountain, and "Christ Jesus our Saviour" (the correct rendering) as the channel. Scripture does not use the phrases "God the Son" or "God the Spirit," as it does "God the Father"; instead the names employed are "Son of God" and "Spirit of God." It is interesting to observe that Paul does not use the term "God the Father" outside the Pastoral Epistles. Here in this verse, the one preposition "from" *(apo)* governing both "God the Father" and "Christ Jesus our Saviour" declares the coequality of the persons referred to and thus stresses the deity of Christ Jesus. This is the only place where the title "Christ Jesus our Saviour" is used of Christ in a salutation. He is not only the Saviour of Paul and Titus, He is our Saviour!

Philemon 1:6

(KJV)
That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ **Jesus**.

Darby Translation	Douay-Rheims Catholic Bible	Wycliffe
Hebrew Name Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	

(ESV)
and I pray that the sharing of your faith may become effective for the full knowledge of every good thing that is in us for the sake of Christ. **omitted**

New English Translation	Holman Christian Standard	New International Version
Revised Version	English Standard Version	New Living Translation
American Standard Version	Good News Translation	New Revised Standard
Basic English Bible	God's Word Translation	Revised Standard Version
Common English Bible	Lexham English Bible	Weymouth New Testament
Complete Jewish Bible	The Message Bible	Westcott & Hort Greek NT Critical Text
Nestle's Interlinear Bible (Critical Text)	New American Standard Version	

All of the translations in the table above omits **Jesus**

Comments:

What The Bible Teaches: Author A. McShane

Verse 6: The special object of the prayer was that Philemon's faith would be shared by the saints so that they, as well as he, might have a full knowledge of the good that was in them, and in all of us, and thus his faith communicated would become effectual, or efficient, toward *(eis)* Christ. **Philemon 1:6** We cannot help contrasting "the good that is in us" (Revised Version) with the words "in me (that is, in my flesh) there dwelleth no good thing". **Romans 7:18** Where faith is present there must also be good, but no good can be found in that evil principle, the flesh, which still remains within us.

Philemon 1:12

(KJV)
Whom I have sent again: **thou therefore** **receive him**, that is, mine own bowels:

Darby Translation	Douay-Rheims Catholic Bible	Young's Literal Translation
Hebrew Name Version	Third Millennium Bible	Modern King James Version
Jubilee Bible 2000	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
King James Version	The Webster Bible	
New King James Version	World English Bible	

(ESV)
I am sending him back to you, **omitted** sending my very heart.

Revised Version	English Standard Version	New International Version
American Standard Version	Good News Translation	New Living Translation
Basic English Bible	God's Word Translation	New Revised Standard
Common English Bible	Lexham English Bible	Revised Standard Version
Complete Jewish Bible	The Message Bible	Weymouth New Testament
Holman Christian Standard	Wycliffe	Westcott & Hort Greek NT Critical Text
Nestle's Interlinear Bible (Critical Text)	New American Standard Version	New English Translation

All of the translations in the table above omits **receive him**

Comments:

What The Bible Teaches: Author A. McShane

Verse 12: At length we learn, after these many statements, what exactly was Paul's request to Philemon. It was simply that Onesimus, who was being sent back with his letter, should be received by him with the same welcome that would have been extended to Paul if he himself had arrived at his door. **Philemon 1:12** This close association between the two at once displays the humility of the one and the grace lavished upon the other. Here we see an end to the barriers which divided mankind in those days, and to some extent still divide:

(1) the religious barrier was removed, for the once proud Pharisee now spoke of a Gentile as his son;

(2) the social barrier was also gone, for the Roman citizen and freeborn scholar now claimed relationship with a poor slave.

It is not revealed how Paul contacted Onesimus in prison. If he had been put there for evil doing, he had managed to gain his freedom before his father in the faith. There is no hint that Paul was in any way envious of his son's freedom, nor do we hear a murmur from him because of his hard lot.

Hebrews 1:3

(KJV)
Who being the brightness of his glory, and the **express image** of his person, and upholding all things by the word of his power, **when he had by himself purged our sins**, sat down on the right hand of the Majesty on high;

Jubilee Bible 2000	Third Millennium Bible	**Green's Interlinear Bible (Textus Receptus)**
King James Version	The Webster Bible	**Darby Translation**
New King James Version	Modern King James Version	New English Translation

(ESV)
He is the radiance of the glory of God and the **exact imprint** of his nature, and he upholds the universe by the word of his power. **After making purification for sins**, he sat down at the right hand of the Majesty on high,

English Standard Version	New Revised Standard	Revised Version
Westcott & Hort Greek NT Critical Text		

All of the translations in the table above replaced **express image** with **exact imprint, when he had by himself purged our sins** with **After making purification for sins**

Comments:

What The Bible Teaches: Author J.M. Flanigan
Verse 3: The Son is the brightness of glory. Note the word "being," early in this verse. It is but a tiny Greek word, the participle *"on*"; but its importance is far reaching. It implies absolute and timeless existence. Is it not reminiscent of the "**I AM**" of other Scriptures? Eternally the Son is the glorious effulgence; never beginning to be so; never ceasing to be so. No doubt this glory is divine glory; it is God's glory though there is no pronoun "his" as in our Authorized Version. The word "brightness" is found only here in the New Testament. It is the word *apaugasma,* an interesting word which is comprised of two words. The first, *apo,* is a preposition meaning "from." The second, *auge,* means "brightness." *Apaugasma* is therefore "a brightness from"; "a shining forth"; "an effulgence"; "a radiance."

"Glory" *(doxa*), is an equally interesting word, but almost indefinable. The Oxford Dictionary has a most lengthy attempt at definition and scans the whole vocabulary for suitable explanatory words and phrases to give the meaning of glory. Greek lexicons too find the same difficulty in defining *doxa.* It is exalted renown; honorable fame; resplendence; radiance; majesty; beauty; bliss; magnificence; light; splendor; aureole; exaltation. All these, and more, are necessary, to convey to us some little idea of that which is inscrutable. Glory is the out-shining of an intrinsic excellence. Christ is the effulgence of God's glory. This is not a passive reflection but an active out-raying. Moses may reflect the glory and veil his shining face. But the unveiled face of the Son radiates for us the glory of the God who dwells in light unapproachable. (2Corinthians **3:18 1Timothy 6:16** Revised Version) The Jew was familiar with glory. To Israel belonged the glory. Romans **9:4** The Shechinah, the visible glory, had dwelt in their ancient tabernacle and in their first temple. But the incarnate Son is the true Shechinah. In Him dwells all the fulness of the Godhead bodily. The message of the gospel is the radiancy of the glad tidings of the glory. (2Corinthians **4:4** New Translation) In his Gospel John uses the word "glory" forty times! The glory of God streams forth in the Son. As the solar light brings the very essence of the sun to us, so has Christ brought to us the holiness, the wisdom, the beauty, the perfections, of God.

Such is the completeness, in Christ, of this revelation of the character of God, that this very word, character, is now used. The Son is the express image, the exact expression, the character of God's substance. "Express image" is the one-word character, and this is its only occurrence in the New Testament. It must be distinguished from "image" in 2Corinthians **4:4** and Colossians **1:15**. The word there is eikon, which conveys the double thought of representation and manifestation. "Christ is the visible representation and manifestation of God to created beings; the likeness expressed in this manifestation is unique and perfect" (W. E. Vine). So our Lord may say, "He that hath seen me hath seen the Father." John **14:9**

The word *charakter* (compare our English words "character, characteristic") denotes an impress or stamp as on a coin or seal. An image on a printer's die impresses on the paper its own features exactly. Originally, *charakter* came from a word which meant "to engrave; to cut; to scratch; to mark." It was, in fact, at first descriptive of the tool that did the engraving, then of the engraving, and then of the impress made by the engraving. It denotes the reproduction upon the metal coin, or upon the waxen seal, of the exact image of the features which are engraved on the die or on the signet ring. So is the Son the exact expression of all that God is. The substance, the essence, of God, is seen perfectly in the Son. This substance *(hupostasis)* is the reality, the essential being, of God. What God is essentially, is manifested in Christ. There is nothing in the Father which is not in the Son. When "the life" was manifested, 1John **1:2** God was manifested in flesh. Those who saw, and properly appreciated, the Carpenter from Nazareth could say so beautifully, "We beheld his glory, the glory as of the only begotten of the Father." John **1:14** The only begotten Son has become to us the exegesis of the God whom men have never seen. John **1:18** Where we cannot understand we may only bow in wonder and worship, and sing with another,

All the Father's counsels claiming
Equal honours to the Son;
All the Son's effulgence beaming
Makes the Father's glory known.

(J. N. Darby)

The writer now continues to extol the greatness of the Son. He is not only the established heir of all things, and the creator of all things, but He upholds all things by the word of His power. We are often rightly reminded that this "upholding" *(pheron)* is not, as the mythical Atlas, supporting as a dead weight the pillars of the universe, bowed beneath the burden of it all. The word implies both preservation and government. He is the helmsman and pilot of all things. He marshals them and He orders them, bearing them along, guiding and controlling, sustaining and directing, commanding and carrying. All this He does by the word of His power, or, as it might be rendered, by His powerful word. Psalms **33:6,7 147:15-18 148:6** He orders, not only the physical universe, but those essential laws which hold it together in arrangement. He can, and He will, if necessary, interfere with these laws Joshua **10:12,13** and with such a thought in mind we remember the noon-day darkness of Mark **15:33**.

It was such a One as this who, by Himself, made purification of sins. What a word is this for sinful men! With what confidence and glad assurance, we rest in such a work, accomplished by such a person. God's Son, God's appointed heir, creator of all created things, the effulgence of God's glory, God manifested in flesh, the upholder of the universe, Himself, has attended to the question of my sins and has made purgation. This is greater than atonement. He has not covered sins; He has made purification. But there is something more here than my relief from my sins. Note the beauty of the Greek middle voice. There is a reflex action in the verb. As J. N. Darby observes, "The Greek verb has here a peculiar form, which gives it a reflective sense,

causing the thing done to return into the doer, throwing back the glory of the thing done upon the one who did it" (Synopsis Vol 5, p. 182, footnote). What He has done has come back to Him in glory. There is blessing for others but the glory is His. Even if we omit the words "by himself," as do many of the ancient manuscripts, the remaining grammar requires that we understand the work to be His own work, by Himself and for Himself.

Observe too, that it is not just "our" sins, (see **/Darby Hebrews 1:3** New Translation and Hebrews **1:3** Revised Version), but sins in a more general sense. One day, because of Calvary, there will be a universe purged of sins and the blight they have brought. Then, the message of John Baptist will have been realis\zed fully. The Lamb of God bears away the sin of the world. John **1:29** That will be for His glory.

In the accomplishment of His perfect work of expiation the Man of Calvary is now the Man in the glory. He is seated at the right hand of the majesty on high. "Majesty" *(megalosune)* denotes greatness (from *mega,* great). It is only here and in Hebrews **8:1** and **Jude 1:25** in the New Testament. He sits at the right hand of the greatness in the heights. He sits by invitation Psalms **110:1** but the beauty of the Greek middle voice is here again; He has seated Himself; He set Himself down. Now those who attended to sins and sacrifice in the old dispensation never sat. Perhaps only one Old Testament priest is seen seated, and that with disastrous consequences. 1Samuel **4:13-18** Jewish priests stood as they ministered. Hebrews **10:11** Even their high priest, with all the privileges of his holy office, when he had performed his most sacred duties in the sanctuary on the great day of atonement, retired from the presence of the divine glory. There was no scat for those priests of old. Their sacrificial work was never done. But with Christ it is different. He is seated; He is enthroned; He is exalted far above all. Ephesians **1:21 4:10 Philippians 2:9** Three times more in this epistle we shall see Him seated. Hebrews **8:1 10:12 12:2** His work relative to sin is finished.

Hebrews 1:5

(KJV)
For unto which of the angels said he at any time, **Thou** art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

American Standard Version	Revised Standard Version	Revised Version
Darby Translation	Third Millennium Bible	Modern King James Version
Jubilee Bible 2000	Tyndale	Westcott & Hort Greek NT Critical Text
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
Douay-Rheims Catholic Bible	Young's Literal Translation	**Nestle's Interlinear Bible (Critical Text)**

Hebrews 1:5 (ESV) For to which of the angels did God ever say, "**You are my Son**, today I have begotten **you**"? Or again, "I will be to him a father, and he shall be to me a son"?

Hebrews 1:5 (NAS) For to which of the angels did He ever say, "**YOU ARE MY SON**, TODAY I HAVE BEGOTTEN YOU"? And again, "I WILL BE A FATHER TO HIM AND HE SHALL BE A SON TO ME"?

Hebrews 1:5 (NIV) For to which of the angels did God ever say, "**You are my Son; today I have become your Father"?** Or again, "I will be his Father, and he will be my Son"?

Hebrews 1:5 (NKJV) For to which of the angels did He ever say: "**You are My Son**, Today I have begotten You"? And again: "I will be to Him a Father, And He shall be to Me a Son"?

Hebrews 1:5 (NLT) For God never said to any angel what he said to Jesus: "**You are my Son. Today I have become your Father.** " God also said, "I will be his Father, and he will be my Son."

Hebrews 1:5 (NET) For to which of the angels did God ever say, ***"You are my son! Today I have fathered you"?*** And in another place he says, "***I will be his father and he will be my son***."

Hebrews 1:5 (NWT) For example, to which one of the angels did God ever say: **"You are my son; today I have become your father"?** And again: "I will become his father, and he will become my son"?

Hebrews 1:5 (BBE) To which of the angels did God say at any time, **You are my Son, this day I have given you being?** or, I will be his Father, and he will be my Son?

Hebrews 1:5 (CEB) After all, when did God ever say to any of the angels: **You are my Son. Today I have become your Father?** Or, even, I will be his Father, and he will be my Son?

Hebrews 1:5 (CJB) For to which of the angels did God ever say, "**You are my Son; today I have become your Father"?** Also, God never said of any angel, "I will be his Father, and he will be my Son."

Hebrews 1:5 (CSB) For to which of the angels did He ever say, **You are My Son; today I have become Your Father,** or again, I will be His Father, and He will be My Son ?

Hebrews 1:5 (GNT) For God never said to any of his angels, "**You are my Son; today I have become your Father**." Nor did God say about any angel, "I will be his Father, and he will be my Son."

Hebrews 1:5 (GW) God never said to any of his angels, "**You are my Son. Today I have become your Father**." And God never said to any of his angels, "I will be his Father, and he will be my Son."

Hebrews 1:5 (HNV) For to which of the angels did he say at any time, "**You are my Son, Today have I become your father**?" and again, "I will be to him a Father, And he will be to me a Son?"

Hebrews 1:5 (LEB) For to which of the angels did he ever say, "**You are my son, today I have begotten you**,"<note: A quotation from Ps 2:7> and again, "I will be {his father}<note: Literally "to him for a father">, and he will be {my son}<note: Literally "to me for a son">"?<note: A quotation from 2 Sam 7:14 (cf. 1 Chr 17:13)>

Hebrews 1:5 (MSG) Did God ever say to an angel, "**You're my Son; today I celebrate you**"? Or, "I'm his Father, he's my Son"?

Hebrews 1:5 (NCV) This is because God never said to any of the angels, "**You are my Son. Today I have become your Father**." Nor did God say of any angel, "I will be his Father, and he will be my Son."

Hebrews 1:5 (NRS) For to which of the angels did God ever say, "**You are my Son; today I have begotten you**"? Or again, "I will be his Father, and he will be my Son"?

Yehudim in Moshiach 1:5 (OJB) For to which of the malachim did Hashem ever say, BENI ATAH, ANI HAYOM YELIDTICHA, ("**My Son you are; today I have become your Father**." TEHILLIM 2:7)? And again, ANI EH'H'YEH LO L'AV V'HU YIHEYEH LI L'BEN ("I will be to Him a Father and He will be to Me as a Son," SHMUEL BAIS 7:14)?

Hebrews 1:5 (WEB) For to which of the angels did he say at any time, "**You are my Son, Today have I become your father**?" and again, "I will be to him a Father, And he will be to me a Son?"

Hebrews 1:5 (WNT) For to which of the angels did God ever say, "**My Son art Thou: I have this day become Thy Father**;" and again, "I will be a Father to Him, and He shall be My Son"?

Hebrews 1:5 (WYC) For to which of the angels said God any time, **Thou art my Son, I have engendered thee to day** [I have to day gendered thee]? And again, I shall be to him into a Father, and he shall be to me into a Son?

Basic English Bible	Hebrew Name Version	New Revised Standard
Common English Bible	Lexham English Bible	Orthodox Jewish Bible
Complete Jewish Bible	The Message Bible	World English Bible
Holman Christian Standard	New American Standard Version	Weymouth New Testament
English Standard Version	New Century Version	Wycliffe
Good News Translation	New International Version	New World Translation
God's Word Translation	New King James Version	
New English Translation	New Living Translation	

Modern translations that give "You are my Son; today I have become your Father" Psalms 2:7 Hebrews 1:5 should be rejected as heresy, and not worthy of use in detailed Bible study.

Comments:

THE PERSON OF CHRIST, The Eternal Sonship of Christ, Norman Crawford (page 42)

There is not a statement in the Bible to support the thought that at any time the Lord Jesus became the Son of God. The "This day have I begotten Thee" statements of Psalm 2:7, Acts 13:33, Hebrews 1:5 and Hebrews 5:5 are linked to His official Glories and require His resurrection. Neither is there any place that suggests there was a time when God became the

Father. God is unchanging and unchangeable in His essential Being, Nature and Character (Malachi 3:6). We are amazed to think anyone could suggest that the Father, Who has been lead forth into full revelation by the Son, was unknown to the Son as the Father before Bethlehem.

This is from Matthew 16:16 last paragraph.

What The Bible Teaches: Author J. Heading

- **The title "Son" implies relationship with the Father**. It is heresy to suggest that this title is only relative, referring to the incarnation and not to His eternal position in Deity. "Having … one son"

Mark 12:6 implies sonship before He came forth; the worlds were made by His Son;

Hebrews 1:2 the Son was addressed in Old Testament times before His incarnation,

Hebrews 1:8 the Son had glory with the Father "before the world was".

John 17:5 The word "begotten" does not imply generation when used to describe the relationship Son-Father;

Psalms 2:7 John 1:14 John 1:18 John 3:16 the old theologians of the fourth century employed the term "eternal generation" to avoid the concept of generation.

- **Modern translations that give "You are my Son; today I have become your Father" Psalms 2:7 Hebrews 1:5 should be rejected as heresy, and not worthy of use in detailed Bible study.**

- **Ordinary human words with ordinary physical meanings are pressed into use to describe Deity and other spiritual concepts, but their literal physical meanings must not be imported into these spiritual realms.**

- **Thus "begotten" relates to a state**, not to an action; it refers to eternal existence and relationship, and not to derivation as in human relationships in a created physical world governed by physical, chemical and biological laws.

W. Fisher Hunter
Apostolic authority in Hebrews 1:5, 5:5 and Acts 13:33, ascribe this scripture to Christ in proof of His deity, His incorruptible body, His resurrection and heavenly exaltation. Evidently the translators of the Old Testament section of the New Version do not believe in Apostolic authority in the same sense that a Believer in the verbal and plenary inspiration of the scriptures does. This vital defect is seen in the way they have translated Psalm 2:7. For, by changing the words "thou" and "thee" and not capitalizing the term "Son," they have plainly made known that they do not believe that this Scripture applies to the Messiah and that it is a salutation by God of Christ's sonship deity and a prediction of His kingly, judicial and Messianic glory. Whom shall we believe? The inspired Apostles who teach that Psalm 2:7 speaks of Christ, God's Son, or the translators of the Revised Standard Version who virtually imply the apostles did wrong when they used this scripture as applying to Christ.

This is from Psalms 2:7-9:
What The Bible Teaches: Author J.M. Flanigan
The Voice of the Messiah

The third section introduces the voice of that King, the Lord's Anointed.

- **"I will declare the decree," he says. He will allow men to hear the holy converse between Jehovah and Messiah, between Father and Son.**
- **"Thou art my Son," is the confirmation of an eternal relationship. There is no beginning to this unique Sonship.**
- **The expression is quoted three times in the NT, (Hebrews 1:5 5:5 Acts 13:33) and it has been suggested that there is a golden thread running from Psalm 2 through all these citations.**

That golden thread is the **humanity of Christ**.
1) The **anointed King** of Psalm 2 must be a Man.
2) The **Messiah** of Hebrews 1 is also Man.
3) So is **the Priest** of Hebrews 5
4) **The Saviour** of Acts 13.

He who is the Son eternally has been begotten into manhood to be recognized in humanity for what he has ever been in deity, the Son of God. (**Luke 1:35**)
In **Acts 13:33** Paul states that Jesus was raised up among them. This is a reference to his manhood. So heaven's King and Kingdom are assured. As for the Son, the throne is his. The nations are his inheritance. Not only Israel and Canaan, but the nations and the uttermost parts of the earth are his by divine decree. The hand that held the mocking reed and then was pierced by men at Calvary will hold the scepter, a rod of iron to break the oppressors, and rule the Kingdom for God with equity. This is the divine decree, now made known by the Son.

What The Bible Teaches: Author J.M. Flanigan
2. *Christ Greater than the Angels* Hebrews 1:5-14

The seven-fold greatness of the Son having been established, there now follows a seven-fold testimony of Old Testament Scriptures to the Son's superiority over the angels. This superiority has already been intimated in **Hebrews 1:4**. Christ is "better than the angels." But, quoting now from the ancient writings and particularly from their beloved Psalms (here is something to sing about!), the writer will show that belief in the excelling greatness of the Messiah is founded and grounded upon the authority of the inspired Word. Seven quotations follow. Those who are interested in the accuracy and beauty of Bible numerals will want to emphasize the number "seven": not six quotations, nor eight, but seven. There is a certain completeness and perfection associated with this number. Seven Old Testament Scriptures will speak in a united testimony to the excellence of the Son over the angels. The passages quoted will extol Christ from His incarnation to His millennial reign and indeed into the Day of God.

Verse 5: This "for" at the beginning of the verse connects and continues the treatise on the supremacy of the Son. This supremacy having been stated the argument will now be advanced that the prophets and psalmists of the past all concur. The first quotation is from the second

Psalm. “Unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?” Paul’s usage of this quotation in Acts 13 will show that it speaks of our Lord’s incarnation, of His coming into humanity. God had made promise of a Saviour. **Acts 13:23** He had raised up David among them for a king, and of David’s seed He had raised up Jesus as a Saviour. This is not a raising up from the dead. It is not resurrection. It is a raising up in manhood, in the nation, of a Saviour. God had raised up David in the nation, and God had raised up Jesus. And this was in fulfilment of **Psalms 2:7**. This, argues Paul, is the glad tidings of the fulfilment of the promise made to the fathers. God had raised up in the midst of them a Saviour. **Acts 13:33** Note that the word “again” in the Authorized Version rendering of this verse is best omitted. This is not a raising again from the dead, it is a raising up of Jesus in manhood among them. (see **Darby Hebrews 1:5** New Translation and **ERV Hebrews 1:5** Revised Version). Now it is after this that Paul will proceed to speak of the death and consequent corruption of David, but of the raising up from the dead of Jesus, but it important to see that there two raisings of Jesus in Acts 13. Firstly in manhood, in the midst of the nation **Acts 13:23,33** and secondly in resurrection. **Acts 13:30,34,37** It is this first that is said to be in fulfilment of the second Psalm.

Now the force of the argument is this, such words were never, and could never be, spoken to any angel. “Thou art my Son” belongs to Christ alone. Angels collectively may be called, “the sons of God,” **Job 1:6 2:1 38:7** but no single angel is ever called God’s Son like Messiah. God has addressed Messiah as “my Son.”

But what does this mean, “this day have I begotten thee”? Including the quotation here in Hebrews 1, the expression is quoted three times in the New Testament. **Hebrews 1:5 5:5 Acts 13:33** Some, correctly anxious to guard the truth of Christ’s eternal sonship, speak of “eternal generation,” and regard the term “this day” as being synonymous with eternity. There is a certain unsatisfactory vagueness about this interpretation which does not seem to be in keeping with the apparent definiteness of “this day.”

Others will not see the distinctions we have tried to point out between the raisings in Acts 13, and will interpret “this day” as the day of Christ’s resurrection. There is no doubt of course, that our Lord’s claim to sonship was vindicated by His resurrection. The empty tomb reverses the verdict of the nation, **John 19:7** and powerfully declares Him to be the Son. **Romans 1:4**

Still others, who see Christ’s priesthood commencing with His ascension, will look to that day of His going up into the heavens as “this day” of these passages.

Now of this there can be no question, that there is no beginning to this unique sonship. “Thou art my Son” is a firm, positive, affirmation of a glorious relationship that already was. Whatever else is here in the word from the second Psalm, it must agree with this, that He ever, always, eternally, was the Son. Have we not seen this proven in the opening verses of this chapter?

There is a golden thread running through the four occurrences of these lovely words, “Today have I begotten thee.” Psalm 2 Acts 13 Hebrews 1, and 5. That golden thread is the humanity of Christ. The King of Psalm 2 must be a man. The Saviour of Acts 13 is a real man too. The Messiah of Hebrews 1 is also man. And so is the Priest of Hebrews 5. He who is the Son, uniquely and eternally, has been begotten into that necessary humanity, and as He makes His advent into real manhood we hear the Father say, “Today have I begotten thee.” Is it not all reminiscent of the word of Gabriel to Mary in **Luke 1:35**?

This then is the writer’s inspired argument that **Messiah is the Son of God**, “Thou art my Son”; and that this sonship is publicly saluted as the Son enters manhood, “This day have I begotten

thee"; such words never have been, nor could be, spoken to an angel. Christ is unique. He is superior and supreme. His sonship makes Him so.

The second quotation is from **2Samuel 7:14** or from **1Chronicles 17:13**, but the truth of it is contained also in Psalm 89 (see especially **Psalms 89:26**). David had desired to build a house for the ark. He was concerned that he himself should be dwelling in a house of cedars while the ark of God dwelt under curtains. It is Nathan who brings the divine response to David's exercise. It was not in the purpose of God that David should build such a house. But David's son would, and David's house and David's throne and kingdom would be established and preserved for ever in his seed. And in the midst of Nathan's prophecy concerning David's son is this lovely promise, "I will be to him a Father, and he shall be to me a Son." Now the promise is, primarily, to Solomon, and there are indeed parts of Nathan's prophecy which must apply to Solomon only and not to Messiah (see e.g. the warning word which immediately follows the promise in **2Samuel 7:14**). Nevertheless, the vision of Nathan looks beyond Solomon to a greater Son of David. Gabriel's word to Mary **Luke 1:32** and the inspired song of Zacharias **Luke 1:68,69** prove this. The Son of Mary is the Son of David, and He inherits the promises made to David. To Him, to the Messiah, to Jesus, is the promise of Fatherhood made good.

Now to which of the angels could such a thing ever be said? This confirms that the earlier, first quotation, from the second Psalm, relates to the humanity of Christ, and in that real manhood, as the Son of David after the flesh, He lives in the enjoyment of the divine Father-Son relationship. He could say, so beautifully and so tenderly, "The Father loveth the Son." **John 3:35 5:20** And He could say also, "I love the Father." **John 14:31** In the holy dependence of a perfect manhood He lived in the conscious enjoyment of His Father's love and care, and in the true devotion of a perfect sonship he reciprocated that Father's affection. Truly He alone of the seed of David could experience fully all that was intended in the divine promise, "I will be to him a Father, and he shall be to me a Son." All that the Father desired in a Son He has found in Christ. All that the Son required in incarnation He has found in the Father. Such a Son is greater than angels indeed.

Hebrews 2:7

(KJV)
Thou madest him a little lower than the angels; thou crownedst him with glory and honour**, and didst set him over the works of thy hands**:

American Standard Version	New American Standard Version	Wycliffe
Basic English Bible	New Century Version	Weymouth New Testament
Darby Translation	New King James Version	Young's Literal Translation
Hebrew Name Version	Douay-Rheims Catholic Bible	Modern King James Version
Jubilee Bible 2000	Third Millennium Bible	**Green's Interlinear Bible (Textus Receptus)**
King James Version	Tyndale	
Revised Version	The Webster Bible	

(ESV)
You made him for a little while lower than the angels; you have crowned him with glory and honor, **omitted**

Common English Bible	Good News Translation	New International Version
Complete Jewish Bible	God's Word Translation	New Living Translation
Holman Christian Standard	Lexham English Bible	New Revised Standard
English Standard Version	The Message Bible	Revised Standard Version
Nestle's Interlinear Bible (Critical Text)	World English Bible	Westcott & Hort Greek NT Critical Text
New English Translation		

All of the translations in the table above**, and didst set him over the works of thy hands**:

Comments:

What The Bible Teaches: Author J.M. Flanigan
Verse 7: There are now advanced three particulars which demonstrate the fact just stated, that God has been mindful of man and has indeed visited him.

These were all true of Adam in Eden.

1. He was made a little lower than the angels.
2. He was crowned with glory and honor.
3. He was set over the works of God's hands.

Now it is important to see, and to emphasize, for a subsequent right interpretation of this passage, that all of these things were true of the first man in Eden. It is to him, to the first man, that Psalm 8 immediately refers. That Christ is in view is beyond dispute but the psalm has a first application to Adam. It is of the first man Adam that we are presently speaking.

He was made a little lower than the angels in that he was a material being, and consequently finite and mortal. If, in the Hebrew of Psalm 8, the word for angels is elohim, Hebrews 2 settles for us the correct interpretation that it is angels who are in mind. Man is not a spirit being. He is therefore, in his corporeal restrictedness, inferior to the angels.

He was crowned with glory and honor. Man was a king. He had a crown and a throne. He ruled with a certain glory. He reigned with that honor divinely bestowed upon him. He had a conferred sovereignty. He was God's vicegerent, exercising delegated power and authority.

He was set over the works of God's hands in that the whole creation was under his feet. His kingdom was vast. His territory was wide. His dominion was over land, sea, and air, as we have earlier noticed in **Hebrews 2:5**. He gave names to the cattle, and to the fowl of the heavens, and to every beast of the field. Jehovah brought the creatures to the man, and the man named them, with the apparent acquiescence of his God. This was an early demonstration of his divinely-given authority and of his superiority to the brute creation.

Hebrews 3:1

(KJV)

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, **Christ** Jesus;

Hebrew Name Version	Third Millennium Bible	Modern King James Version
Jubilee Bible 2000	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
King James Version	The Webster Bible	**Darby Translation**
New King James Version	Young's Literal Translation	

(ESV)

Therefore, holy brothers, you who share in a heavenly calling, consider **omitted** Jesus, the apostle and high priest of our confession,

New English Translation	English Standard Version	New International Version
Revised Version	Good News Translation	New Living Translation
American Standard Version	God's Word Translation	New Revised Standard
Basic English Bible	Lexham English Bible	Revised Standard Version
Common English Bible	The Message Bible	Weymouth New Testament
Complete Jewish Bible	Douay-Rheims Catholic Bible	World English Bible
Wycliffe	**Nestle's Interlinear Bible (Critical Text)**	Westcott & Hort Greek NT Critical Text
Holman Christian Standard	New American Standard Version	

All of the translations in the table above omits **Christ**

Comments:

What The Bible Teaches: Author J.M. Flanigan

III God's House and God's Rest Genesis 3:1-19

1. *Christ Greater than Moses* Hebrews 3:1-6

Verse 1: To such people, endowed with such dignity, the writer now appeals for a contemplation of Jesus. The dignity conferred on them demanded a response to his call. "Consider" (katanoeo) means to consider closely, to perceive clearly, and to understand fully. He will not have them in the slightest doubt as to the greatness of Christ. He is the Apostle and high priest. Is this dual title of our Lord not reminiscent of Moses and Aaron? Is not the writer really saying, "Consider the Moses and Aaron of our confession"? The Apostle is the sent One (apostolos). As such He was sent forth to us. As high priest He has now gone back. The Apostle comes out. The high priest goes in. He has represented God to us and now He represents us to God. The ministries of Moses and Aaron are now invested in one Person. It is imperative that we should diligently and earnestly contemplate such a One. Note that "confession" (Revised Version; New Translation) is better than "profession" as in the Authorized Version. He is the One whom we confess. **Romans 10:9** The word *homologia* will appear twice more in the epistle. **Hebrews 4:14 10:23**

This confession is of "Jesus," which is in perfect accord with **Romans 10:9** just mentioned. Many manuscripts, with those considered to be the best, omit "Christ" here, retaining only the

single name “Jesus.” The usage of the single name of Jesus is a characteristic of this epistle. It is the human name of Him who was Jehovah. It is the name of Him whom the nation rejected. It is not always reverent or spiritually intelligent to use the single name “Jesus,” without “Christ” or “Lord” attached. But sometimes it is so used and where it does appear like this there is some reason for it which we do well to observe. This is the second such occurrence. (see **Hebrews 2:9**) The writer is obviously intent on showing that in the despised and rejected “Jesus” God has invested a ministry and an authority such as had not been seen before, neither in Adam, nor in Moses, nor in Aaron. Jesus is the second Man, the Apostle, and the high priest in the new order of things associated with the heavenly calling.

Hebrews 3:3

(KJV)

For **this man** was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house.

American Standard Version	**King James Version**	World English Bible
Basic English Bible	Lexham English Bible	Wycliffe
Common English Bible	New King James Version	Young's Literal Translation
Darby Translation	Douay-Rheims Catholic Bible	Revised Version
Good News Translation	Third Millennium Bible	**Green's Interlinear Bible (Textus Receptus)**
Hebrew Names Version	Tyndale	**Nestle's Interlinear Bible (Critical Text)**
Jubilee Bible 2000	The Webster Bible	Westcott & Hort Greek NT Critical Text
New English Translation		

(ESV)

For **Jesus** has been counted worthy of more glory than Moses--as much more glory as the builder of a house has more honor than the house itself.

Holman Christian Standard	New American Standard Version	New Revised Standard
English Standard Version	New Century Version	Revised Standard Version
God's Word Translation	New International Version	Weymouth New Testament
The Message Bible	New Living Translation	

All of the translations in the table above replaced **this man** with **Jesus**.

Comments:

What The Bible Teaches: Author J.M. Flanigan

Verse 3: But if Moses has been introduced here, it is not that we should be found contemplating him. We are to consider Christ, for He has been counted worthy of greater glory than Moses. Moses has been introduced to compare the faithfulness of Christ and Moses in relation to God's house, but now comparisons are over; there must be contrasts. Perhaps in the hearts of some of these Hebrew readers there was yet a yearning after Moses. Earlier Jews had boasted, "We are Moses' disciples." John **9:28** In the heart of every Jew there was an inherent natural veneration of the lawgiver. This was understandable but it could prove to be a danger and a snare to the believing Jew. They must see the superiority of Christ even over their great prophet. The writer will proceed to demonstrate this superiority. A grasp of it would keep them firm in their Christian confession and would lessen the attraction of Judaism. Christ is worthy of greater glory than Moses. He is not just worthy of more glory, as in the Authorized Version rendering, as if to say that there was glory for Moses and a little more glory for Christ. Christ is worthy of greater glory. It is not merely an advance; it is a contrasting glory; it is a greater glory. The measure of the superior glory of Christ is the measure of the honor which is afforded to the builder rather than to the house. The magnificence of a building brings honor to the architect and builder. The builder is to be praised, not the building. Proportionately so is Christ greater than Moses. Moses was himself but a divinely-ordained part of the old order of things. Christ was the builder of it.

Hebrews 4:2

(KJV)

For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, **not being mixed with faith in them that heard it.**

Darby Translation	Douay-Rheims Catholic Bible	Young's Literal Translation
Hebrew Names Version	Third Millennium Bible	**Green's Interlinear Bible (Textus Receptus)**
Jubilee Bible 2000	The Webster Bible	**Nestle's Interlinear Bible (Critical Text)**
King James Version	World English Bible	Modern King James Version
New King James Version	Whcliffe	Revised Version

(ESV)

For good news came to us just as to them, but the message they heard did not benefit them, because **they were not united by faith with those who listened.**

American Standard Version	English Standard Version	Holman Christian Standard
Basic English Bible	Lexham English Bible	New Revised Standard
Common English Bible	New American Standard Version	
Westcott & Hort Greek NT Critical Text	New English Translation	

All of the translations in the table above replaced **not being mixed with faith in them that heard it.**
with **they were not united by faith with those who listened.**

Comments:

What The Bible Teaches: Author J.M. Flanigan

Verse 2: Now we, as they, have had glad tidings presented to us. Just as that nation of bondmen heard, in Egypt, the glad message of a better land and a Canaan rest, so the gospel has borne to us the promise of a future rest when life down here is over. Through the wilderness of this world, we travel. There is nothing for us here. We have abandoned Egypt and we look for the land of promise where we shall enjoy God's rest in Christ. The true believer sings,

This world is a wilderness wide
I have nothing to seek or to choose
I've no thought in the waste to abide
I have nought to regret nor to lose
With Him shall my rest be on high
When in holiness bright I sit down
In the joy of His love ever nigh
In the peace that His presence shall crown

For those who come short the consequences are tragic. "Let us therefore fear." If, as they, we have heard glad tidings and a good word, then it behoves us to enquire why they fell short of the promised rest in Canaan. The answer is simple. *The word of the report which they heard was not mixed with faith in those who heard it.* A revised rendering of verse 2 will say, "because they were not united by faith with them that heard." This would indicate that they did not join in faith with Caleb and Joshua who believed. *Whichever rendering is preferred, the point being pressed is quite the same.* They heard, but they did not believe. The glad tidings of the better land were borne to them, but they would not receive the message in simple trust, so the word did not profit them. As in the parable of the sower (Matthew 13 Mark 4) the seed is always good, but however

good the seed may be, if there is not the proper ground to receive it there is no fruit. Hearts there may be like the hard trodden wayside. Stones and thorns there may be to prevent the good result. Only when the good seed is received into good ground in simple faith will there be the desired growth. This was not so with the generation that left Egypt. This is an ever-present danger in our day, just as in the days when this epistle was written. For though these earliest readers were undoubtedly Hebrews, yet are these principles equally applicable to Gentile believers also. *If the word is not mixed with faith there can be no profit, neither then nor now, neither for Jew nor Gentile.*

Hebrews 5:5

(KJV)
So also Christ glorified not himself to be made an high priest; but he that said unto him, **Thou** art my Son, to day have I **begotten** thee.

American Standard Version	Revised Standard Version	Modern King James Version
Darby Translation	Third Millennium Bible	**Green's Interlinear Bible (Textus Receptus)**
Jubilee Bible 2000	The Webster Bible	Nestle's Interlinear Bible (Critical Text)
King James Version	Young's Literal Translation	Westcott & Hort Greek NT Critical Text
Douay-Rheims Catholic Bible	Revised Version	

Hebrews 5:5 (ESV) So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, "**You are my Son**, today I have begotten you";

Hebrews 5:5 (NASV) So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, "**YOU ARE MY SON,** TODAY I HAVE BEGOTTEN YOU";

Hebrews 5:5 (NKJV) So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: "**You are My Son**, Today I have begotten You."

Hebrews 5:5 (NRSV) So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him, "**You are my Son**, today I have begotten you";

Hebrews 5:5 (NIV) In the same way, Christ did not take on himself the glory of becoming a high priest. But God said to him, "**You are my Son**; **today I have become your Father**."

Hebrews 5:5 (NLT) That is why Christ did not honor himself by assuming he could become High Priest. No, he was chosen by God, who said to him, "**You are my Son**. **Today I have become your Father**."

Hebrews 5:5 (NET) So also Christ did not glorify himself in becoming high priest, but the one who glorified him was God, who said to him, "***You are my Son! Today I have fathered you***."

Hebrews 5:5 (NWT) So, too, the Christ did not glorify himself by becoming a high priest, but was glorified by the One who said to him: **"You are my son; today I have become your father."**

Hebrews 5:5 (BBE) In the same way Christ did not take for himself the glory of being made a high priest, but was given it by him who said, **You are my Son, this day I have given you being:**

Hebrews 5:5 (CEB) In the same way Christ also didn't promote himself to become high priest. Instead, it was the one who said to him, **You are my Son. Today I have become your Father,**

Hebrews 5:5 (CJB) So neither did the Messiah glorify himself to become cohen gadol; rather, it was the One who said to him, "**You are my Son; today I have become your Father**."

Hebrews 5:5 (CSB) In the same way, the Messiah did not exalt Himself to become a high priest, but the One who said to Him, **You are My Son; today I have become Your Father**,

Hebrews 5:5 (GNT) In the same way, Christ did not take upon himself the honor of being a high priest. Instead, God said to him, **"You are my Son; today I have become your Father."**

Hebrews 5:5 (LEB) Thus also Christ did not glorify himself to become high priest, but the one who said to him, "**You are my Son,** today I have begotten you,"<note: A quotation from Ps 2:7>

Hebrews 5:5 (GW) So Christ did not take the glory of being a chief priest for himself. Instead, the glory was given to him by God, who said, "**You are my Son. Today I have become your Father**."

Hebrews 5:5 (HNV) So also Messiah didn't glorify himself to be made a Kohen Gadol, but he who said to him, "**You are my Son. Today I have become your father**."

Hebrews 5:5 (MSG) Neither did Christ presume to set himself up as high priest, but was set apart by the One who said to him, "**You're my Son; today I celebrate you**!"

Hebrews 5:5 (NCV) So also Christ did not choose himself to have the honor of being a high priest, but God chose him. God said to him, "**You are my Son. Today I have become your Father**."

Hebrews 5:5 (NRS) So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him, "**You are my Son, today I have begotten you**";

Hebrews 5:5 (WEB) So also Christ didn't glorify himself to be made a high priest, but he who said to him, "**You are my Son. Today I have become your father**."

Yehudim in Moshiach 5:5 (OJB) So also Rebbe, Melech HaMoshiach did not seize kavod for himself to become a Kohen Gadol, but the One having said to him, "BENI ATAH, ANI HAYOM YELIDTICHA," ("**My Son you are; Today I have become your Father**." TEHILLIM 2:7)

Hebrews 5:5 (TYN) Even so lykewise Christ glorified not him silfe to be made the hye prest: but he that sayde vnto him: **thou arte my sonne this daye begat I the glorified him**.

Hebrews 5:5 (WYC) So [and] Christ clarified not himself, that he were bishop, but he that spake to him, **Thou art my Son, to day I engendered thee [to day I gendered thee**].

Hebrews 5:5 (WNT) So Christ also did not claim for Himself the honour of being made High Priest, but was appointed to it by Him who said to Him, "**My Son art Thou: I have to-day become Thy Father**;"

Basic English Bible	New American Standard Version	World English Bible
Common English Bible	God's Word Translation	New Living Translation
Complete Jewish Bible	Hebrew Names Version	Orthodox Jewish Bible
Holman Christian Standard	The Message Bible	Tyndale
Good News Translation	New Century Version	*Wycliffe*
English Standard Version	New International Version	Weymouth New Testament
Lexham English Bible	New King James Version	New World Translation
New English Translation	New Revised Standard	

Modern translations that give "You are my Son; today I have become your Father" Psalms 2:7 Hebrews 1:5 should be rejected as heresy, and not worthy of use in detailed Bible study.

Comments:

THE PERSON OF CHRIST, The Eternal Sonship of Christ, Norman Crawford (page 42)

There is not a statement in the Bible to support the thought that at any time the Lord Jesus became the Son of God. The "This day have I begotten Thee" statements of Psalm 2:7, Acts

13:33, Hebrews 1:5 and Hebrews 5:5 are linked to His official Glories and require His resurrection. Neither is there any place that suggests there was a time when God became the Father. God is unchanging and unchangeable in His essential Being, Nature and Character (Malachi 3:6). We are amazed to think anyone could suggest that the Father, Who has been lead forth into full revelation by the Son, was unknown to the Son as the Father before Bethlehem.

This is from Matthew 16:16 last paragraph.

What The Bible Teaches: Author J. Heading

- **The title "Son" implies relationship with the Father**. It is heresy to suggest that this title is only relative, referring to the incarnation and not to His eternal position in Deity. "Having … one son"

Mark 12:6 implies sonship before He came forth; the worlds were made by His Son;

Hebrews 1:2 the Son was addressed in Old Testament times before His incarnation,

Hebrews 1:8 the Son had glory with the Father "before the world was".

John 17:5 The word "begotten" does not imply generation when used to describe the relationship Son-Father;

Psalms 2:7 John 1:14 John 1:18 John 3:16 the old theologians of the fourth century employed the term "eternal generation" to avoid the concept of generation.

- **Modern translations that give "You are my Son; today I have become your Father" Psalms 2:7 Hebrews 1:5 should be rejected as heresy, and not worthy of use in detailed Bible study.**

- **Ordinary human words with ordinary physical meanings are pressed into use to describe Deity and other spiritual concepts, but their literal physical meanings must not be imported into these spiritual realms.**

- **Thus "begotten" relates to a state**, not to an action; it refers to eternal existence and relationship, and not to derivation as in human relationships in a created physical world governed by physical, chemical and biological laws.

W. Fisher Hunter
Apostolic authority in Hebrews 1:5, 5:5 and Acts 13:33, ascribe this scripture to Christ in proof of His deity, His incorruptible body, His resurrection and heavenly exaltation. Evidently the translators of the Old Testament section of the New Version do not believe in Apostolic authority in the same sense that a Believer in the verbal and plenary inspiration of the scriptures does. This vital defect is seen in the way they have translated Psalm 2:7. For, by changing the words "thou" and "thee" and not capitalizing the term "Son," they have plainly made known that they do not believe that this Scripture applies to the Messiah and that it is a salutation by God of Christ's sonship deity and a prediction of His kingly, judicial and Messianic glory. Whom shall we believe? The inspired Apostles who teach that Psalm 2:7 speaks of Christ, God's Son, or the translators of the Revised Standard Version who virtually imply the apostles did wrong when they used this scripture as applying to Christ.

This is from Psalms 2:7-9:
What The Bible Teaches: Author J.M. Flanigan
The Voice of the Messiah

The third section introduces the voice of that King, the Lord's Anointed.

- **"I will declare the decree," he says. He will allow men to hear the holy converse between Jehovah and Messiah, between Father and Son.**
- **"Thou art my Son," is the confirmation of an eternal relationship. There is no beginning to this unique Sonship.**
- **The expression is quoted three times in the NT, (Hebrews 1:5 5:5 Acts 13:33) and it has been suggested that there is a golden thread running from Psalm 2 through all these citations.**

That golden thread is the **humanity of Christ**.

1) The **anointed King** of Psalm 2 must be a Man.
2) The **Messiah** of Hebrews 1 is also Man.
3) So is **the Priest** of Hebrews 5
4) **The Saviour** of Acts 13.

He who is the Son eternally has been begotten into manhood to be recognized in humanity for what he has ever been in deity, the Son of God. (**Luke 1:35**)
In **Acts 13:33** Paul states that Jesus was raised up among them. This is a reference to his manhood. So heaven's King and Kingdom are assured. As for the Son, the throne is his. The nations are his inheritance. Not only Israel and Canaan, but the nations and the uttermost parts of the earth are his by divine decree. The hand that held the mocking reed and then was pierced by men at Calvary will hold the scepter, a rod of iron to break the oppressors, and rule the Kingdom for God with equity. This is the divine decree, now made known by the Son.

What The Bible Teaches: Author J.M. Flanigan
Verse 5: Now all this is but leading us to consider the divine approval of the Christ in His high priestly ministry. "So" or "Thus" has it been with Him who has been introduced as our great high priest. He is not without heavenly authority in His ministry. In entering such ministry, he has not sought glory for Himself. There is no presumption with Him. There is no intrusion into a forbidden sphere or into functions which belong to another. But if He has not glorified Himself, there is glory nevertheless. He has been glorified in it. He wears the glory of a high priesthood, in the functioning of which there will be displayed something of His own personal glory. God has invested Him with this priestly honor. He has the acknowledgement and approval of heaven, as Aaron had, and as we contemplate the perfection and grace of a priesthood which is after the pattern of Aaron, we are soon to learn that this is a priesthood superior to Aaron's order, and a priest greater than Aaron.

Who then has glorified the Christ in His appointment to this honor? None other than He who said, "Thou art my Son, today have I begotten thee." What then has this reference to sonship to do with priesthood? Just this, that our Lord's priesthood is as surely and as certainly acknowledged by Jehovah as is His sonship. He who said "Thou art my Son," is the same who says "Thou art a priest." The divine recognition of our Lord's priesthood is as definite and as authoritative as the divine recognition of His sonship. The one is as great as the other. The God

who acknowledges Messiah as His Son in Psalm 2, and proclaims Him so, is the same God who acknowledges Him as high priest in Psalm 110, and likewise proclaims Him so.

Our Lord's rights then, to such priesthood, are undisputed and undoubted. They are unchallengeable, except it be on this ground, that He was not of the tribe of Levi, but of the tribe of Judah. This objection the writer will deal with briefly and incidentally in the next verse, and will expound in more detail in chapter 7.

There is however, a tender and interesting connection between **"Thou art my Son," and "Thou art a priest.**" We have seen, in **Hebrews 1:5**, in consideration of the quotation from **Psalms 2:7**, that this declaration of our Lord's sonship is always linked with His incarnation. He who is the Son from eternity has come into humanity, into manhood, and as He makes His advent into that humanity Jehovah says, "Thou art my Son."

- He is not being made Son.
- He is not becoming Son.
- He is not being constituted Son by coming into flesh and blood.
- This is not the beginning of His sonship.

He has ever, eternally, been the Son. But He had now been begotten, uniquely and miraculously, into a holy manhood which is so essentially linked with His gracious ability to be our great high priest. And in that manhood He is acknowledged as the Son. Son of Mary He might indeed be, and He is, but He is saluted as Son of God in that day of incarnation. The Son of God has become Man and that blessed Man is suited completely to be a high priest for us. **This is very precious, that He who said, "Thou art my Son," is the same who says, "Thou art a priest."**

Hebrews 6:6

(KJV)

If they shall fall away, to renew them again unto repentance; seeing they **crucify to themselves the Son of God afresh, and put him to an open shame.**

King James Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	World English Bible
New King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
Modern King James Version	Revised Version	Westcott & Hort Greek NT Critical Text
Darby Translation	American Standard Version	New American Standard Version
New Living Translation		

(ESV)

and then have fallen away, to restore them again to repentance, since they **are crucifying once again the Son of God to their own harm and holding him up to contempt.**

Basic English Bible	Holman Christian Standard	New Revised Standard
Common English Bible	God's Word Translation	Revised Standard Version
English Standard Version	Lexham English Bible	Weymouth New Testament
Complete Jewish Bible	New Century Version	**Nestle's Interlinear Bible (Critical Text)**
The Message Bible	New International Version	New English Translation
Orthodox Jewish Bible	Douay-Rheims Catholic Bible	
Good News Translation		

All of the translations in the table above replaced **crucify to themselves the Son of God afresh, and put him to an open shame** with **are crucifying once again the Son of God to their own harm and holding him up to contempt.**

Comments:

What The Bible Teaches: Author J.M. Flanigan

Verses 4-8: With this verse we now enter upon a passage of Scripture which has occasioned much difficulty, if not distress, for many believers. It has become a stronghold of those who deny the eternal security of the believer, or, as it is sometimes called, the perseverance of the saints. A misapprehension of the passage implies that the people here described are true saints, genuine believers, who fall away and are irretrievably lost. Now it is an essential principle in the interpretation of Holy Scripture that we cannot ever interpret a passage in a way which brings it into variance with any other part of Scripture. The doctrine of the believer's eternal security is well-proven. It is indisputable, irrefutable, unquestionable. However therefore we are to interpret these verses, our interpretation must not conflict with the truth of the perseverance of the saints, so clearly taught in other parts of the Word. Whatever understanding we finally arrive at must concur with this established truth, that the believer in Christ is saved and safe, eternally and forever. We must not be afraid of the passage, nor dare we avoid it because of difficulties. When once it is rightly understood and its meaning properly grasped, we shall find it in complete agreement with all other parts of Holy Scripture and we shall be well rewarded for a careful enquiry into it.

There are four considerations in the Hebrews **6:4-8**. There is:

1. A Description
2. A Possibility
3. An Impossibility
4. An Illustration

We shall consider them in this order, looking firstly at the description of the people concerned, and enquiring as to who and what they are. But notice first the connecting particle “for” which is recurring so often in the argument of the epistle. Whatever the writer has in view to say, it is essentially connected with what has gone before. What has gone before is an appeal for us to “go on.” The connecting “for” will now introduce the perils of going back. If we do not “go on,” we really must consider the terrible implications for those who “go back.”

1) A description

The description that now follows is fivefold. It is a description of a highly-privileged people who had been brought under the power and influence of the gospel and of the presence of the Holy Spirit. Possession of spiritual life is not supposed at all. It is a state of privilege and of advantage. There is revelation and corresponding responsibility, but there is no life. A careful and particular study of each facet of the description will confirm this. A correct understanding of the description is necessary to a correct understanding of the writer’s argument.

The phrase “once enlightened” need not cause difficulty in any mind. It was apparently common with those who are called “the Fathers” to refer to baptism as illumination, and those who were baptized were called the illuminated. There is no reason, however, to introduce baptism here. The word “enlightened” *(photizo)* needs little comment. It is found again in Hebrews **10:32**. It means “to give light”; “to bring light”; “to shine”; “to illumine”; “to enlighten.” It will be observed that this does not necessarily mean salvation. Many dwell in darkness. Others have been enlightened. Many live-in ignorance of the glad tidings while others are privileged to hear. But the enlightenment which comes with the hearing of the gospel is not Always accompanied by the response to the light that brings salvation. To be enlightened is a great blessing indeed, but it is not to be equated with salvation.

“The heavenly gift” is the gospel. Well might it be described as “heavenly.” It is “the gift of God” of John **4:10** and Romans **5:15**. The word is dorea, meaning a free gift. “The stress,” says W. E. Vine, “is on its gratuitous character.” Now these people had “tasted” of the heavenly gift. Does this not imply that they were true believers? Not so. The comment of Dr Owen is hard to improve upon in this connection. He says, “Tasting does not include eating, much less digesting and turning into nourishment what is so tasted; for its nature being only thereby discerned, it may be refused, yea, though we like its relish and savour, on some other consideration. The persons here described, then, are persons who have to a certain degree understood and relished the revelation of mercy: like the stony-ground hearers, they have received the word with a transient joy.” These people have observed the blessing that comes with conversion. They have so companied with the saints and are so conversant with the joys of salvation as evidenced all around them, that they have virtually tasted of this heavenly gift but have not received it for themselves. Tasting of the heavenly gift does in no way mean that they are saved.

The word “partakers” *(metochos)* is interestingly translated “partners” in Luke ***5:7***. This rendering may give the sense here. Here are persons who have been brought under the power and influence of the Holy Spirit. In a solemn “partnership” they have gone along with that divine Person in His gracious dealings with them. Is it not He who has enlightened them? Have they not been brought by His ministry under some personal conviction of sin and need? And in His ministrations to them, has He not brought them to a certain knowledge of the truth? Hebrews

10:26 Do they not know, because of His divine enlightenment granted to them, that Jesus is indeed Lord and Christ and Saviour? Have not the pages of their Old Testament now become illuminated as He has convinced them that all these Messianic predictions have been fulfilled in Jesus? All this, indeed, they have learned as they have moved along experimentally in a path of "partnership" with the Spirit of God striving with them. But this is not salvation. How is this all repeated so often in our own day, causing us to sing solemnly,

Oh sinner the Spirit is striving with thee;
What if He should strive never more,
But leave thee alone in thy darkness to dwell,
In sight of the heavenly shore?

The next part of the description, "tasted the good word of God," is also possible apart from salvation. The "good word of God" is perhaps a more embracive term than "the gospel." If it were only the gospel, the glad tidings, then perhaps that would make "the heavenly gift" and "the good word of God" almost synonymous terms, which is hardly likely in the one short section. "The good word of God" then, would be a wider expression, including all the promises and predictions of Holy Scripture from the beginning. How many Messianic promises there were with which these Jews were familiar. How many predictions and prophecies and warnings and entreaties they had in the writings of those inspired prophets of theirs of earlier generations. These Hebrews had been privileged to "taste" of all this. It was the good word of God and they had not only been taught it as Hebrews, in a Hebrew environment, but they had heard from christian teachers the correct and proper exposition of it in relation to Jesus the Messiah. That Jewish couple with whom Jesus had walked to Emmaus were a perfect illustration of all that had happened to them. They had been shown that Christ was in all the Scriptures. They had learned that both Moses and the Psalms and all the Prophets spake of Messiah, and they now knew that that Messiah was Jesus. There could be no doubting of whom the prophets spoke. Whether in His suffering and rejection or in His glory and vindication, He was the grand theme of their Old Testament writings. This was "the good word of God." They had tasted of it. They had seen that God had been faithful to all His promises and had fulfilled them in the coming of the Saviour. This they knew, but such knowledge is not salvation. Such knowledge is good, but in itself it falls short of true conversion.

Moreover they had tasted "the powers of the world to come." They had experienced works of power *(dunamis)* that belonged to an age *(aion,* Authorized Version "world") to come when Messiah would return and reign. After all, the King had visited Israel. He had been, in person, with the nation. And while He was here, he had told them that the kingdom of God was among them. Luke **17:20,21 Matthew 12:28** Where the word of a king is, there is power, and that power had been demonstrated to the nation both by the King in person and by His apostles in those early Pentecostal days. How vividly had Isaiah described that age to come. "Behold, your God will come … He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isaiah **35:4-6** And how exactly had all this been fulfilled when the King was here. The King's message to His imprisoned ambassador was this, "Tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." Luke **7:22** The works of power which would be characteristic of a future age when the King would come to reign had been seen when the King was here in the days of His flesh. They had been graciously continued to the nation in the ministry of the apostles. These miracles were a partial anticipation of the complete and glorious deliverance which would be accomplished when the King would come in power and subdue every enemy. The Hebrews had tasted of the powers of the age to

come. But all this was possible without life or salvation. Indeed some had so shared in this mighty privilege that they would one day say to Him, “Lord, Lord, have we not prophesied in thy name? and in thy name have cast out demons? and in thy name done many wonderful works?” (This word “works” is the same *dunamis* as here in Hebrews **6:5**, “works of power.”) But these who so cry were never saved. The Lord will say to them, “I never knew you; depart from me.” Matthew **7:22,23**

And so we see that this description does not imply or indicate a saved people. These are privileged people. Beyond measure they have been privileged above many. But they have no life. They had had proofs and evidences; incontrovertible proofs, that the Messiah had come, and that Jesus was that Messiah. They had been enlightened, and by the gracious ministry and power of the Spirit they had tasted of the gospel, and of the good word of God, and of the powers of a coming age. But they were not possessors of the life everlasting.

It is a principle that privilege brings responsibility and that advantage is accompanied by greater accountability. It is likewise a principle that to be “very near” may yet result in being “far away.”

> Do we not solemnly sing to the privileged sinner,
> *Yes, “not very far” from salvation by grace,*
> *But beware, Oh sinner, beware!*
> *For “not very far” is a perilous place,*
> *Thou art lost if thou linger there.*

2) A possibility

A possibility is now introduced. It is a sad and serious possibility that persons who have been so described in the foregoing verses may fall away from the heights of privilege to which they have been brought. How near to Canaan were the children of Israel when they arrived at Kadesh Barnea, but “so near” was to be “so far.” They never entered. They saw the evidences of a good land. They had the sure word of God that the land was for them. They had His promises. They had divine assurances. But they perished in the wilderness. Is it not so with the people described in these verses? They are spiritually at Kadesh Barnea. They are on the very borders of a blessed experience of salvation. But the awful possibility is that they will never enter the good land. It is possible to fall away from such a position of privilege and advantage, never to be saved. How solemnly does John Bunyan put it when he writes, “Then I saw that there was a way to hell, even from the gates of heaven.” How many have been brought to these privileged border-lands of enlightenment and knowledge, only to deliberately reject all that in grace has been offered to them. How many, like Esau, have lost all for a morsel of meat? Hebrews **12:16** How many like Judas have sold all for a few paltry pieces of silver?

3) An impossibility

An impossibility is now associated with this possibility of falling away. It is the impossibility of renewing that person again to repentance. Now we must not be tempted to minimize this word “impossible.” It is not just “difficult,” or “very difficult,” or “improbable.” It is “impossible.” It is the word found again in this chapter in verse 18 where it is stated that it is “impossible” for God to lie. Just as certain as is the impossibility of God lying, so certain is the impossibility of renewing these to repentance who have fallen away. Here is seen the inconsistency of interpretation and practice on the part of those who teach from these verses that a true believer may fall away. Such persons tell constantly of those who were “saved,” and fell away, and were “saved” again. And sometimes again, and again! None of this is the teaching of Hebrews **6:4-6**. These are people brought to the verge of salvation, mingling with the saved in a sphere of illumination and blessing and power. As J. N. Darby puts it, “The light of God was shining, the good word of

grace was being preached, the heavenly gift was being tasted; and the sensible power of the Holy Ghost made itself known." Such were the heights of privilege to which these persons had been brought, until many of them indeed would have professed to believe all that they had heard, acknowledging the truth as truth.

But who are these who "fall away," and for whom repentance is impossible? These are undoubtedly those who, for one reason or another, reject the revelation which has been given them. They have been convinced intellectually and academically of the truth of what they have heard. Mentally they have given assent to it, and may even have been reckoned among the Christians, because moving in that sphere. But they have deliberately, willfully, intelligently refused and rejected, and they will return to Judaism. They are verily guilty of the sin of their fathers. They crucify the Son of God. Only they do it in the full and conscious knowledge of what they are doing. With open eyes and hardened heart they repeat for themselves the sin of Golgotha. They acquiesce in an intelligent and awful acquiescence with the rejection and crucifixion of Jesus. They side with Judaism and they share in the guilt of those who put our Lord to shame. They are repeating for themselves the sin of the nation. It is, in the words of W. E. Vine, "a damning sin."

What can be done for such people? Nothing! It is impossible to bring them to repentance. The terrible fact is that they have rejected every means of salvation. They have rejected all the proofs that have been shown them. They have rejected the word of God, the people of God, the Spirit of God, and Christ Himself. They have refused everything in an apostate return to Judaism. By what means therefore can we now renew them to 'repentance' There are no such means now. There is nothing left. They have refused all. It is impossible to renew them again to repentance. It is like attempting to lay another foundation.

Many therefore will be brought, by the power and grace of God, to this sphere of privilege. Many of these will respond to God's gracious dealings with them and will go on to bring Him pleasure and glory in an acknowledgement of Christ's Messiahship and Lordship. Some, however, will fall away from this high ground of enlightenment, never to be restored to it again.

4) An illustration

An illustration from nature now describes the blessing of the saved and the doom of the apostate. Two plots of land are envisaged. Alike these two pieces of ground share the sun and the rain. It is the same sun that shines on both. It is the same rain that waters both. The first piece of ground responds suitably to the refreshing rain and to the attention bestowed upon it by those who till and tend it. It brings forth fruit. It yields useful herbs for the dressers. It partakes of blessing from God in the sense that it is producing that for which it was intended and God blesses it with prosperity accordingly. To the Jew, rain was ever an emblem of divine blessing, of heavenly influence in the life of the nation. (Isaiah **44:3 55:10**) This ground of the parable had drunk of the rain which came oft upon it. The blessings and privileges and teachings which have been enumerated in Hebrews **6:4,5** had been bestowed upon them like refreshing showers. God had been good to them. He had rained much blessing and had lavished much care upon them. Many from the nation had responded. There had been fruit for God with heaven's pleasure and approval.

But not all had responded. Some there were like the other plot of ground. In spite of all the care and attention, and the sun and the rain, the only sad result was the bringing forth of thorns and briars. Now the persons so envisaged here are not living in ignorance, as we have seen. They have been "drinking in" the message of the new dispensation. They have been the recipients of glad tidings which offered to them the possibility of spiritual fruitfulness. They have a great

measure of understanding. But though so much care has been lavished upon them they will produce nothing for God. How sadly reminiscent is all this of Isaiah “Song of the Vineyard.” Isaiah **5:1-7** Having done so much for His vineyard, Jehovah asks, “What more could have been done to my vineyard, that I have not done in it?” But the pleasant fruits for which He looked were not forthcoming from His vineyard. So it was with these who had rejected Messiah. Jehovah would reject them. They were apostate. They were reprobate. Instead of spiritual fruitfulness they had produced only thorns and thistles. How near to the curse they are may be seen in the first reference to thorns and thistles in Genesis **3:17,18**, to which there must be an intended allusion here. The end was to be burned. It is so eloquently descriptive of the utter worthlessness of a life in which there is nothing for God. Whether the burning here is of the thorns and thistles, or, as some will have it, of the land itself, to keep down its worthless produce, is immaterial. The lesson is that if there is no response to divine dealings, if there is nothing for God in the life, then the end is fearful. Our God is a consuming fire. Hebrews **12:29** The burning up of useless ground is, however, a scriptural symbol of divine judgment as in **Nahum 1:10** and Malachi **4:1**.

How aptly is all of this illustrated for us in the tender story of those two girls from Moab, Ruth and Orpah. Were they not, alike, brought under the influence of the life of Naomi? Did they not, together, listen to her tales about Israel, both of the land and the nation? Did not Naomi instruct each of them and both of them concerning Jehovah? Had they not, both of them, seen and heard how El Shaddai
dealt with His people? And did they not together hear the glad tidings that God had visited His people and was giving them bread? So, together, with Naomi, they set out along the path and travelled the Bethlehem road in company. Then came the moment of decision. They arrived together at the place of choice. They both wept. They both kissed Naomi. They both wept again. Oh how much they seemed to have in common, until through their tears they made conflicting decisions. How touching are those sad sad words of Naomi to Ruth, “Behold, thy sister-in-law is gone back.” “Gone back”! From that place of opportunity and privilege and potential blessing Orpah went back into oblivion. Her name is never mentioned again. “Gone back”! To what? To where? To the darkness of Moab. To its idols and its idolaters. Poor poor Orpah. So near, yet so far. Lost! while Ruth goes on to a glorious association with the Messiah.

It cannot be disputed that these solemn verses have a direct and immediate bearing on the Jews of that generation. Nevertheless there must be, in the great mass of profession in Christendom today, so many in exactly the same position as these Hebrews. They are enlightened, instructed, blessed, and privileged beyond measure, but, in the appropriate circumstances it might well be proven that there is really no possession of life, and for many there would be a giving up of all that they have learned and a returning in apostasy to the bosom of that infidel world which has rejected Christ. How it behoves those who are truly the Lord’s to ask, “What fruit am I producing for Him?” As Jesus said, “Herein is my Father glorified, that ye bear much fruit.” That this is both God’s desire and the desire of the writer concerning his Hebrew friends, he now proceeds to develop.

Hebrews 7:21

(KJV)
(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever **after the order of Melchisedec:)**

Darby Translation	Third Millennium Bible	Young's Literal Translation
Hebrew Names Version	Tyndale	Modern King James Version
Jubilee Bible 2000	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
King James Version	World English Bible	
New King James Version	Wycliffe	

(ESV)
but this one was made a priest with an oath by the one who said to him: "The Lord has sworn and will not change his mind, 'You are a priest forever.'" **omitted**

Revised Version	Douay-Rheims Catholic Bible	New International Version
American Standard Version	English Standard Version	New Living Translation
Basic English Bible	Good News Translation	New Revised Standard
Common English Bible	God's Word Translation	Revised Standard Version
Complete Jewish Bible	Lexham English Bible	Weymouth New Testament
Holman Christian Standard	The Message Bible	Westcott & Hort Greek NT Critical Text
Nestle's Interlinear Bible (Critical Text)	New American Standard Version	New English Translation

All of the translations in the table above omits **after the order of Melchisedec:)**

Comments:

What The Bible Teaches: Author J.M. Flanigan

Verse 21: If we are to try to measure the extent to which the new is superior to the old we must measure by this rule, that one is established without an oath, but the other with an oath, according to Psalm 110. This distance between "without an oath" and "with an oath" is the measure of the supremacy of the priesthood of Christ over the priesthood of Levi and Aaron.

So are we directed back yet once more to Psalm 110, "Jehovah hath sworn and will not repent." We have before remarked upon the significance of Jehovah's oath, when commenting on His blessing of Abraham. **Hebrews 6:13-17** The word of the God who cannot lie is sufficient. But when that word is accompanied by the swearing of an oath, then, as we have seen, there is a double assurance. By these two immutable things, His word and His oath, we have been assured of our hope in chapter 6. By these same two immutable things is Jesus declared to be a priest for ever after the order of Melchisedec. Jehovah has declared it, and has sworn to it, and will not repent of it. There is a new, abiding, permanent order of priesthood in Him who is after the order of the priest of Salem.

Hebrews 8:9

(KJV)
Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and **I regarded them not**, saith the Lord.

American Standard Version	Douay-Rheims Catholic Bible	World English Bible
Darby Translation	Third Millennium Bible	Revised Version
Jubilee Bible 2000	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
King James Version	The Webster Bible	**Nestle's Interlinear Bible (Critical Text)**
Modern King James Version	New King James Version	Westcott & Hort Greek NT Critical Text
New English Translation		

(ESV)
not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt. For they did not continue in my covenant, and **so I showed no concern** for them, declares the Lord.

English Standard Version	New American Standard Version	

All of the translations in the table above replaced **I regarded them not** with **so I showed no concern**.

Comments:

What The Bible Teaches: Author J.M. Flanigan
Verse 9: *Jehovah now recalls again the bringing in of the first covenant. It is remembered in order to see afresh the superiority of the second, the new.* There is something of a sad and tender rebuke in the remembrance of the circumstances in which the first covenant had been introduced. The people had been a nation of slaves. Egypt had become to them a house of bondage. By compulsion they had served Pharaoh. In humiliation they had made bricks for Pharaoh and had groaned under the whips of the taskmasters. They were a helpless subjugated people until Jehovah heard their cry and decreed to emancipate them. He gave them a deliverer in Moses. He gave them His faithful word, and by the blood of the lamb and the power of His arm He redeemed them. He destroyed their enemies. He brought them safely over the Red Sea and set them singing on course for Caanan. *But how tenderly is all that described in this verse, "I took them by the hand to lead them out of the land of Egypt." The word "lead" is a shepherd word. It is the word of the Good Shepherd Himself in John **10:3** where He calls His own sheep by name and "leads" them out.* It is the word used by Paul in speaking of the exodus in Acts **13:17**: "The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it." It is the word too, used of our Lord in Luke **24:50**, "He led them out as far as to Bethany." They were His little flock. He led them. There is a quiet calm dignity and tenderness with the word.

So had Jehovah led Israel out of Egypt, taking them by the hand and bringing them, a redeemed people, to Sinai. What gratitude ought to have filled their hearts. How powerfully they ought to have been motivated by desire to be His people exclusively, to render due worship to Him alone, and to bring Him pleasure who had redeemed them. And, indeed, so it seemed at the mountain: "All that the Lord hath said will we do, and be obedient." Thus they entered into covenant relationship with Him who had shepherded them safely out of bondage. But the pledged obedience was not forthcoming. They were not true to their vows.

"They continued not," was the indictment, "and I regarded them not," was the judgment. The pronouns are emphatic. "They" did not … and "I" did not. They did not continue. They did not stay in the terms and conditions of the covenant. They did not abide in a fulfilment of their profession of obedience. They had broken their vows made at the mount. The result was sad, "I did not regard them." Literally, "I disregarded them." The same word is translated "neglect" in Hebrews **2:3**. Jehovah did not care for them. They had spurned His care. They had rejected His advances of love and affection towards them, and, so spurned, He says, "I disregarded them." Jehovah had literally said, "I will, if you will." The people had answered, "We will." But they were not true to their promise and the covenant failed. How willing He had been; how unwilling they. The sadness and tragedy of it all was re-echoed centuries later by One who wept over their capital city and cried, "How often would I … but ye would not." Luke **13:34**

The thrust and purpose of this verse is to state again that the new covenant will not be like the old. It will not fail as did the first covenant. And again, we hear the sure word, "saith the Lord."

Hebrews 10:30

(KJV)
For we know him that hath said, Vengeance belongeth unto me, I will recompense**, saith the Lord.** And again, The Lord shall judge his people.

Darby Translation	New King James Version	World English Bible
Hebrew Names Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**

(ESV)
For we know him who said, "Vengeance is mine; I will repay." **omitted** And again, "The Lord will judge his people."

Revised Version	Douay-Rheims Catholic Bible	New International Version
American Standard Version	English Standard Version	New Living Translation
Basic English Bible	Good News Translation	New Revised Standard
Common English Bible	God's Word Translation	Revised Standard Version
Complete Jewish Bible	Lexham English Bible	Weymouth New Testament
Holman Christian Standard	The Message Bible	Whcliffe
New American Standard Version	**Nestle's Interlinear Bible (Critical Text)**	Westcott & Hort Greek NT Critical Text
New English Translation		

All of the translations in the table above omits**, saith the Lord.**

Comments:

What The Bible Teaches: Author J.M. Flanigan

Verse 30: Jehovah's character does not change with the dispensations. His ways in His dealings with men may vary dispensationally but His character remains the same. For this reason, the writer to the Hebrews is able to quote their Old Testament writings freely. They knew Him who had spoken through the prophets, and they knew that He had said, "Vengeance is mine, I will repay." **Deuteronomy 32:35** As Hebrews they would be familiar with the Song of Moses. **Deuteronomy 31:19,22,30** It was a song of great principles, of truth, justice, righteousness, sovereignty and divine rights. Several times in that song Jehovah had asserted His rights to judge: "To me belongeth vengeance"; **Deuteronomy 32:35** "the Lord shall judge his people"; **Deuteronomy 32:36** "I will render vengeance to mine enemies: and will reward them that hate me"; **Deuteronomy 32:41** "he will avenge the blood of his servants"; **Deuteronomy 32:43** "and will render vengeance to his adversaries." **Deuteronomy 32:43** Paul quotes the Song of Moses in **Romans 12:19**. Jehovah has sovereign rights. His desire is to heal and to make alive, to be merciful and to bless, but when His proffered grace is spurned He retains the right to whet His glittering sword and take hold on judgment. **Deuteronomy 32:41** These Hebrews must acknowledge this truth they had known so long. Apostates were adversaries and Jehovah would inevitably rise against His adversaries in righteous vengeance.

Hebrews 10:34

(KJV)

For ye had compassion **of me** in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have **in heaven** a better and an enduring substance.

King James Version	Tyndale	Modern King James Version
Third Millennium Bible	**Green's Interlinear Bible (Textus Receptus)**	**Darby Translation**
New King James Version	The Webster Bible	

(ESV)

For you had compassion **on those** in prison, and you joyfully accepted the plundering of your property, since you knew that you yourselves had a ***omitted*** better possession and an abiding one.

American Standard Version	Revised Standard Version	Revised Version
English Standard Version	New English Translation	Westcott & Hort Greek NT Critical Text
Nestle's Interlinear Bible (Critical Text)	Good News Translation	
New American Standard Version	God's Word Translation	

All of the translations in the table above they omitted – ***in heaven***

Comments:

What The Bible Teaches: Author J.M. Flanigan

Verse 34: If the text of the Authorized Version is acceptable here, then, in this their companionship with other sufferers, the writer had been personally involved. It was not just hearsay to him that they had become partakers in the afflictions of others. He had known experientially their compassion while he had been in bonds. They had shown him kind attention when he had been in prison, and had been unafraid of the consequences. *Some manuscripts will not favor this personal "**of me**," as in the Authorized Version text, but will prefer the more general **"ye had compassion on them that were in bonds**." Whichever is the true rendering, the tribute which the writer pays to his readers is just the same: they had voluntarily chosen to suffer with others. This is the meaning of the word "**compassion**" (sumpatheo, to suffer with another). It is the origin of the English "**sympathy**," and, as has already been observed, **it is the spirit of Christ.** The word is used in Hebrews **4:15** to describe His high priestly feelings towards us. He is "touched" with the feeling of our infirmities.*

Prisoners of those days were very much dependent upon the sympathy of friends. A prisoner of no personal means might easily starve in prison. Those who were imprisoned for Christ's sake relied upon the visitation of christian friends, who, at great risk to their persons and to their reputations, braved the scorn of the world and the synagogue and ministered to alleviate the sufferings of their brethren in bonds. This brings not only the commendation of the inspired writer, but also the high commendation of Christ Himself who says of some, "I was in prison and ye came unto me." Matthew **25:36**

Now these Hebrew believers had not only suffered affliction, and fellowshipped with others who were also in affliction, but they had suffered materially in the loss of goods and properties. Persecution of Jewish communities in those days was often accompanied by wholesale looting of the properties of the persecuted. Indeed New Translation here uses the very word "plunder": "ye accepted with joy the plunder of your goods."

How literally did these believers respond to our Lord's exhortation of Luke ***6:22,23****. "Rejoice," He said, "when men shall hate you … and shall reproach you … Rejoice ye in that day, and leap for joy: for, behold,* ***your reward is great in heaven****."* How firm a hold did these Hebrews have on heavenly things in those early days, enabling them to hold loosely to the things of earth. How great their appreciation of things spiritual that they could part so cheerfully with things material, for Christ's sake. Is it to be wondered at that the writer should say, "call to remembrance the former days"? Those were days of great love to Christ and of utter devotion to His cause. The memory of that early fidelity and loyalty must now encourage them to abide faithful still.

Hebrews 11:11

(KJV)
Through faith also Sara herself received strength to conceive seed, **and was delivered of a child** when she was past age, because she judged him faithful who had promised.

Darby Translation	New King James Version	World English Bible
Hebrew Names Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**

(ESV)
By faith Sarah herself received power to conceive, **omitted** even when she was past the age, since she considered him faithful who had promised.

Revised Version	Douay-Rheims Catholic Bible	New International Version
American Standard Version	English Standard Version	New Living Translation
Basic English Bible	Good News Translation	New Revised Standard
Common English Bible	God's Word Translation	Revised Standard Version
Complete Jewish Bible	Lexham English Bible	Weymouth New Testament
Holman Christian Standard	The Message Bible	Whcliffe
New American Standard Version	**Nestle's Interlinear Bible (Critical Text)**	Westcott & Hort Greek NT Critical Text
New English Translation		

All of the translations in the table above omits **and was delivered of a child**

Comments:

What The Bible Teaches: Author J.M. Flanigan

Verse 11: It is an instance of the great kindness of God that here the lapses and failings of the men and women of faith are overlooked completely. Mention is made only of the obedience and patience which generally characterized them as the faithful. They may, at times, have been beset by fear, and at times there was friction, and yet again there were doubtings and misgivings. But these shortcomings are here ignored. This is evident with most of them, if not all, but it may be especially noted in the case of Sarai (who at this time became "Sarah"). See **Genesis 18:1-15 17:15-17**.

In the tent Sarah overheard the word of the heavenly messengers. It was a repetition of the promise already given to Abraham that Sarah was to bear him a son. Sarah laughed incredulously. The messenger charged her with laughing and this she denied. She was guilty both of unbelief and of falsehood. "I did not laugh," she protested. "Nay, but thou didst laugh," replied the messenger. The question is asked of her, "Is anything too hard for Jehovah?" All this is graciously forgotten in the record of Hebrews 11. Sarah was brought to faith in the faithfulness of Jehovah: "She counted him faithful who had promised." By faith she received strength to bear the promised son at the appointed time. She trusted Him who possessed the right and the power to give them seed, though both she and her husband were advanced beyond the seasonable age for childbearing. It is an encouragement to us to believe God when natural circumstances seem to militate against us.

James 1:14

(KJV)
But every man is tempted, when he is drawn away of his own **lust**, and enticed.

American Standard Version	New American Standard Version	Wycliffe
Darby Translation	Douay Rheims Catholic Bible	Modern King James Version
Hebrew Names Version	Third Millennium Bible	Revised Version
Jubilee Bible 2000	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
King James Version	The Webster Bible	**Nestle's Interlinear Bible (Critical Text)**
The Message Bible	World English Bible	

(ESV)
But each person is tempted when he is lured and enticed by his own **desire**.

Bible in Basic English	God's Word Translation	New Revised Standard
Common English Bible	Lexham English Bible	Revised Standard Version
Complete Jewish Bible	New Century Version	Weymouth New Testament
Holman Christian Standard Bible	New International Version	Young's Literal Translation
English Standard Version	New King James Version	Westcott & Hort Greek NT Critical Text
Good News Translation	New Living Translation	New English Translation

All of the translations in the table above replaced **lust** with **desire**

Comments:

What The Bible Teaches: Author G. Waugh
Verse 14: James sets before us plainly the simple steps that ultimately lead to disaster and death. The origin of the temptation is in man's own lust and not in God. Every man is influenced by internal desires not so much by external powers. Within every man there is a monitor making a decision. To be drawn away by a selfish craving for good **Philippians 1:23** or for evil, **Romans 7:7** set before us like bait laid to catch a fish or a hunted animal, demands a decision by the tempted man. Usually, the bait is beautiful to look at and enticing to possess, **2Peter 2:14-18** enjoyable at the time but fatally damaging. The catch is made but the choice was the decisive action of the man. No one is exempt from this temptation for everyone has the lust of sin:

Every man is tempted (Common Experience)
when he is drawn away (Carnal Exertion)
of his own lust (Corrupt Exercise)
and enticed (Completely Entangled)

The temptation is external and common to man, seeking to allure by strong illicit desire. Whilst this word does describe the fleshly illicit desire, and often it is to be found associated with sexual passions, it must not be held to refer only to that here. His own lust is appealed to by the temptation, which is the tendency for wrongdoing. The verbs used are very forceful like a forceful dragging in the inner man to an attractive bait. The fisher disguises the bait and makes it so attractive that the fish already having a strong desire, is unable to get away from the hook and soon it is hooked.

The fact that James says every man (and woman), shows the need to be on the watchtower and be able to say definitely, No. The individual responsibility is emphasized in the “every man.” This temptation by its nature is intensely personal. The decision to succumb is usually taken in secret and is very private. Jacob’s sons present us with examples of evil desires springing up from within. They hated Joseph without a cause. Saul’s jealousy of David is an equally pertinent warning.

James 1:15

(KJV)
Then when **lust** hath conceived, it bringeth forth sin: and sin, when it is **finished**, bringeth forth death.

American Standard Version	New American Standard Version	Wycliffe
Darby Translation	Douay Rheims Catholic Bible	Modern King James Version
Hebrew Names Version	Third Millennium Bible	Revised Version
Jubilee Bible 2000	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
King James Version	The Webster Bible	**Nestle's Interlinear Bible (Critical Text)**
The Message Bible	World English Bible	

(ESV)
Then **desire** when it has conceived gives birth to sin, and sin when it is **fully grown** brings forth death.

Bible in Basic English	God's Word Translation	New Revised Standard
Common English Bible	Lexham English Bible	Revised Standard Version
Complete Jewish Bible	New Century Version	Weymouth New Testament
Holman Christian Standard Bible	New International Version	Young's Literal Translation
English Standard Version	New King James Version	Westcott & Hort Greek NT Critical Text
Good News Translation	New Living Translation	New English Translation

All of the translations in the table above replaced **lust** and **finished** to **desire** and **fully grown**

Comments:

What The Bible Teaches: Author G. Waugh
Verse 15: The sequence is clearly defined as to how the decision is made:

Step
1 The approval of lust **James 1:14**
2 The mother lust with the implanted seed.
3 Birth of the child sin.
4 End of sin in death.

The will leads to lust and lust to sin (definite article is used to describe the sin). Desire is not the act of sin but often it is the influence in the seat of decision.

Note the two, time markers "then" and "when." "Then" shows the inevitable timing and sequence; "when" the vital wrong response, the motherly action of conception and bearing the seed to birth. Sin when it is finished (the child is born) bringeth forth division, death, disgrace.

The chain of events unbroken, ultimately leads to the shame of a broken testimony, for the seduction of lust in privacy becomes the scourge of open lasciviousness. It becomes full-grown sin, perhaps starting in an innocent and small way. As another has said, "Sin from its birth is big with death."
Proverbs 5:9 would detail the course of a sin that has brought down the mighty and blighted not only personal testimony but a good family name, sadly the church has been disgraced from time

to time and the name of the Lord impugned. Many examples are within the Scriptures to warn us of the hidden rocks and the frailty of human nature.

Notes

15 The verb *apokueo* (to bring forth) occurs in the New Testament only here and in **James 1:18** where it is translated “begat.”

James 2:20

(KJV)
But wilt thou know, O vain man, that faith without works is **dead**?

Darby Translation	New King James Version	World English Bible
Hebrew Names Version	Douay Rheims Catholic Bible	Young's Literal Translation
Jubilee Bible 2000	Third Millennium Bible	Modern King James Version
King James Version	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
The Message Bible	The Webster Bible	Revised Standard Version
American Standard Version	Revised Version	

James 2:20 (ESV) Do you want to be shown, you foolish person, that faith apart from works is **useless**?

James 2:20 (NAS) But are you willing to recognize, you foolish fellow, that faith without works is **useless**?

James 2:20 (NIV) You foolish person, do you want evidence that faith without deeds is **useless**?

James 2:20 (NLT) How foolish! Can't you see that faith without good deeds is **useless**?

James 2:20 (NET) But would you like evidence, you empty fellow, that faith without works is **useless**?

Bible in Basic English	Lexham English Bible	Weymouth New Testament
Common English Bible	New American Standard Version	Wycliffe
Complete Jewish Bible	New Century Version	New English Translation
Holman Christian Standard Bible	New International Version	**Nestle's Interlinear Bible (Critical Text)**
English Standard Version	New Living Translation	Westcott & Hort Greek NT Critical Text
Good News Translation	New Revised Standard	
God's Word Translation		

All of the translations in the table above replaced **dead** with **useless**

Comments:

What The Bible Teaches: Author G. Waugh
Verses 18-21: Further practical examples are used by James to show how incongruous to say we have faith if we never give tangible proof. It works, it cannot but act where need exists. To profess without sharing with the needy what is yours is a denial of the profession made. If the tree is not showing leaves or fruit, it is dead, it is without life. James states "my faith is alive and it works." **James 2:19** continues the discussion. Again, in the verse there are two faiths:

(i) a man's faith and
(ii) a devil's faith.

Both accept the truth of the existence of the one God, or as some theologians say, God is one. The belief of the demon causes the demon to shudder but of the representative person now described as being vain or empty, in irony James says, "thou doest well"; you are just like the demons for whom there is no hope, they even acknowledged Jesus for whom he was at the point when he was in the country of the Gadarenes and in the synagogue at Capernaum. That knowledge though accurate never made them possessors of saving faith. Here in **James 2:20** the man who is a mere professor with no reality is declared empty. James pleading for reality,

makes a strong appeal, Oh man realize this, that true faith shows itself by its works. The evidence of real faith is becoming like the giving God.

From **James 2:21-26** James cites two worthy examples of real faith. First, he cites a man well-known, the father of the Jews, and then a woman, a Gentile, also well-known for her remarkable faith: Abraham revered as our father, and Rahab the harlot a real deep-dyed sinner. The contrast is evident yet they come together here to show that faith can be the property of a rich or poor, man or woman. God-fearing or sin-loving, James gets his message to all by asking and answering relevant questions. The example of the best of men and the worst women suits admirably to cover all types and shows that the exercise of faith is available to all. Notice what he tells us of Abraham. He is not only well-known but revered by his and our succeeding generations. Jew and Gentile think of him in his fatherly role. There are those who expound the Scriptures and suggest that James exclusively addresses Jews in this letter and among other arguments they use is this expression, our father Abraham. Actually, what he is doing is to strengthen the fact that Abraham had a working faith and was willing to give his best to prove the reality of his faith. James selects the occasion when he offered his only son on the altar. Paul in dealing with the same subject of faith uses other experiences of Abraham in relation to Isaac. Each trial is different in the life of Abraham, and Paul in Romans 4 thinks of the faith of Abraham relative to the birth of Isaac, and in Hebrews 11 to the offering of Isaac as a sacrifice. Abraham believed God could bring life out of death and God honored him in both of these experiences.

1Peter 1:22

(KJV)
Seeing ye have purified your souls in obeying the truth **through the Spirit** unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

King James Version	The Webster Bible	Third Millennium Bible
New King James Version	World English Bible	Young's Literal Translation
Green's Interlinear Bible (Textus Receptus)	Modern King James Version	**Darby Translation**

(ESV)
Having purified your souls by your obedience to the truth ***omitted*** for a sincere brotherly love, love one another earnestly from a pure heart,

Complete Jewish Bible	Hebrew Names Version	Revised Standard Version
Holman Christian Standard	Lexham English Bible	Weymouth New Testament
English Standard Version	Revised Version	Westcott & Hort Greek NT Critical Text
Nestle's Interlinear Bible (Critical Text)	New English Translation	

All of the translations in the table above they removed the words **through the Spirit.**

Comments:

Lectures on the First Epistle of Peter- William Lincoln
Verse 22. "Seeing ye have purified your souls (yourselves) in obeying the truth through the Spirit." A believer is a purified man, and he is therefore to purify himself (see chap. 2:1): the one is his position, the other his practice. This double aspect of truth is the invariable way in which the Spirit teaches. We are "inside the veil" positionally: "let us draw near" experimentally (Hebrews 10: 19-22). The death of Christ has put us "outside the camp": "let us go forth" (Hebrews 13:11-13). What is meant by "the truth" here, and what is "obeying" it? In Ephesians 1.13, the truth is spoken of as the Gospel, as also in Colossians 1. 5. Obeying is said to be believing (see Romans 1.5, 16: 26: 2Thessalonians 2: 13). Truth is the manifestation of God: Christ is therefore the Truth, because He tells of Him. In John 14: 6, He says "I am the Way, the Truth, and the Life" while in 1John 5: 6, we are told "The Spirit is Truth." Thus the Son tells us of God plainly, manifests Him: the Spirit reveals Him to the heart. He has poured the love of God into all (Romans 5: 5) who believe: faith takes it in, hugs it to the heart, and there it purifies us. "Love to all saints," is the love of God bursting out to those who are loved by Him: it is something higher than mere natural affection.

What The Bible Teaches: Author J.B. Nicholson
b. ***To Spiritual Love*** 1Peter 1:22-25

Verse 22: It is not surprising that such exercises of faith and hope as have been considered in this chapter should find their culmination in exhortations to love.

The participle translated "purified" is in the perfect tense, that is "an actual process begun at conversion and going on through life" (Cook). The soul here stands for the whole moral and spiritual being. There is that washing which is subjective and passive and occurs once at the beginning. Then there is that application which is active and participative which is a repeated thing. Aaron at the consecration Exodus **29:4** submitted obediently as Moses, God's representative, applied the water, a onetime washing. Then day by day in his priestly ministry Aaron washed himself at the laver. Peter might well remember the feet-washing and the lesson

he learned there: “He that is washed all over needs not to wash save his feet, but is wholly clean.” (John**13:10** New Translation)

Negatively we have the other side of it illustrated in Daniel and his friends. “In whom was no blemish” was a permanent quality. But he “purposed in his heart that he would not defile himself ….” Daniel **1:4,8** That was an ongoing commitment to purity day by day.

The initial cleansing for the christians to whom Peter wrote came about when the gospel truth was obeyed. There is an ongoing cleansing brought about by obediently applying the water of the Word. Its effectiveness however is not our doing but the operation of the Spirit.

Obedience is an evidence of love to Christ: “If a man love me, he will keep my words.” John **14:23** Obedience will also have as an outcome love to the brethren. Yet what we have here is more than “love of the brethren” it is brother-love. “Up to the time of christianity the word was only used of brothers by blood … now it is used for brothers by grace” (Thomas). This is not a love as though brothers, but a love because brothers.
Having loved as brothers, Peter calls the saints now to love God *(agapao*). That is a love that does not come naturally. It “is not an impulse from the feelings … nor does it spend itself upon those for whom some affinity is discovered” (Hogg and Vine). That love will be characterized by sincerity, an “unfeigned love.” The word is “not hypocritical.” A hypocrite was one who put on a mask and played a role. Love for the Lord’s people must not be masked by sentimental role playing.

True love is to be with a pure heart, or “out of a heart…” (New Translation margin). As the heart beats spontaneously in good health, so heart-love is spontaneous in its outflow. It is not a calculating, measuring, selective thing, but generous, unselfish and sacrificial.

This love is to be “fervent.” The word means to “stretch out” with intensity, or “all out” as we may say. Half-heartedness, bare duty, minimal service mars many a testimony. The antidote is wholehearted love for the Lord first and for His own.

This genuine, intense heart-love is not a product of human nature. It is the first fruit of the first cluster of the fruit of the Spirit with joy and peace. It is axiomatic then, for that fruit to develop there must be unbroken fellowship with the Spirit and no unconfessed sinning against Him.

1Peter 3:15

(KJV)

But **sanctify the Lord God** in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

Hebrew Names Version	New King James Version	The Webster Bible
Jubilee Bible 2000	Third Millennium Bible	World English Bible
King James Version	Tyndale	Modern King James Version
New English Translation	**Green's Interlinear Bible (Textus Receptus)**	**Nestle's Interlinear Bible (Critical Text)**
Darby Translation		

(ESV)

but in your **hearts honor Christ the Lord as holy**, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect,

English Standard Version	Revised Version	Westcott & Hort Greek NT Critical Text

All of the translations in the table above replaced **sanctify the Lord God** with **hearts honor Christ the Lord as holy**.

Comments:

What The Bible Teaches: Author J.B. Nicholson

Verse 15: *Instead of inordinate fear in the heart, sojourning saints are to* ***"sanctify [the] Lord Jesus Christ"*** in their hearts (New Translation). To sanctify the Lord is to recognize His holiness and to set Him apart as the special object of love and loyalty. "To 'glorify' God means … to recognize His glorious perfections; to 'magnify' Him means to recognize His greatness; to 'justify' Him means to recognize His inherent justice; so to 'sanctify' Him means to recognize, in word and deed, His full holiness, and therefore to treat Him with due awe" (A. J. Mason).

The place of this sanctified presence, for the christian, is "in your hearts." To Israel, God dwelt in the midst of His people corporately. To the New Testament believer, the Lord dwells in the hearts of His people corporeally.

With the conviction of the indwelling Christ, revered and set apart for love and loyalty, the believer is to be ready to "give an answer." The word here is apologia, "a verbal defense." It does not mean that every believer needs to be an apologist, schooled in all the doctrine for the defense of the faith. But every believer should be ready to declare in certain terms, the reason for his own hope and experience with the Lord Jesus Christ and to do it in a spirit of meekness and fear.

In the light of previous exhortations, this can hardly mean the fear of men, nor is it satisfactory to the context to think of the fear of God. Rather, it is that reverent caution and concern "lest through their personal infirmity or lack of restraint the truth of God be brought into disrepute" (D. E. Hiebert).

1Peter 3:18

(KJV)
For **Christ also hath once suffered** for sins, the just for the unjust, that he might bring us to God, **being put to death in the flesh, but quickened by the Spirit:**

Common English Bible	The Message Bible	The Webster Bible
Holman Christian Standard Bible	New King James Version	Orthodox Jewish Bible
God's Word Translation	Third Millennium Bible	**Green's Interlinear Bible (Textus Receptus)**
King James Version	Tyndale	**Darby Translation**

1 Peter 3:18 (ASV) Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; **being put to death in the flesh, but made alive in the spirit;**

1 Peter 3:18 (NAS) For **Christ also died for sins once for all**, the just for the unjust, so that He might bring us to God, having **been put to death in the flesh, but made alive in the spirit;**

1 Peter 3:18 (ESV) For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, **being put to death in the flesh but made alive in the spirit,**

1 Peter 3:18 (RSV) For **Christ also died for sins once for all**, the righteous for the unrighteous, that he might bring us to God, **being put to death in the flesh but made alive in the spirit;**

1 Peter 3:18 (NET) Because Christ also suffered once for sins, *the just for the unjust*, to bring you to God, by **being put to death in the flesh but by being made alive in the spirit**.

1 Peter 3:18 (NLT) Christ suffered for our sins once for all time. He never sinned, but he died for sinners to bring you safely home to God. **He suffered physical death, but he was raised to life in the Spirit.**

1 Peter 3:18 (NIV) For Christ also suffered once for sins, the righteous for the unrighteous, to bring you to God. **He was put to death in the body but made alive in the Spirit.**

American Standard Version	New Century Version	Weymouth New Testament
Bible in Basic English	New International Version	Wycliffe
Complete Jewish Bible	New Living Translation	Young's Literal Translation
English Standard Version	New Revised Standard	New English Translation
Good News Translation	Revised English Bible	Revised Version
Hebrew Names Version	Douay Rheims Catholic Bible	**Nestle's Interlinear Bible (Critical Text)**
Jubilee Bible 2000	Revised Standard Version	Westcott & Hort Greek NT Critical Text
Lexham English Bible	Modern King James Version	
New American Standard Version	World English Bible	

All of the translations in the table above omitted **Christ also hath once suffered** with **Christ also died for sins once for all** and **Spirit** with **spirit.**

Comments:

Lower case spirit – Human spirit.
RSV & NAS Remove the sufferings of Christ.

Lectures on the First Epistle of Peter- William Lincoln

Verse 18. “For Christ also hath once suffered for sins.” There is a fundamental difference between Christ's sufferings and ours. His suffering for our misdeeds; not for His own. His sufferings were expiatory and meritorious, not in chastisement as ours often are. If we suffer, let it not be for our misdeeds, but for likeness to Christ. The words that follow are very beautiful: “The just for the unjust.” The Holy Ghost is solicitous for the honor of Christ: He will not suffer it to be inferred that He suffered for any fault of His own. He is, and for ever was, the Holy One and the Just " (Acts 3:14): the spotless Lamb of God. That He' might bring us to God." Already has He brought us nigh by His blood (Ephesians 2:13): already has God taken us into favor in the Beloved (Ephesians 1: 6), and so we sing-

So nigh, so very nigh to God,
I cannot, nearer be;
For in the Person of His Son
I as near as He."
And as He done it already, so He will yet do it for us bodily when the Holy Ghost, the Divine Eliezer, lifts us when Christ receives His Bride to Himself and presents her to the Father." Being put to death in the flesh, but quickened in the Spirit." Apart from Christ's death, there was no way by which a sinner could be brought to God: no access save by death and resurrection. He was "justified in the Spirit (1 Timothy 3:19), declared to be the Son of God in power by His resurrection from among the dead (Romans 1:4), laying down His life He took it again (John 10:18). Thus His resurrection is attributed to the Spirit, to the Father, and to Himself, the proof that He was Son of God in power. There is in this Epistle, frequent allusions to the work of the Spirit in different ages, and how the Spirit's testimony has always been rejected by men. Christ in resurrection is rejected by the world and the Jew as He was while on earth. The Spirit's testimony to Him is not heard by the world at large, only a few heed it, those who obey the gospel and are gathered to Christ.

What The Bible Teaches: Author J.B. Nicholson

Verse 18: If the Lord is asking, through His servant Peter, that His people be willing to do good and suffer for it, He is only asking them to do, in their measure, what He Himself has fully experienced. In dark and lonely depths, He plunged to the “bottoms of the mountains” where none other could ever go. We often suffer because of the fact, or the act, of our own sin. When He, the impeccable Christ suffered, it was for the sins of others.

The relevance of what follows and how it fits into the general context of the epistle is important. If God’s people, apparently “few,” suffer now for righteousness’ sake, they are not to be discouraged though the multitude of the wicked seem to win the day. God is sovereign and His government over all cannot be thwarted. His righteous judgment is determined and will be carried out, though in longsuffering patience with the wicked He stays His hand before exercising His strange work. The supreme evidence of this is seen in the solitary suffering of the Lord Jesus for our sins, His death, resurrection and ascension to glory on the seat of all power and authority.

Christ indeed suffered, but that profound suffering for sins was “once,” not *pote* (“once upon a time”), but hapax (one time only), “once for all … of perpetual validity not requiring repetition” (W. E. Vine). The great purpose of that suffering was for the unjust “that he might bring us to God.” Adam and his sinful progeny were shut out from the presence of God because of sin. Christ suffered to deal with that alienation and “bring us to God.” He Himself made a way into the holiest. That is wonderful. He Himself became the very way to God the Father. That is more

wonderful. He Himself brings the pardoned sinner by that holy way, to God. That seems most wonderful.

"Various technical meanings have been found in, or read into prosago ('to bring') … As so often, the simplest interpretation is the most profound: Christ's atoning sacrifice brings us to God" (E. G. Selwyn).

"To God" implies so much more than direction or location. For the unrepentant, to be brought to God at the last and to stand before Him, will be a cause for terror. The Lord Jesus Christ, on the grounds of His finished work, brings the believer to the heart of God, to the house of God, and to stand accepted in the midst of the everlasting burnings of the holiness of God, and to feel at home there. Ultimately the believer will be brought to the heaven of God, but God is more than heaven and the Blesser is more than the blessing. So the christian is not called to the knowledge of heaven, inspiring though it be, but to the knowledge of the God to whom we have been brought. It is difficult in the face of such a revelation of love and grace, to refrain from a note of praise

"Precious Saviour! Great Redeemer!
Praise, eternal praise to Thee;
Though so long a wandering sinner
Thou has kindly welcomed me,
Even me."

E. Codner

The Lord Jesus was put to death in the flesh, "He was the victim of a judicial murder." Peter had charged the men of Israel with the death of Him, whom they had taken "and by wicked hands [had] crucified and slain." **Acts 2:23**

He was quickened, that is, made alive, by the Spirit. It is here that we enter an arena of controversy which spans the next few verses. Far greater men than we have differed on the interpretation of what follows. Nevertheless, we must present it as we see it, giving the reasons for our convictions. The present readers must be like the noble Bereans, who searched the Scriptures to prove the accuracy of what they were being taught.

There is no difficulty in accepting that the Lord Jesus was put to death in the flesh, though some cults in their self-imposed ignorance even deny this. The testimony however is indisputable. The Roman soldiers marveled at His death, the centurion in charge of the killing troop confirmed it, the Scriptures declare it and the Lord Jesus Himself affirmed it, "I … was dead."

Various notions however, have arisen from interpretations concerning His being "quickened by the Spirit" (Authorized Version). ***There is no article in either case and we can read, "in flesh," and "in spirit."*** *However, idiomatically, we supply it in normal usage,* ***"in [the] flesh" and "in [the] Spirit."*** *The problem with doing that in this case is, that "these would be the contrast of the two parts of our Lord's being as man, the outer and the inner" (W. Kelly). This would lead us to the* ***error*** *that it was the Lord's spirit that was made alive, and we know that His spirit never died, but was commended into the hands of the Father.* ***Luke 23:46***

Technicalities of grammar are presented to support the idea that "the Greek is literally 'put to death in flesh, made alive in spirit'." The misconception that grows out of this is seen when we remember the words of the Lord in **Luke 24:39**, affirming that He was in a resurrected body of

“flesh and bone,” albeit a spiritual one. “If there is a natural body, there is also a spiritual one.” (**1Corinthians 15:44** New Translation) William Kelly remarks, “The mere technicality of the schools is sure to err in interpreting Scripture.”

The word “quickened” does not mean refreshed, or to remain alive, but made altogether alive from the dead. It is used that way in the New Testament. (see **Romans 4:17 8:11 1Corinthians 15:22** and others) “Quickened” stands in opposition to “being put to death.” What was put to death was our Lord’s body. What was made alive was also that precious body. **John 2:21** “It is impossible to apply ‘quicken’ to the spirit of Christ any more than to His divine nature” (W. Kelly).

It is germane to this section, that we grasp the implication of “in [the] Spirit.” What spirit? Or is it Spirit?

It is suggested by some, that because the article is missing, then it cannot mean the Holy Spirit. It is true that the form of the word without the article points to the character of the acts rather than the person acting. However, it is clear that numerous Scriptures where the article is missing distinctly refer to the Holy Spirit “characterizing the action rather than specifying the person …” William Kelly gives a list of over twenty of these references including **John 3:5 4:23,24 Romans 8:1,4,9,13**.

“In spirit” cannot mean Christ’s human spirit, for “it is not by the human spirit that the body is raised” (F. W. Grant). Referring to the Holy Spirit, we read, “It is the Spirit which quickens.” (**John 6:63** New Translation) “He … shall also quicken your mortal bodies by his Spirit that dwelleth in you.” **Romans 8:11** “The Spirit of Christ” is one of the titles of the Holy Spirit, and not the divine Person of Christ. **1Peter 1:11**

1Peter 4:1

(KJV)
Forasmuch then as Christ hath suffered **for us** in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

Darby Translation	New King James Version	World English Bible
Hebrew Names Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**

(ESV)
Since therefore Christ suffered **omitted** in the flesh, arm yourselves with the same way of thinking, for whoever has suffered in the flesh has ceased from sin,

New American Standard Version	Douay-Rheims Catholic Bible	New International Version
Revised Version	English Standard Version	New Living Translation
American Standard Version	Good News Translation	New Revised Standard
Basic English Bible	God's Word Translation	Revised Standard Version
Common English Bible	Lexham English Bible	Weymouth New Testament
Complete Jewish Bible	The Message Bible	Whcliffe
Holman Christian Standard	**Nestle's Interlinear Bible (Critical Text)**	Westcott & Hort Greek NT Critical Text
New English Translation		

All of the translations in the table above omits **for us**

Comments:

What The Bible Teaches: Author J.B. Nicholson
f. *As Witnesses in the Conflict* 1Peter 4:1-6

Verse 1: The call to arms anticipates a conflict. There is attack which comes from without, by opposition and false accusation. A subtle and much more dangerous one is that which arises from within; that is the evil subterfuge that finds a field of operation in the flesh of the believer. **Romans 7:23** Against this, the only safeguard is to be "armed" with the mind of Christ. The cognate noun *hoplon* is used, in the plural, for actual weapons in **John 18:3**

The "mind" *(ennoia)* signifies "primarily a thinking … [and] denotes purpose" (W. E. Vine). It is translated "intents" in **Hebrews 4:12**. It is the thought, clothed with the intent or resolve. In the context, arming oneself with the mind of Christ is the intent, if suffering for righteousness' sake, to endure it submissively and with patience, recognizing God's sovereign purpose will prevail. The mind of Christ is "the temper of patient submission and unwavering trust in the wisdom and love of the Father" (E. H. Plumptre).

Thus the Lord Jesus, "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." **Hebrews 12:2**

Job suffered; Joseph suffered; Jonah suffered, and vast is the army of the afflicted, but none ever suffered as did Christ. "Christ hath suffered" are words to exhaust the expositor and

confound the commentator. We read them in faith and wonder in silence, because we discover it was "**for us**." Yet the emphasis here is not on the efficacious value of His suffering, to save from the penalty of sin; it is on the exemplary virtue of that suffering in its practical power against sin in the daily life.

"To yield to sin, to go along with the world, is not to suffer. It is the resistance to this pressure that entails the suffering, and that ensures the freedom, practically, from the sin. This is most important, in a day of laxity and worldly conformity like the present" (F. W. Grant). Christ suffered **for us** to the point of death, even death on a cross. By that death He went beyond the reach and realm of sin's dominion (though it never could rule over Him).

Having conceived this the believer with resolve applies the cross daily and walks in newness of life. This is the daily, practical application of the baptism previously referred to and the secret of victory over sin, its claim and its clutches. It is not sinless perfection but "an escape from the dominion and slavery of sin" (P. Patterson). It does not mean that we never sin, but that we need not sin.

One day that separation (from sin) will be literal and eternal. The believer will be delivered from the body of this death and transported to glory. For the present time it is judicial and practical, not physical death yet, but that death when we were crucified with Christ. **Romans 6:6** If we do sin, "it is our own will that is active to His dishonor" (W. Kelly).

1Peter 4:14

(KJV)

If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: **on their part he is evil spoken of, but on your part he is glorified.**

Darby Translation	New King James Version	World English Bible
Hebrew Names Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
King James Version	The Webster Bible	Modern King James Version

(ESV)

If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you. **omitted**

American Standard Version	The Message Bible	Revised Standard Version
Basic English Bible	New American Standard Version	Weymouth New Testament
Common English Bible	New Century Version	Complete Jewish Bible
English Standard Version	New International Version	Revised Version
Holman Christian Standard	New Living Translation	**Nestle's Interlinear Bible (Critical Text)**
Good News Translation	New Revised Standard	Westcott & Hort Greek NT Critical Text
God's Word Translation	Orthodox Jewish Bible	New English Translation
Lexham English Bible	Douay-Rheims Catholic Bible	

All of the translations in the table above omitted **on their part he is evil spoken of, but on your part he is glorified.**

Comments:

What The Bible Teaches: Author J.B. Nicholson

Verse 14: Right thoughts and a proper attitude mingled with hope of glory can sustain the believer in the trial. But what about those who stand by and watch the sufferer? There must be a witness to others.

There will be reproach for the name of Christ. To "reproach" is to scold, to rebuke, to censure. It is not that we cause that reproach ourselves, but it is for (or "in") His name. If that be so, then "blessed" (Revised Version) is the word from God. That is not the thinking of the world. To them blessedness is freedom from trial, but the believer knows the benediction of God in times of reproach. "To suffer reproach for Christ's sake is not a misfortune to be resented in self-pity but a privilege for which to thank God and to congratulate oneself" (A. M. Stibbs).

That blessing is not just a subjective joy, but a visible radiance in the life brought about by the work of the Holy Spirit, "the spirit of glory and of God." In 2Corinthians **3:18** we see how that radiance comes as the believer is occupied with the glory of the Lord and is transfigured "by the Lord, the Spirit" (New Translation). While it may not be as visible as it was on Stephen's face, Acts **6:15** yet it is often discernible, though not describable, upon the lives of those who have suffered for His name.

The last phrase does not appear in some manuscripts. New Translation shows it only in brackets as provided by the translator and the Revised Version omits it. Nevertheless, it is true that if the ungodly blaspheme the Lord, His people delight to glorify Him.

1Peter 5:10-11

(KJV)
But the God of all grace, who hath called us unto his eternal glory by Christ **Jesus**, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.
To him be **glory** and dominion for ever and ever. Amen.

Darby Translation	New King James Version	Whcliffe
God's Word Translation	New Living Translation	Young's Literal Translation
Hebrew Names Version	Douay-Rheims Catholic Bible	Modern King James Version
Jubilee Bible 2000	Third Millennium Bible	**Green's Interlinear Bible (Textus Receptus)**
King James Version	Tyndale	
The Webster Bible	World English Bible	

(ESV)
And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ **omitted**, will himself restore, confirm, strengthen, and establish you.
To him be **omitted** the dominion forever and ever. Amen.

New English Translation	Common English Bible	New International Version
Revised Version	English Standard Version	New Revised Standard
American Standard Version	Good News Translation	Revised Standard Version
Complete Jewish Bible	Lexham English Bible	Weymouth New Testament
Basic English Bible	The Message Bible	New American Standard Version
Nestle's Interlinear Bible (Critical Text)	Holman Christian Standard	Westcott & Hort Greek NT Critical Text

All of the translations in the table above omits **Jesus** and **glory**

Comments:

What The Bible Teaches: Author J.B. Nicholson

IV. The Apostolic desire 1Peter 5:10

Verse 10: The basis of Peter's desire for his readers is seen in the lovely title Peter uses now as he draws the epistle to a close, "the God of all grace." What a delightful closing note for those scattered sojourners. They were in the midst of severe trial. There was a cruel enemy snarling at their heels and seeking to shatter their peace with his persecution. Holy and royal priests they were, learning subjection in suffering. But they had a Saviour who has "passed through death and gloriously confounded every foe." He is now seated in the place of sovereign power, angels and authorities and powers being made subject unto Him. Suffering and testing and trials there must be, but their God is "the God of all grace." "All grace" is suggestive of its munificence; however much they will need. "All grace" also insists upon its multi-various spectrum, whatever kind they will ever need.

This God has called His people by the everlasting gospel "unto his eternal glory," that is to the state of glory, the realm of glory. There they will bask in the radiance of "the glory of God in the face of **Jesus Christ**."

In the time that remains, we must not be surprised when trials come and there is suffering for "a while." Yet in and by that suffering the same God who began the work in us will perfect it, bring it

to completion, establish us firmly and provide the strength needed for conflict, suffering and service of the highest kind, and thoroughly ground us on the only sure foundation stone, elect and precious.

V. The Apostolic Doxology 1Peter 5:11

Verse 11: God will not share His glory with another and as Peter concludes his letter with this brief doxology, having contemplated the greatness of His Person, he ascribes to this God of all grace, glory and might for the ages of ages and adds a resounding, Amen! Every child of God can add his own Amen!

2Peter 1:19

(KJV)
We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the **day star** arise in your hearts:

American Standard Version	Tyndale	Revised Version
Hebrew Names Version	The Webster Bible	New King James Version
Douay-Rheims Catholic Bible	World English Bible	**Green's Interlinear Bible (Textus Receptus)**
Third Millennium Bible	Wycliffe	**Nestle's Interlinear Bible (Critical Text)**
Modern King James Version	**King James Version**	Westcott & Hort Greek NT Critical Text

(ESV)
And we have something more sure, the prophetic word, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the **morning star** rises in your hearts,

Basic English Bible	God's Word Translation	Lexham English Bible
Common English Bible	The Message Bible	New International Version
English Standard Version	Lexham English Bible	Revised Standard Version
Complete Jewish Bible	New Century Version	New Living Translation
Holman Christian Standard	New American Standard Version	New Revised Standard
Darby Translation	Jubilee Bible 2000	Weymouth New Testament
Good News Translation	Young's Literal Translation	New English Translation

All of the translations in the table above which one is correct or are they both correct? **day star**, **morning star**

Comments:

What The Bible Teaches: Author G.P. Waugh
6. *The Dawn and the Daystar* 2Peter 1:19-21

Verse 19: The transfiguration, in addition, would give weight to the prophetic word of the sacred writing. This experience of the three disciples stamped on their minds the genuineness of Old Testament writings. If ever they required assistance or proof then this revelation would be useful. The prophecies of old are permanently valid and they truthfully and unerringly are fulfilled. Peter, when he preached Christ, saturated his message with Old Testament quotations. The Old Testament could not be made more sure, except in the minds of learners and disciples. The prophets were as trustworthy as the apostles of the New Testament.

The metaphor of Scripture as a torch of light giving rays of light to a dark, murky room was well known; compare Psalms **119:105**. The light shows up the dirt, and removes the darkness; therefore we must use the Scriptures and walk in the light of their truth. **"Until the day dawn, and the day star arise"** helps us to appreciate the darkness of this present age and the light of the age to come. *Old Testament prophets continuously pointed forward and the final book in the Old Testament Malachi **4:2** speaks of the Sun of Righteousness rising to dispel the darkness of night. So, until that event, we must draw our hope from the Scriptures and await the daystar heralding the new day of full light. The Old Testament Scriptures shine like a torch in the dark, and the dawn of the new era is at the point when Messiah comes in power. The image of the star is well known in the Old Testament, Numbers **24:17** and the New Testament continues with*

*the same image; compare Luke **1:78 Ephesians 5:14 Revelation 2:28 22:16**. Our Authorized Version suggests that the day dawns and the daystar arises in our hearts. It is better not to spiritualize the event as if it could be contained in our puny hearts. The phrase "in your hearts" should be attached to the effort of taking heed or paying attention to this coming event. Whilst it is true that the transforming moral miracle takes place in our hearts when we rightly use the Old Testament as a torch, this cannot replace the true fulfilment of the return of Jesus. This verse spells out what the Old Testament Scriptures are, why they were given and how they should be used.*

2Peter 1:21

(KJV)
For the prophecy came not in old time by the will of man: but holy **men** of God spake as they were moved by the Holy Ghost.

Bible in Basic English	Lexham English Bible	Third Millennium Bible
Complete Jewish Bible	The Message Bible	Tyndale
Holman Christian Standard	New American Standard Version	The Webster Bible
Darby Translation	New Century Version	World English Bible
English Standard Version	New International Version	Weymouth New Testament
Good News Translation	New King James Version	Whcliffe
God's Word Translation	New Living Translation	Young's Literal Translation
Hebrew Names Version	American Standard Version	Revised Version
Jubilee Bible 2000	Douay-Rheims Catholic Bible	Modern King James Version
King James Version	Revised Standard Version	Westcott & Hort Greek NT Critical Text
Green's Interlinear Bible (Textus Receptus)	**Nestle's Interlinear Bible (Critical Text)**	New English Translation

2 Peter 1:21 (NRS) because no prophecy ever came by human will, but **men and women** moved by the Holy Spirit spoke from God.
2 Peter 1:21 (CEB) because no prophecy ever came by human will. Instead, **men and women** led by the Holy Spirit spoke from God.

Common English Bible	New Revised Standard	

All of the translations in the table above changes **men** to **men and women**.

Comments:

What The Bible Teaches: Author G.P. Waugh
Verse 21: The origin of the Old Testament is now emphasized. They are not the production of men, but men were borne along by the Spirit as they spoke for God. Hebrews 1 indicates that God spoke in the prophets, and the fathers who were addressed became responsible to obey the word. No writer or reader can therefore rightly interpret without the help of the Holy Spirit. The inference is clear-the false teacher used human genius and corrupted or huckstered the meaning of Scripture. Scripture was being misused and misinterpreted when theories were propounded with verses being quoted out of context. No author of the Old Testament or the New Testament can write or interpret his own writing without the help of the Holy Spirit. The Holy Spirit is not only the Originator but the Interpreter of Holy Scripture. This is what makes the Book different: it is the word of God. The principles of writing and interpretation apply not only to unfulfilled prophecy but to general doctrine. Careful handling of the Scriptures is imperative and binding on teachers.

2Peter 2:17

(KJV)
These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved **for ever**.

Darby Translation	New King James Version	World English Bible
Hebrew Names Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**

(ESV)
These are waterless springs and mists driven by a storm. For them the gloom of utter darkness has been reserved. **omitted**

New American Standard Version	Douay-Rheims Catholic Bible	New International Version
Revised Version	English Standard Version	New Living Translation
American Standard Version	Good News Translation	New Revised Standard
Basic English Bible	God's Word Translation	Revised Standard Version
Common English Bible	Lexham English Bible	Weymouth New Testament
Complete Jewish Bible	The Message Bible	Whcliffe
Holman Christian Standard	**Nestle's Interlinear Bible (Critical Text)**	Westcott & Hort Greek NT Critical Text
New English Translation		

All of the translations in the table above omits **for ever**.

Comments:

What The Bible Teaches: Author G.P. Waugh

Verses 16-17: This verse refers to the astonishing occasions in Balaam's life when pursuing his evil way he was rebuked by a dumb ass speaking in human language forbidding the mad prophet. Balaam whipped the ass when he should have whipped himself. God not only had taught him what to do but also what not to do. He persisted in his course, clinging to his love for gain. How often today a simple despised but humble believer can just momentarily stop one of these professionals who are trained and accepted as teachers or prophets but are in reality false. The Balaams of today do not readily accept a word from God, especially from sources whom they think are ignorant and inferior. But in **2Peter 2:16** Peter indicates the dumb ass was wiser than the false prophet. These word pictures indicate the filthiness and foolishness of those who deceive themselves and bring swift destruction to themselves and their followers.

Words of False Teachers

Leaving history Peter now culls three illustrations from nature:
1. Waterless springs on earth
2. Waterless clouds on high
3. The fog of darkness.

Waterless Springs: Poor, thirsty, weary pilgrims longing for a cold drink of spiritual refreshment are just as thirsty after their encounter with a false teacher-he cannot refresh their souls. He is a spring shut up, dry and barren.

Waterless Clouds: Being carried by the tempest, with plenty of noise drawing attention to them, they give no dew nor rain. Empty clouds only bring disappointment and leave the ground arid and bare.

Mist of Darkness: They themselves are in a whirl of speculations, holding out the promise and suffering from drought. Their tongues are parched for they have no gospel of salvation. People turning to them for bread get a hard dry dead stone. They themselves are in the fog of confusion and in the mist of dark deception. Balaam's dying words haunt them: "Let me die the death of the righteous". It was impossible for him and his followers.

The conclusion to all this debauchery, a catalogue of dissipated reveling day and night, summer and winter, is that physically, morally, spiritually they have become worthless wrecks. There is nothing to salvage; already they endure a taste of hell's punishment before the time. The seed of corruption has budded, blossomed and brought forth sour fruit. These verses then present to us a vivid and comprehensive view of what sin can do with a man or woman who rebels against God. The three metaphors are used by Peter in **2Peter 2:12, 2Peter 2:22**.

2Peter 2:12 Irrational animals-wild and untamed
2Peter 2:22 The dog-the scavenger of the rubbish heaps
2Peter 2:22 The sow-the unchanging nature wallows again in the mire.

1John 1:7

(KJV)
But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus **Christ** his Son cleanseth us from all sin.

Darby Translation	Douay-Rheims Catholic Bible	Whcliffe
Hebrew Names Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	

(ESV)
But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus **omitted** his Son cleanses us from all sin.

New International Version	English Standard Version	New Revised Standard
Revised Version	Good News Translation	Revised Standard Version
American Standard Version	God's Word Translation	Weymouth New Testament
Basic English Bible	Lexham English Bible	**Nestle's Interlinear Bible (Critical Text)**
Common English Bible	The Message Bible	New English Translation
Complete Jewish Bible	New American Standard Version	Westcott & Hort Greek NT Critical Text
Holman Christian Standard	New Living Translation	

All of the translations in the table above omits **Christ**

Comments:

What The Bible Teaches: Author A.M.S. Gooding

Verse 7: "But if we walk in the light" is not introducing an "if" of doubt, for a believer cannot walk anywhere else. It is an "if" of argument, and we could well paraphrase the sentence "Since we walk in the light as He is in the light." God is light and in fellowship with Him we ever walk in the light of what He is. Could it be that an illustration from the Tabernacle is before us here? In the holiest of all was the ark of the covenant with its lid called "the mercy seat"; above it were cherubim, and between the cherubim "the shekinah," the light that signified the divine presence (there was no other light there). Into that place only the high priest came once per year within the veil, into the presence of God who is light. In our day the veil is removed-a way is opened up into the divine presence, so we enter there. We have then in picture:

1. God who is light,
2. Christ who is in the light-our great Priest over the house of God, **Hebrews 10:21**
3. We (the priests) walking in the light in perfect fellowship one with another.

To complete the picture reference is made to the blood; in the type was it not sprinkled upon and seven times before the mercy seat? So He (our great High Priest) "through his own blood, entered in once for all into the holy place, having obtained eternal redemption." (H**ebrews 9:12** Revised Version) "On this day shall atonement be made to cleanse you, that ye may be clean from all your sins before the Lord." **Leviticus 16:30** Thus, Christ has entered in through His own blood; its efficacy is effective in the presence of God, allowing us to walk there in the blazing

light of the divine eye. To think of being in the light, exposed completely to the innermost depths of our beings, every part penetrated, and every sin exposed, not according to our standards or our reckoning of what sin is, but according to His standards, whether deliberate sins or sins of ignorance, things we did not think were in any way sinful, things we even thought were virtuous (He will tell us were but sin!). The light of the being of God exposes all-what an exposure! I might well cry with Isaiah, “Woe is me! for I am undone” **Isaiah 6:5** or with Paul say, “In me (that is, in my flesh,) dwelleth no good thing.” **Romans 7:18** Surely in such a situation I could expect nothing but the swift judgment of God in whose eyes all this sin is abhorrent. But wait, there is the blood, its efficacy ever fresh in the divine presence: “The blood of Jesus Christ his Son cleanseth us from all sin” (every sin, New Translation). Every sin exposed by the eye of infinite holiness and judged according to divine standards-**“the blood of Jesus Christ his Son cleanseth us from all sin.”** Note the tense, cleanseth; not that there has to be repeated, constant re-applications of the blood, but the efficacy of that precious blood is perpetually available to cleanse from every single sin. I am so glad that the exposure is so penetrating and exhaustive; it gives me the assurance that every single sin is completely searched out, none has been missed. Instead of being filled with fear my heart rejoices at the amazing truth that**, every sin that light exposes, the blood of Christ cleanses.** Indeed “The verb suggests that God does more than forgive, He erases the stain of sin” (Stott). “Walking in the light with God makes possible fellowship with one another and is made possible also by the blood of Jesus (real blood and no mere phantom, atoning blood of the sinless Son of God for our sins). John is not ashamed to use this word; it is not the mere example of Jesus that ‘cleanses’ us from sin” (Robertson). It is blood!

1John 3:16

(KJV)
Hereby perceive we the love **of God**, because he laid down his life for us: and we ought to lay down our lives for the brethren.

King James Version	Third Millennium Bible	Modern King James Version
Orthodox Jewish Bible	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
Douay Rheims Catholic Bible	Wycliffe	

(ESV)
By this **we know love**, that he laid down his life for us, and we ought to lay down our lives for the brothers.

American Standard Version	Revised English Bible	The Message Bible
Common English Bible	Lexham English Bible	Tyndale
God's Word Translation	New American Standard Version	Weymouth New Testament
Good News Translation	New Century Version	World English Bible
Hebrew Names Version	New International Version	Young's Literal Translation
Holman Christian Standard Bible	New Living Translation	Revised Version
Jubilee Bible 2000	New Revised Standard	New King James Version
Revised Standard Version	**Darby Translation**	**Nestle's Interlinear Bible (Critical Text)**
Westcott & Hort Greek NT Critical Text	English Standard Version	Westcott & Hort Greek NT Critical Text
New English Translation		

All of the translations in the table above replaced **we the love of God**, with **we know love**

Comments:

What The Bible Teaches: Author A.M.S. Gooding

Verse 16: This love is no emotional sentimental love, no love that is only expressed in words; it evidences itself in a practical way. We perceive love in action in the person of the Lord Jesus; here is the divine definition of love, not in words, but in action. Self-sacrifice is the very essence of love: "he laid down his life for us" (notice "for us"), whereas the opposite spirit is seen on the record of Cain: "Cain rose up against Abel his brother, and slew him." **Genesis 4:8** Cain's action took away life. The action of our Lord Jesus is that He laid down His life for (on behalf of) us. (see **John 10:11,15,17,18 13:37,38 15:13**) This phrase "seems to imply not so much the laying down as the laying aside of something like clothes, the divesting oneself of a thing" (Westcott). "It is the same word as 'laying aside his garments'" **John 13:4** (Stott). He laid down His life for us, voluntarily: "No man taketh (my life) from me, but I lay it down of myself." For this reason, His Father loved Him. The Father found great pleasure in the self-sacrificing love of His Son. Therefore, since His love is perceived in His laying down His life for us, it follows "we ought to lay down our lives for the brethren." In this He has left us an example, and we ought to walk as He walked; **1John 2:6** "we ought also to love one another." **1John 4:11**

1John 4:3

(KJV)

And every spirit that confesseth not that Jesus **Christ is come in the flesh** is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already **is it in the world**."

Green's Interlinear Bible (Textus Receptus)	**King James Version**	World English Bible
Greek interlinear Bible	New King James Version	Young's Literal Translation
Hebrew Names Version	Third Millennium Bible	Modern King James Version
Jubilee Bible 2000	Tyndale	
Darby Translation	The Webster Bible	

(ESV)

and every spirit that does not confess Jesus **omitted** is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already." **omitted**

New English Translation	Good News Translation	New Revised Standard
American Standard Version	Holman Christian Standard	Revised Version
Basic English Bible	Lexham English Bible	Revised Standard Version
Common English Bible	New American Standard Version	Wycliffe
Douay-Rheims Catholic Bible	New Century Version	**Nestle's Interlinear Bible (Critical Text)**
English Standard Version	New International Version	Westcott & Hort Greek NT Critical Text

All of the translations in the table above omits the words "**Christ is come in the flesh"** and **is it in the world**

Comments:

What The Bible Teaches: Author A.M.S. Gooding

Verse 3: Many of the best manuscripts omit "**Christ come in the flesh**" from this verse **but it is obviously the meaning which John wishes to convey.** Those that confess not are said to be "not of God." It is therefore a simple thing to try the spirits whether they are of God. "This is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already" (Revised Version). The antichrist has not yet come, he will in his own time but the antichristian nature and attitude is already in the world. The word "already" suggests that something more is expected to follow. See "the mystery of lawlessness doth already work … then shall be revealed the lawless one." (2Thessalonians **2:7,8** Revised Version)

1John 4:9

(KJV)
In this was manifested the love of God toward us, because that God sent his only **begotten** Son into the world, that we might live through him.

American Standard Version	**King James Version**	The Webster Bible
Douay-Rheims Catholic Bible	New American Standard Version	Young's Literal Translation
Darby Translation	New King James Version	Wycliffe
Jubilee Bible 2000	**Green's Interlinear Bible (Textus Receptus)**	Modern King James Version
Tyndale	**Nestle's Interlinear Bible (Critical Text)**	Westcott & Hort Greek NT Critical Text
Revised Version	Third Millennium Bible	

(ESV)
In this the love of God was made manifest among us, that God sent his only **omitted** Son into the world, so that we might live through him.

Basic English Bible	Hebrew Names Version	New Revised Standard
Common English Bible	Holman Christian Standard	Revised Standard Version
Complete Jewish Bible	Lexham English Bible	The Message Bible
English Standard Version	New Century Version	Weymouth New Testament
Good News Translation	New International Version	World English Bible
God's Word Translation	New Living Translation	New English Translation

All of the translations in the table above removes a very important word (begotten) Greek (*monogenes)* which means unique.

Comments:

a very important word (begotten) Greek (*monogenes)* which means unique.
John used the Greek word *monogenes* (begotten) to show Jesus is uniquely God's Son —sharing the same divine nature as God.

What The Bible Teaches: Author A.M.S. Gooding
Verse 9: John has already drawn attention to the perfect manifestation of love: "Herein is love"; 1John **4:10** "he laid down his life for us." 1John **3:16** He returns to the subject again by almost repeating the words of John **3:16** concerning God's great love in giving and sending **His only begotten Son** into the world. Herein was the love of God manifested-God sent- "he was come from God, and went to God"; John **13:3** "I came forth from the Father and am come into the world." John **16:28** His pre-existence, alongside the Father and His incarnation are here taught, but though being the child of Mary, conceived of the Holy Ghost, He is indeed the Son of God.

The adjective **"only begotten Son**" links together the thought of **"only begotten**" and "well-beloved" (used four times in the Gospel, John **1:14,18 3:16,18**). The Father sent the Son! but at what a cost: "Last of all he sent unto them his son"; Matthew **21:37** "He that spared not his own Son, but delivered him up for us all." Romans **8:32** Plummer notes that "**Christ is the only born Son** as distinct from the many who have become sons"; there is no other!

This love is manifested toward us and in us. We are the sphere in which the love of God is manifested. And it was “that we might live through him.” God’s purpose in sending the Lord Jesus was that we should “not perish, but have everlasting life.” This great self-sacrificing love of God is here introduced primarily to impress upon us the kind of love we must display. “It is not our love that is primary, but God’s, free uncaused and spontaneous and all our love is but a reflection of His and a response to it” (Stott).

1John 4:19

(KJV)
We love **him**, because he first loved us.

Hebrew Names Version	Third Millennium Bible	Wycliffe
Jubilee Bible 2000	Tyndale	Young's Literal Translation
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	**Darby Translation**
Modern King James Version	Douay-Rheims Catholic Bible	

(ESV)
We love **omitted** because he first loved us.

American Standard Version	Lexham English Bible	New Revised Standard
Common English Bible	English Standard Version	Revised Standard Version
Complete Jewish Bible	New American Standard Version	Weymouth New Testament
Holman Christian Standard	New Century Version	**Nestle's Interlinear Bible (Critical Text)**
God's Word Translation	New International Version	Revised Version
Good News Translation	Westcott & Hort Greek NT Critical Text	New English Translation

All of the translations in the table above removes **him**.

Comments:

Believers Bible Commentary: Author William MacDonald

4:19 We love because He first loved us. The only reason we love at all is because He first loved us. The Ten Commandments require that a man should love his God and neighbor, but the law could not produce this love. How then could God obtain this love which His righteousness required? He solved the problem by sending His Son to die for us. Such wonderful love draws out our hearts to Him in return. We say, "You have bled and died for me; from now on I will live for You."

What The Bible Teaches: Author A.M.S. Gooding
Verse 19: For "We love him" (Authorized Version), New Translation has simply "We love"; this is the better rendering. We love, without any expressed object. It is not an exhortation so to do, either to love God or to love men, but a statement of fact. That we do love is the evidence of our having been born of God. We love, we do not fear. **All true Godlike love *(agape)* is a response to His loving us and a reflection of His love being expressed in us.**

"The words of the apostle show strong contrast: We on our part, love, because He, on His part, first loved us. His love enables us to love because, as a result of it, He who is love now indwells us. Also, we now love because He has become our example, teaching us and persuading us to love. However, we view it, love finds its origin in God: and because He is the author of love, He is also the author of assurance" (Burdick). "Our Lord made it plain that the two Old Testament commandments of love to God and love to one's neighbor are two sides of one coin" Mark **12:29-31** (Bruce). "There is stress on both the pronouns 'we' and 'He'. The word 'first' also bears emphasis, and serves to point the connection with the preceding verses" (Vine).

1John 5:7-8

(KJV)
For there are three that bear record **in heaven**, **the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth**, the Spirit, and the water, and the blood: and these three agree **in one.**

Jubilee Bible 2000	Third Millennium Bible	Young's Literal Translation
King James Version	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	The Webster Bible	**Darby Translation**
Douay-Rheims Catholic Bible	Wycliffe	

(ESV)
For there are three that testify: **omitted**
omitted the Spirit and the water and the blood; and these three agree. **omitted**

English Standard Version	Lexham English Bible	New Living Translation
Good News Translation	New English Translation	**Nestle's Interlinear Bible (Critical Text)**
God's Word Translation	New International Version	Westcott & Hort Greek NT Critical Text
Revised Version		

All of the translations in the table above they **omitted in heaven, And there are three that bear witness in earth, in one.**

Comments:

Believers Bible Commentary: Author William MacDonald

5:7, 8 It always disturbs some devout Christians to learn that parts of verses 7, 8, as found in the KJV and NKJV, are actually found only a handful of Greek manuscripts of the NT. But this does not at all affect the truth of the inspiration of the Scriptures. Some people think it is important to retain the words because they mention the three Persons of the Trinity. However, the truth of the Trinity does not depend on this passage alone, but is found in many other portions of the Scriptures.

Having stated in the previous verses the Person and work of Christ John now goes on to state the trustworthiness of our belief in Him. He says that there are three that bear witness (the words "in earth" should not be included), the Spirit, the water, and the blood; and these three agree as one. Although the word of God should be sufficient for us, as a basis of faith, He condescends to give us a threefold witness concerning the truth. First of all, the Spirit of God bears witness to the truth that Jesus Christ is God and that He is the only Saviour of the world. The witness of the Spirit is found in the written word of God.

Then there is the witness of the water. We believe that this refers to what happened at the baptism of the Lord Jesus. At that event, God opened the heavens and publicly proclaimed, "This is My beloved Son, God the Father added in whom I am well pleased." Thus, His own witness to God the Spirit concerning the Person of Christ.

Finally, there is the witness of the blood. On the cross, the Lord Jesus bore witness concerning Himself that He was the Son of God. No one took His life from Him; He laid it down by Himself.

If He were a mere man, He could not have done this. The blood of the Lord Jesus Christ witnesses that the sin question has been settled once and for all to the satisfaction of God. All these three witnesses agree as one. That is, they are? united in the testimony concerning the perfection of the Person and work of Christ.

What The Bible Teaches: Author A.M.S. Gooding

Verse 7: "If there is one thing certain in textual criticism, it is that this famous passage is not genuine. The revisers have only performed an imperative duty in excluding it both from the text and the margin … These words are not found in a single Greek manuscript, earlier than the fourteenth century … The words occur first towards the end of the fifth century in Latin and are found in no other language until the fourteenth century." See also New Translation.

Verse 8: "John says those who bear witness, not simply the witnesses; they are not merely witnesses that might be called, but who are perpetually delivering their testimony" (Plummer). "Moreover, these three are one, or better, simply agree or are in agreement! The false witness at the trial of Jesus, seeking to discredit Him did not agree; Mark **14:56,59** the true witnesses however, seeking to accredit Him, are in perfect agreement" (Stott). There is no doubt that John here is referring first to events associated with our Lords baptism (as in John **1:31-34**) and then to His death, a sacrificial death with the shedding of blood. (see John **19:34** "and forthwith came there out blood and water")

John's inspired comments in John **1:31-34** with regard to the baptism of the Lord Jesus are a witness to the fact that it was Jesus, John **1:29** a man ("after me cometh a man which is become before me," John **1:30** Revised Version), at whose baptism the Spirit of God descended and remained upon Him. John accepts this as evidence that Jesus is the Son of God. This record is a perfect answer to the error propagated by Cerinthus and his followers. Jesus is the Son of God, witnessed to at His baptism.

But the One who came "in (with, through) water" (His baptism) also came "in (with, through) blood." That is, the One who was baptized also was the One who went to Calvary. It was then Jesus (the Son of God, declared so to be by water, John 1), who "bowed his head, and gave up the ghost" John **19:30** and whose blood was shed: "One of the soldiers with a spear pierced his side, and forthwith came there out blood and water." Notice what John adds: "He that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe." John **19:35**

Here from John's own pen are the three witnesses-the Spirit, the water and the blood, agreeing in one (united into one). "The trinity of witnesses furnish one testimony" (Plummer).

1John 5:13

(KJV)
These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, ***and that ye may believe on the name of the Son of God.***

King James Version	New King James Version	The Webster Bible
Young's Literal Translation	Third Millennium Bible	World English Bible
Darby Translation	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
Jubilee Bible 2000	Wycliffe	**Nestle's Interlinear Bible (Critical Text)**
Modern King James Version	Revised Version	American Standard Version

(ESV)
I write these things to you who believe in the name of the Son of God that you may know that you have eternal life. ***omitted***

Bible in Basic English	God's Word Translation	New International Version
Common English Bible	Lexham English Bible	New Living Translation
Holman Christian Standard	New American Standard Version	New Revised Standard
English Standard Version	The Century Version	Westcott & Hort Greek NT Critical Text
Revised Standard Version	New English Translation	

All of the translations in the table above they **omitted:** ***and that ye may believe on the name of the Son of God.***

Comments:

What The Bible Teaches: Author A.M.S. Gooding
6. *Assurance of Eternal Life* 1John 5:13-17

Verse 13: Though this verse commences a new paragraph in the Revised Version and Revised Standard Version, it is so evidently the closing statement of the previous verses, a fitting conclusion and the explanation of why and what the author has written about the three witnesses. One would naturally link this verse with the similar expression in Johns Gospel: **"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."** John **20:31** Here he writes: "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God." (**1John 5:13** Revised Version) In the beginning of the epistle John writes: "these things we write, that our joy might be fulfilled." (**1John 1:4** Revised Version) Now he explains the reason for his writing: "that ye may know that ye have eternal life"; it is not a matter of hoping so, nor of waiting till the end to see, but of absolute assurance and certainty. Praise God!

2John 1:3

(KJV)
Grace be with you, mercy, and peace, from God the Father, and from the **Lord** Jesus Christ, the Son of the Father, in truth and love.

Darby Translation	New King James Version	The Webster Bible
Hebrew Names Version	Third Millennium Bible	World English Bible
Jubilee Bible 2000	Tyndale	Young's Literal Translation
King James Version	**Green's Interlinear Bible (Textus Receptus)**	Modern King James Version

(ESV)
Grace, mercy, and peace will be with us, from God the Father and from **omitted** Jesus Christ the Father's Son, in truth and love.

American Standard Version	Lexham English Bible	The Message Bible
Common English Bible	New American Standard Version	Weymouth New Testament
Douay Rheims Catholic Bible	New Century Version	Wycliffe
God's Word Translation	New International Version	English Standard Version
Good News Translation	New Living Translation	Revised Version
Holman Christian Standard Bible	New Revised Standard	New English Translation
Revised Standard Version	Orthodox Jewish Bible	**Nestle's Interlinear Bible (Critical Text)**
Revised English Bible	Westcott & Hort Greek NT Critical Text	

All of the translations in the table above omitted **Lord**

Comments:

Believers Bible Commentary: Author William MacDonald
John's greeting is grace, mercy, and peace will be with you." Grace is undeserved favor to those who deserve the of opposite. Mercy is pity shown to those who an guilty and wretched. Peace is the harmonious relationship that results from God's grace and mercy. All three of these blessings are from God the Father and from the **Lord Jesus Christ**. The Father is the Source and the Son is the Channel. In addition, they are in truth and love, and never at the expense of either of these virtues.

What The Bible Teaches: Author A.M.S. Gooding
Verse 3: This verse is a double statement-the first a matter of fact, and the second another safeguard. The revelation of the Word's work in creation is an extension of what is stated in **Genesis 1:1-3**, a revelation that could not have been made there, where we read of God and the Spirit of God. But in our verse, we now read of the Word, thereby showing exactly what is implied by "us" in **Genesis 1:26**, namely the Holy Trinity. This truth is developed in the epistles: "by him were all things created, that are in heaven, and that are in earth"; **Colossians 1:16** "his Son … by whom also he made the worlds"; **Hebrew 1:2** "the worlds were framed by the word of God", **John 11:3** that is, by the divine command.

The second part of **John 1:3** is another way of implying that the Word was not created; if nothing was made without Him, then He is excluded from the totality of what was created. Note

also that many pre-creation activities also refer to ourselves, such as “his own purpose and grace, which was given us in Christ Jesus before the world began”. **2Timothy 1:9 Titus 1:2**

Jude 1:25

(KJV)
To the only **wise** God our Saviour, [be] glory and majesty, dominion and power, both now and ever. Amen.

Hebrew Names Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	World English Bible	**Darby Translation**

(ESV)
to the only **omitted** God, our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen.

Revised Version	English Standard Version	New Living Translation
American Standard Version	Good News Translation	New Revised Standard
Basic English Bible	God's Word Translation	Revised Standard Version
Common English Bible	Lexham English Bible	Weymouth New Testament
Complete Jewish Bible	The Message Bible	Douay-Rheims Catholic Bible
Holman Christian Standard	New American Standard Version	Wycliffe
Nestle's Interlinear Bible (Critical Text)	New International Version	New English Translation
Westcott & Hort Greek NT Critical Text		

All of the translations in the table above omits **wise**

Comments:

What The Bible Teaches: Author A. McShane
3. *Concluding Doxology* Jude 1:24,25

Verses 24-25: This doxology, while bearing some resemblance to the one at the end of Romans, is unique and is in perfect keeping with the epistle, which it closes. Almost every word of it forms an answer to the evils so strongly condemned by the body of the epistle. It divides into three parts:

1. God's power to keep;
2. His ability to set the saints spotless before Him;
3. He alone must have the glory.

The writer has said much about the fall of those in high favor and the readers may well have shuddered lest they too should fall, but he calms their fears by directing them to "him that is able to keep you from falling." Their preservation was mentioned in verse 1 and there it was because of their relation with Christ; here it is divine power that will keep. A marked feature of the true saint is his sense of weakness, he is a complete contrast to the haughty independent and presumptuous impostors. His strength is in God, who can so preserve him that he will not even stumble. As the psalmist could say, "I have trusted also in the Lord; therefore I shall not slide." **Psalms 26:1** This keeping is during the present life when the dangers are manifold and when the evidence of the enemy's success can be witnessed on every hand.

Distinct from present preservation is the second point in the doxology-our presentation before the Lord. His own will be set in the presence of His glory; they will be there “blameless” (J. N. Darby’s New Translation) and this will result in scenes of exultation. The angels who sinned were once in this sphere of glory, but were cast out from it, but the preserved ones will be permanently set in it and will never be deposed from their honored position. This presentation is in full harmony with the words of Paul regarding the church, “that he might present it to himself a glorious church … without blemish.” **Ephesians 5:27** There the presenter is Christ, but here it is God. In a special sense the saints will be filled with joy, and possibly this joy will be shared by other created beings, but God Himself and His Son will know it in its fullness.

The third feature of this doxology is the ascription to God of the glory due to Him. We learned in **Jude 1:4** that one feature of the impostors was that they denied the only Lord God, but here the One they despised has attributed to Him all that the human mind can conceive of high qualities and virtues. The word “wise,” although in **Romans 16:27**, is rightly omitted in the Revised Version. This only God is our Saviour. The title is often used of Christ especially in the earlier part of the New Testament, but is applied to God in the later epistles, particularly in the pastorals. However, here He is Saviour “through Jesus Christ our Lord” (Revised Version), so He saves through the instrumentality of His Son. Of the virtues here mentioned the first is “glory” which refers to His magnificence and excellence. The creature would attempt to rob Him of this unique dignity by seeking to usurp it as did Satan, but He will not give it to another, for all who have aspired to obtain it have brought about their own downfall.

The second quality ascribed here to God is His “majesty.” The word here used is employed only by Greek ecclesiastical writers and indicates “greatness” and is used in Hebrews to describe the position of Christ at God’s right hand. **Hebrews 1:3 8:1** In no other doxology does it occur. If the first virtue refers to God’s state, this one has reference to His exalted position. The proud glory in their greatness, as we are sure the evil workers did who are dealt with in this epistle, but they are only mites at the best in spite of all their boasting.

The thought of God’s “dominion” is often brought into doxologies as in **1Timothy 6:16 1Peter 4:11 5:11** and **Revelation 1:6 5:13**. It refers to His “might.” He not only sits in majestic glory, but has unlimited strength to execute His purposes. A helpless God would be a misnomer, but the God we praise has demonstrated His might, both in creation and in resurrection.

The last of the virtues ascribed to God here is His “power” or “authority.” He has unfettered sway and can do whatsoever pleases Him. His supremacy cannot be questioned, nor can any say to Him, “what doest thou?”; this right and liberty to act as He pleases distinguishes Him from all His creatures, for although some of them would like to assert their authority, yet all must render an account to Him as the supreme judge. In this word not His strength to act is before us, but rather His freedom of action.

The last words of the epistle give us one of the clearest expressions of eternity in the New Testament “before all time, and now, and for evermore” (Revised Version). These qualities are to be God’s portion in a timeless way. The changes of time can sweep away much that men value and their pomp is blown away with the winds never to return again, but what God is now He has ever been and will ever be. The “amen” at the close of this and other doxologies seems to imply that while the virtues ascribed to God are initially His, yet here there is a prayer that they be His portion.

Notes

24 The word “keep” *(phulasso,* to guard or watch) is not the same as the word in **Jude 1:21** which has in it more the idea of “preserve,” but the difference is not great. Only here in the New Testament have we the word *aptaistos* (“not falling”) which means “without stumbling.” Those “kept” will be “presented” *(histemi)* or “set” before the “glory” of the Lord in a “faultless” *(amomos)* or “blameless” condition. **Revelation 14:5** The result of this will be “exceeding joy” *(agalliasis)* or “exultation.” **Luke 1:14,44 Acts 2:46 Hebrews 1:9**

25 The three words “majesty” *(megalosune*), “dominion” *(kratos)* and “power” *(exousia)* define His “glory” as One who is high and lofty, who is mighty, and who has unlimited sway. The last word is used only here in doxologies. The boasted greatness of the imposters and their disrespect for “dignities” could never be acceptable to such a God.

Appendix follows:

a. Words in Jude
b. Triplets in Jude
c. The Fall of Angels

Revelation 1:5

(KJV)
And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and **washed** us from our sins in his own blood,

Green's Interlinear Bible (Textus Receptus)	**King James Version**	The Webster Bible
Darby Translation	New King James Version	World English Bible
Hebrew Names Version	Douay-Rheims Catholic Bible	Wycliffe
Jubilee Bible 2000	Third Millennium Bible	Revised Version
Modern King James Version	Tyndale	

(ESV)
and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has **freed us** from our sins by his blood

Common English Bible	God's Word Translation	Weymouth New Testament
Complete Jewish Bible	New International Version	New Revised Standard
English Standard Version	New Living Translation	Westcott & Hort Greek NT Critical Text
Good News Translation	**Nestle's Interlinear Bible (Critical Text)**	New English Translation
Revised Standard Version		

All of the translations in the table above they changed **washed** to **freed us**.

Comments:

"washed us from our sins in his own blood," to "loosed" or "freed" us from our sins. Revelation 1:5 is the only verse in the Bible that says you are **washed** in the blood. What can wash away my sin? Nothing but the blood of Jesus.

What The Bible Teaches: Author J. Allen
4. *The Doxology* *(***Revelation 15:1-8**b- Revelation **1:6**)

Verse 5: The benediction that comes from the triune God and, very particularly, the supreme glory of the Lord Jesus as the One who has brought this within reach of men evokes from John a doxology of thanksgiving. In this he not only speaks for the churches but echoes the heart cry of the redeemed of every age. The Revised Version "to Him that loveth us" translates the present participle of the verb agapao which is a better attested reading than the past participle. It is not our experience of His love that is in view, as in Galatians **2:20**, but the unchanging character of One who is age-abiding in His love to men. This love is the basis of the actions that are the foundation of the blessing of the redeemed. "He washed us" translates the aorist participial expression "having washed us" *(lousanti hemas*), the vital foundational action in conversion for the cleansing of sinners. The Revised Version reading "loosed us" gives weight to some older manuscripts which read lusanti (aorist participle of the verb *luo,* to loose). Metzger supports this reading when he writes, "The reading *lusanti* (loosed) is to be preferred because it has superior manuscript support, because it is in accord with Old Testament imagery (e.g. Isaiah **40:2** Septuagint) and because it suits better the ideas expressed in Revelation 6." However, other textual scholars disagree on the weight of manuscripts evidence and point out that in transmission it is always easier to drop a letter than to add one, and for this reason, they retain the word "washed." New Translation translates "hath washed us."

It should also be pointed out that the Hebrew imagery of washing is certainly in Psalms **51:2,7 Isaiah 1:16,18** while in Titus **3:5** “the washing of regeneration” conveys the same idea of complete cleansing (as in John **13:10**). The once-for-all washing of Aaron Exodus **29:4** at the inauguration of the priesthood is in keeping with the idea presented in Revelation **1:6**. This washing was in water and was typical. The Authorized Version is almost too literal at this point to convey the meaning in English; the “in” *(en)* must be taken as instrumental (“by”), not as defining the element, but as describing the means of cleansing. It cost Christ His blood to effect this essential cleansing from our sins. “Blood” refers to the value of the death of Christ applied to sinners. The reading “washed us” is therefore to be preferred.

Revelation 1:6

(KJV)
And hath made us **kings** and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Jubilee Bible 2000	Third Millennium Bible	Young's Literal Translation
King James Version	Tyndale	Modern King James Version
New King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**

(ESV)
and made us **a kingdom**, priests to his God and Father, to him be glory and dominion forever and ever. Amen.

Darby Translation	Douay-Rheims Catholic Bible	World English Bible
Hebrew Names Version	Revised English Bible	Wycliffe
Common English Bible	God's Word Translation	Revised Version
Complete Jewish Bible	New International Version	Revised Standard Version
English Standard Version	New Living Translation	Weymouth New Testament
Good News Translation	New Revised Standard	**Nestle's Interlinear Bible (Critical Text)**
Westcott & Hort Greek NT Critical Text	New English Translation	

All of the translations in the table above they replaced **kings** with **a kingdom**

Comments:

What The Bible Teaches: Author J. Allen

Verse 6: The second action, based on the first, is more accurately conveyed by the translation "and he made us to be a kingdom, to be priests unto His God and Father" (Revised Version). The tense points to a standing that washed sinners already possess. Echoes of **Exodus 19:6**, a promise made to national Israel, are unmistakable: "ye shall be unto me a kingdom of priests and a holy nation." What was confined to one nation in history is dispensational now, as John becomes the spokesman for the redeemed of this age. In the same way the truth of **1Peter 2:9** goes beyond the nation of Israel to the redeemed from all nations to make them what they have never been before, "a kingdom" owning one dominion and one ruler. The Expositor's Greek New Testament has a useful note on the use of the word "kingdom" here, pointing out that it may well have carried an implicit anti-Roman Empire allusion, so that believers in John's day may well have consoled themselves with the thought that "We Christians, harried and despised, are a community with a great history and a greater hope. Our connection with Christ makes us truly imperial." It should be made clear that while the picture of the past national priesthood of Israel is used to illustrate a present spiritual reality, many other scriptures make it plain that the promises to the nation of Israel are not abrogated by this use; those promises to Israel will be literally fulfilled in the millennium.

The explanatory phrase "priests unto his God and Father" shows that while the kingdom is a unit the individual citizens have access to God and act for God as priests. While priestly functions are exercised by all believers now in our worship **Hebrew 13:15 1Peter 2:5 Romans 12:2 Philippians 4:18** the word "priest" is not used in the Gospels or epistles to describe believers. Its use in this book (see also **Revelation 5:10 20:6**) makes it clear that the public exercise of such a function belongs to the kingdom in manifestation. Believers now enjoy access to God in

priestly capacity but in the millennial kingdom will act for God in a public way. The idea is illustrated by the expression in **2Samuel 8:18**, “David’s sons were chief rulers” (Newberry margin reads “priests”). In the millennial day of kingdom glory all the redeemed of this age will have the majesty of kings and the ministry of priests; they will be associated both with the throne and with the temple.
To the One who accomplished such a mighty work it is fitting that notes of praise should rise. Other notes will be added in subsequent doxologies throughout the book **Revelation 5:13 7:10** but two things belong to Christ eternally. Glory, which is best defined as revealed excellence, belongs to Him intrinsically. That which is essentially personal, through incarnation and the cross is seen now to be displayed positionally and officially in kingdom glory. Dominion (kratos) is His essentially. Now it will be displayed manifestly. The dominion of Israel, refused when He came the first time, will be shown to belong to Him. The dominion of earth when He rules from the river to the ends of the earth **Zechariah 9:10** will be given to Him. Eternally He will share the eternal throne of God. **Revelation 22:1** Truly dominion is His!

There is no verb expressed in the doxology so it is in order, as in most translations, to supply “be,” thus making the doxology a prayer or wish. It is arguably better to see this as a statement and supply “are” in the sense of “belong.” To Him “glory and dominion” belong; they are His by right.

“Forever and ever” (eis tous aionas ton aionon) translates admirably an expression unknown in the classical Greek writers. It actually imitates a Hebrew idiom for a period that is undefined, a period that has no end and thus, a period that is eternal. The expression is repeated twelve times in this book (omitting the slightly variant expression in **Revelation 14:11**); it allows the mind to scan the unlimited vistas that lie beyond the time horizons of earth.

“Amen” occurs ten times in this book; **Revelation 1:6,7,18 3:14 5:14 7:12** (twice) **Revelation 19:4 22:20,21**. It is the transliteration into English of the Greek amen and this, in turn is the transliteration of the Hebrew. In the Gospels it is used only by the Lord Jesus. John in his Gospel records the double “amen” translated “Verily, Verily” twenty five times. In the epistles it occurs at the close of prayers as a benediction. It appears to have been used congregationally to signify acquiescence with the prayer uttered. **1Corinthians 14:16** It thus carries the thought of “so be it.” Here John is expressing the acquiescence of the whole company of saints of this dispensation.

Revelation 1:8

(KJV)
I am Alpha and Omega, **the beginning and the ending,** saith the Lord, which is, and which was, and which is to come, the Almighty.

Jubilee Bible 2000	Third Millennium Bible	Young's Literal Translation
King James Version	Tyndale	Modern King James Version
New King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
New Living Translation	World English Bible	
Douay-Rheims Catholic Bible	Wycliffe	

(ESV)
"**I am** the Alpha and the Omega," **omitted** says the Lord God, "who is and who was and who is to come, the Almighty."

Revised Version	English Standard Version	Hebrew Names Version
American Standard Version	Good News Translation	New Revised Standard
Basic English Bible	God's Word Translation	Revised Standard Version
Common English Bible	Lexham English Bible	Weymouth New Testament
Complete Jewish Bible	The Message Bible	**Darby Translation**
Holman Christian Standard	New American Standard Version	Westcott & Hort Greek NT Critical Text
Nestle's Interlinear Bible (Critical Text)	New International Version	New English Translation

All of the translations in the table above omits **the beginning and the ending,**

Comments:

What The Bible Teaches: Author J. Allen

Verse 8: The identity of this coming One is made clear by the Lord Himself. While many, perhaps the majority of commentators, take the speaker in this verse to be God the Father, it is much more in keeping with the context to hear the Lord Jesus identify Himself. In the cross suffering was His portion, now in the act of coming to earth, sovereignty is shown to belong to Him! First, the tears, now, the triumph; first He came to redeem now He comes to reign but the Person is the same! This Person has all the attributes of deity; He is God manifest in flesh. Three titles manifest His deity. "**I am** Alpha and Omega." Alpha and omega are the first and last letters of the Greek alphabet. Idiomatically it is used to indicate a "whole," something included from beginning to end. Most languages have similar expressions: in English the expression would be used "he knows something from A to Z," in other words his knowledge of that subject is not partial or fragmentary but complete. Using an alphabet all the knowledge and wisdom of the ages may be stored in written records; through the alphabet, by use of the letters in words and sentences in inexhaustible combinations, thoughts and messages are communicated from mind to mind. Christ is the total message and conveys the whole revelation of truth from God to man. There is nothing revealed before Him, nothing after Him, nothing without Him. In Him is the sum total of divine revelation. To Him belongs the omniscience of deity. This title occurs again at the close of the book. **Revelation 21:6 22:13** (The textual authority for the inclusion of the title in **Revelation 1:11** is weak, see comments in loc and its omission by Revised Version and New Translation.)

Competent textual editors are satisfied that the next expression “the beginning and the ending” has very little manuscripts support, and, in keeping with this judgment it is omitted by the Revised Version, New Translation and most translators. The similar title “the first and the last” is in **Revelation 21:6 22:13**, with full manuscripts authority.

“The Lord God, the Almighty.” The textual support for the inclusion of “God” is indisputable. The intervening words “which is, and which was, and which is to come” are a separate title. The noun (the Almighty) at the end of the sentence is part of the full title. Christ in resurrection is acknowledged as “Lord.” **Philippians 2:9-11** “The Almighty” describes deity as revealed in His working on earth, and occurs ten times in the New Testament. One reference is a quotation **2Corinthians 6:18** and the other nine are found in this book. **Revelation 1:8 4:8 11:17 15:3 16:7,14 19:6,15 21:22** That which belongs inherently to deity is revealed in Christ. In Him is displayed the omnipotence of deity.

“Which is, which was and which is to come” is a title which has been used of God the Father in **Revelation 1:4**. The comments there apply with equal force to Christ. He is the One in whom omnipresence is seen the One who transcends time. He belongs to eternity and thus as to time, He always is, He ever has been and He shall ever be the coming One. Infinite in knowledge (omniscient) He reveals God; infinite in power (omnipotent) He acts for God; infinite as regards the time/space relation He is God (omnipresent).

Revelation 1:11

(KJV)
Saying, **I am Alpha and Omega, the first and the last: and,** What thou seest, write in a book, and send it unto the seven churches **which are in Asia;** unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

Jubilee Bible 2000	Third Millennium Bible	Modern King James Version
King James Version	Tyndale	Wycliffe
New King James Version	The Webster Bible	
Green's Interlinear Bible (Textus Receptus)	Young's Literal Translation	

(ESV)
saying, **omitted** "Write what you see in a book and send it to the seven churches **omitted**, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."

New English Translation	English Standard Version	New Living Translation
Revised Version	Good News Translation	Douay-Rheims Catholic Bible
American Standard Version	God's Word Translation	New Revised Standard
Basic English Bible	Hebrew Names Version	Revised Standard Version
Common English Bible	Lexham English Bible	World English Bible
Complete Jewish Bible	The Message Bible	Weymouth New Testament
Darby Translation	New American Standard Version	**Nestle's Interlinear Bible (Critical Text)**
Holman Christian Standard	New International Version	Westcott & Hort Greek NT Critical Text

All of the translations in the table above omits, **I am Alpha and Omega, the first and the last: and,** and **which are in Asia;**

Comments:

What The Bible Teaches: Author J. Allen
Verses 10-11: The normal condition of all believers is expected to be "in the Spirit," **Romans 8:9** but when God uses men as channels of communication there is a specially given enablement envisaged in **Ephesians 3:5**: "It is now revealed unto his holy apostles and prophets by the Spirit" (literally "in Spirit"). The expression "in spirit" describes that exaltation and detachment of spirit brought about by the Holy Spirit that enables John to become a channel of divine communication. He is carried beyond the realm where physical and natural senses dominate into the realm where can be known what is normally beyond the realm of human experience. The same expression will recur again in **Revelation 4:2 17:3 21:10**. The omission of the article draws attention to the character of the state produced by the Holy Spirit.

Having shown his physical location and his spiritual state John notes the day on which he received the revelation; it was given "on the Lord's day" *(en te kuriake hemera*). It is easy to understand how the meditation and preoccupation with Christ of this surviving apostle in the loneliness of his exile, on the first day of the week, would be a fitting prelude for the granting of this revelation. That John uses the adjective "lordly" *(kuriakos)* to describe the day called in the New Testament "the first day of the week" **Matthew 28:1 Mark 16:2,9 Luke 24:1John 20:1,19 Acts 20:7 1Corinthians 16:2** is beyond question. The only other occasion of its use in the New Testament is helpful, for it is used to describe "the Lord's supper" *(kuriakon deipnon)* in

1Corinthians 11:20. This adjective as shown by A. Deissman, noted archaeologist and linguist, marks the Lord's distinctive claim to His supper and His day. Without being directly stated this adjective sets these precious things in direct opposition to the "imperial" cult of the Caesars (see note for a full discussion). The fact that the term is not used for the first day of the week in any other place in the New Testament, or in the christian writings of the first century known to scholarship, is not an argument against this interpretation. John in using this term may be introducing it to believers or, perhaps more likely, simply authenticating its common use.

Many commentators equate "the Lord's Day" with "the day of the Lord" and teach that John in his ecstatic state was mystically drawn down amongst the scenes of that eschatological day. This cannot be sustained and, in fact, is most improbable. The first problem is that chapters 2 and 3 patently belong to this dispensation and are not part of "the day of the Lord." E. W. Bullinger, however false his premise, is at least consistent in his exegesis, and insists that these churches are Jewish synagogues in the tribulation period. Such an unjustifiable deduction needs no detailed refutation since it is clearly untenable. Further, if the Holy Spirit inspiring John's writing had meant to draw attention to that eschatological period the common expression "the day of the Lord" *(he hemera tou kuriou)* with its Old Testament background was available: there was no need to coin a new expression. This is the expression used in **2Thessalonians 2:2**, while the similar expression *(hemera kuriou)* is used **1Thessalonians 5:2** and **2Peter 3:10**. Instead of this usual expression being used the adjective *kuriakos,* not available in Hebrew, was coined. There is no doubt that in its very form it was designed to link "the Lord's supper" and "the Lord's day" in the minds of saints. The "lordly, dominical or imperial" supper places this supper in contrast to all other suppers and, in a similar way, one day of the week is distinguished from every other as "belonging to the Lord."

The trumpet like voice from behind John is quite specific in its command, "what thou seest write in a book." The identity of the speaker is more open to question. The titles used by the speaker in the Authorized Version point without question to Christ. There is considerable doubt as to the reliability of the supporting manuscript evidence, a doubt that is reflected in the omission of the titles in both the Revised Version and New Translation. Both titles are used of Christ, one in **Revelation 1:7** and the second in **Revelation 1:17**. That the voice of the Son of Man is described in verse 15 as "the sound of many waters" is not a valid argument against this being His voice since the situations are different. A trumpet-like voice demands attention, it cannot be ignored, while a voice "as the sound of many waters" drowns every other voice. However, with the weakness of the manuscript evidence, it is better to hear in this command the voice of the conducting angelic messenger giving John specific instruction as to what he is to do with the revelation given. This view is supported by the fact that this trumpet like voice is heard again at the next stage of the vision in **Revelation 4:1**. There it is spoken of as "the first voice."

The summons from behind by the trumpet voiced angel is in keeping with the experience of Ezekiel. **Ezekiel 3:12** This dramatic method of arresting attention speaks of solemn matters that must have the undivided attention of the recipient. The one thing you cannot do with a trumpet sound is ignore it; it certainly speaks with authority and claims attention. The suggestion that the apostle was looking in the wrong direction, while not explicit in the text, may be a legitimate deduction since he had to turn round. The trumpet in Israel's history **Nu 10:1-10** was synonymous with divine authority. The command that reaches John certainly carried divine authority. The command "write" is an imperative that will be repeated twelve times throughout this book. What John sees is to be written into a book and sent to the churches mentioned. The whole of the book is in question; it is a unit and must be sent as such. There is never any suggestion that the individual messages to the churches were to be separated from the book as a whole; their individual messages had to be seen in the context of the seven and of the book

as a whole. It is an interesting note of history that there never seems to have been any real question raised about the canonical credentials of this book; it was immediately accepted for what it claimed to be a divine revelation.

The completed revelation was to be sent to the seven named churches in the Roman province of Asia. The expression “what thou seest” with the present tense of the verb embraces the whole of the revelation. If John stood on the curve of the crescent-shaped Isle of Patmos looking eastwards (the horns of the crescent pointing westwards) the seven churches would lie in a rough semi-circle toward the sunrise. They are named in clockwise order. This is also the order in which they would be readily accessible by the roads of that day. Ephesus on the coast was the regular point of entry for the province, from which the road ran forty miles northward to Smyrna. A further forty miles north/north east would bring the traveler to Pergamum. From this point, turning generally south-east the distance to Thyatira was about forty-five miles. At Thyatira the highway turns directly south with about forty miles to be travelled to Sardis. Moving on from Sardis in a south-easterly direction forty miles would bring a traveler to Philadelphia and after a further forty miles he would reach Laodicea. The reason for the selection of these churches will be discussed in comments on **Revelation 1:20**.

Notes

Many commentators would equate the expression “the Lord’s day” *(he kuriake hemera)* with the similar phrase *he hemera tou kuriou.* Seiss states “I see no essential differences between *he kuriake hemera* the Lord’s day and *he hemera kuriou* the day of the Lord. They are simply the two forms for signifying the same relations of the same things.” A little further on he makes his meaning clear: “In a word, he was *en pneumati,* in spirit a condition wholly loosened from the earth transported by means of the Spirit *en te kuriake hemera,* into the Lord’s day stationed as a spectator amid the very scenes of the great judgment itself.” (Seiss in loc).

Support for this view has been thought to lie in the fact that the phrase “the Lord’s day” as referring to the first day of the week is found neither in the New Testament nor in any literature of the period until a hundred years after this writing. This argument was answered as long ago as 1910 by A. Deissman, the noted antiquarian, when he pointed out that the adjective *kuriakos* (Lord’s) had a very specialised meaning; he is worth quoting in *extenso* “The parallelism between the language of christianity and the official vocabulary of Imperial law shows itself in the use of the adjective *kuriakos* belonging to the Lord, Lord’s. Familiar to every reader of the New Testament from **1Corinthians 11:20** and **Revelation 1:10**, where it occurs in the phrases ‘the Lord’s supper’ and ‘the Lord’s day’ (i.e. probably Sunday) it may certainly be described as a very characteristic word of the early language of christian worship, and it was formerly considered as a specifically Biblical and ecclesiastical word, some even going so far as to regard it as a coinage of Paul’s. But, as a matter of fact Paul took it from the language of contemporary constitutional law, in which it meant ‘imperial’.” After quoting examples of its usage from various inscriptions going back as far as A.D. 68 to establish the point, Deissman goes on to draw attention to the idea of “Emperor’s day” (called Julia Sebaste) in the Roman Empire and states, “I said that this name, formerly after some Hellenistic model was analogous to the primitive christian ‘Lord’s Day’ as a name for Sunday. But the more I regard this parallel in connection with the great subject ‘Christ and the Caesars’ the more I am bound to reckon with the possibility that the distinctive title ‘Lord’s Day’ may have been connected with a conscious feeling of protest against the cult of the Empire with its ‘Emperor’s day’.” If this argument is valid, and most historians accept its truth, then the Holy Spirit through this writing is bringing into the vocabulary of believers

another term to mark them out from the Roman Empire. The term “first day of the week” with its Hebrew background is now superseded by that title that links the day specifically with the risen Lord.

A case can be made for contrasting the “the Lord’s day” with “man’s day” *(anthropine hemera)* of **1Corinthians 4:3**. In “man’s day” assessments are made in the light of human understanding and knowledge, but in “the Lord’s day” assessments are made in light of His understanding and knowledge. Since judgment is the subject of this book and John is to be transported into those scenes, some argue that this expression simply means “viewing earth matters through the Lord’s eyes.” John on this view is allowed to see the Churches, the Cosmos, the Conflict, the Conquest and the Consummation from the viewpoint of the Lord Himself. See pages 18-19 for breakdown. While attractively simple, this argument takes no account of the presence of the article, or of the way the adjective *kuriakos* is used in **1Corinthians 11:20**. The whole argument is very weak and “The Lord’s day” must be “the first day of the week.” It is the fact that, from shortly after John’s time, this became the familiar term in christian writings for the “first day of the week” and by the end of the second century was the normal term in use.

Revelation 2:13

(KJV)

I know **thy works, and** where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

Hebrew Names Version	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	Modern King James Version
King James Version	The Webster Bible	Wycliffe
New King James Version	World English Bible	**Green's Interlinear Bible (Textus Receptus)**

(ESV)

"'I know **omitted** where you dwell, where Satan's throne is. Yet you hold fast my name, and you did not deny my faith even in the days of Antipas my faithful witness, who was killed among you, where Satan dwells.

Revised Version	English Standard Version	New International Version
American Standard Version	Good News Translation	New Living Translation
Basic English Bible	God's Word Translation	Douay-Rheims Catholic Bible
Common English Bible	Lexham English Bible	New Revised Standard
Complete Jewish Bible	The Message Bible	Revised Standard Version
Darby Translation	New American Standard Version	Weymouth New Testament
Holman Christian Standard	**Nestle's Interlinear Bible (Critical Text)**	Westcott & Hort Greek NT Critical Text
New English Translation		

All of the translations in the table above omits **thy works, and**

Comments:

What The Bible Teaches: Author J. Allen

Verse 13: As He does to each of the churches, Christ draws attention to His intimate knowledge of them. Note His reference to:

1. Their situation they lived in a dangerous place. Christ fastens upon the vital point that has a major bearing on their testimony, "I know where thou dwellest." The omission of "thy works" in the Revised Version, on good manuscript authority, serves to heighten the impression that Christ is deeply concerned about where they live. Christians in Pergamum were at the very center of the conflict between Christ and Satan. This very city was the place "where Satan's seat is," "where Satan dwelleth." This was a place above others on earth where Satanic authority was to be seen and Satanic presence to be felt. This was "the city of the serpent" and the very atmosphere was infused with such worship. Believers had their homes here; the verb "to dwell" *(katoikeo)* means "to settle down" or "to make a home." In this context, it carries no moral implication; this was simply their home town, they had no other country of residence. Satan had invaded it and made it his permanent dwelling too. The word "seat" *(thronos)* of the Authorized Version should be translated "throne." This word demands a centralization of the power of Satan in this earthly center. The same verb as used of the citizens, katoikeo, indicates that Satan physically and personally had taken up his residence here. While a mighty personage, Satan does not have attributes of deity and can be only in one place at a time. Christ shows that at this time Satan had taken up residence in Pergamum. Most commentators are agreed that the language regarding

Satan goes beyond the metaphorical and indicates a physical location for the throne. At this point unanimity ends and many suggestions have been offered as to the identification of the throne of Satan

a. Some commentators insist that it was the great temple of Asclepius which rivalled the temple or Artemis at Ephesus and the temple of Apollo at Delphi. Believers would readily identify the serpent with Satan. **Genesis 3:1-5** The healing ministry of Asclepius the "Saviour" allied with medical practice could readily deceive men, as Eve had been deceived, as to the true nature of the enemy. When this is linked with the Babylonian background of the worship of Asclepius, much can be said for this suggestion. However, the weighty argument against this identification is that, after all, this god was but one god amongst the whole range of gods worshipped in paganism. Why Satan should take up residence in this particular temple has not been satisfactorily answered.

b. Other commentators are equally sure that the throne of Satan must refer to the great altar to Zeus Soter (Jupiter the Saviour) which archaeologists now agree, because of its very size and magnificence, must have dominated the city. They argue that this depicted a throne. Nevertheless, many of the other cities had altars that dominated the skyline, and the same doubts arise about why Satan chose to dwell in this altar.

c. A worthwhile suggestion is to note the one feature that made Pergamum unique at this period, which could well be the reason why Christ designated it the place where Satan had established his throne. This city was the center of the cult of emperor worship; it was the city that spear-headed Caesar worship in Asia. It was this worship that was beginning to pervade the empire and, in large measure if not displace, at least supersede the pagan deities. As pointed out Pergamum was the first city in Asia to build a great temple to Augustus as early as 27 B.C. and gave him divine honors even before the Senate voted to do so. With him in deification they linked Roma the deified state of Rome. Before this temple stood the great altar where citizens were expected to pay their tribute of incense and where, very possibly, Antipas died. The multifaceted idolatry of the Roman and Greek pantheon was widespread and powerful but was of little help in unifying the diverse peoples of the empire. This new cult of Emperor worship, stemming from the time of Augustus, was seen as the binding agent that was expected to link the various races within the empire whatever their religion. It would thus be in keeping with this historical fact if Satan had taken up residence here to promote that which, in fact, would be the ecumenical movement of the day uniting all religions. Emperor worship became the agent of satanic power to destroy any witness for Christ. The challenge was clear: it must be either Caesar or Christ. Here Christ is identifying the very source of that power and showing that it is the result, not of human planning or political expediency, but of the direct and personal action of Satan. That they had already identified it as such and taken their stand is seen in the faithfulness of the believers living even in such a dangerous place. While the language of "throne" may refer to a literal location in the temple of Augustus, it really became symbolic of the satanic power enshrined in the cult of emperor worship.

2. Their condition a faithful testimony. The present tense "holdest fast" *(krateo)* shows that the Christians were maintaining a faithful testimony despite the pressures upon them. In some contexts (see **Revelation 3:8**) "my name" refers to the scriptural revelation into which believers have been brought through confession of Christ. Here it describes loyalty to Christ personally. The two meanings are closely allied (as in **Matthew 18:20**) but the emphasis here must fall on personal devotion to Christ. In His second statement Christ

assures the assembly that He has not been unobservant of the crisis through which they had just passed. The aorist “denied” suggests that their allegiance had just been severely tested in some specific incident. The presence of the article before “faith” would allow it to be interpreted as the body of truth (see Walvoord). Nevertheless, it is more in keeping with the crisis context to see it as pointing to personal trust in Christ. The believers had remained unshaken under attack; they never doubted. This is in keeping with how the word “faith” is used in this book. Whether it has the article or not, it generally seems to demand the idea of “believing” (see **Revelation 14:12**). These Christians retained personal loyalty to Christ (“my name”) and personal trust (“my faith”) in Him. These are the vital aspects of testimony.

3. Their crisis a dangerous time. This personal loyalty and faith in Christ was no academic exercise but a living reality. This was shown by the way they had stood for Christ during a crisis situation, even during a time when one of their number had died for his faith. Antipas had just paid the highest price for his faithfulness: “slain among you.” The “among you” makes the slaying graphic. Robertson would translate “at (or by) your side.” It would appear as if the other Christians were present at the martyrdom, possibly by magisterial order. Antipas had an honored name amongst the believers and Christ gives him the highest accolade to be won on earth when He calls him “my faithful martyr.” Christ Himself bears this title in **Revelation 1:5**, so Antipas faithfully represented Christ in Pergamum. The word martus originally meant a “witness of” some event, as in **1Peter 5:1**, but came to mean a “witness to” in the sense of “bearing testimony to.” **Acts 1:8** This book clearly shows a further shift of meaning to “witness for” with the added dimension of a “witness for” Christ even to death. This may be one of the first occasions when the word is used like this, a usage that was to become common in the second century. Little is known of Antipas beyond this passage. Historians have uncovered traditions (one quoted by Swete) which identify him as a dentist who, when challenged by the magistrate to burn incense to Caesar, refused. He was enclosed in a brazen bull which was then made red hot over a fire. This was said to be early in the reign of Domitian (81-96) so it could not have been many years before this message from Christ. In retrospect his name must carry some significance. *Antipas* may be taken as composed of *anti* (meaning “against”) and pas (meaning “all”). Christ’s words show a man willing to stand alone for Him.

Revelation 2:15

(KJV)
"So hast thou also them that hold the doctrine of the Nicolaitans, **which thing I hate**."

Jubilee Bible 2000	New King James Version	Tyndale
King James Version	Third Millennium Bible	The Webster Bible
Green's Interlinear Bible (Textus Receptus)	Modern King James Version	**Darby Translation**

(ESV)
"So also you have some who hold the teaching of the Nicolaitans." **omitted**

Holman Christian Standard	New Revised Standard	Wycliffe
English Standard Version	Revised Standard Version	Westcott & Hort Greek NT Critical Text
Nestle's Interlinear Bible (Critical Text)	Revised Version	New English Translation

All of the translations in the table above they omitted - **which thing I hate**

Comments:

What The Bible Teaches: Author J. Allen
Verses 14-15: The warmth of the commendation shows how Christ valued the testimony of the assembly in a dangerous place and at a very dangerous time. Nevertheless, in faithfulness to them, Christ had now to present a very serious criticism. The strong adversative "but" *(alla)* highlights the contrast with what He has just said. The expression "a few things" does not indicate that these matters were unimportant but that they were few in number. There are but two matters, but so vitally important that if they are not dealt with immediately by repentance Christ Himself would have to act (verse 16).

The particular criticism of Christ has to do with an unacceptable toleration that was being shown in the assembly. They tolerated some who were holding doctrines subversive of the very principle of divine testimony. They did not seem to recognize the danger of what was being taught. The assembly would have to act in discipline lest this weakness should destroy the testimony. There are two groups identified by their doctrines:

1. "Them that hold the doctrine of Balaam." The criticism of Christ is not the doctrine of Balaam, which stands totally condemned in scripture, but of the assembly who would permit those who held such doctrine to be associated with its fellowship. The use of the same verb *krateo* draws attention to the ambiguity of the assembly "holding fast" the name of Christ Revelation **2:13** while at the same time having within it some who were "holding fast" this evil teaching. Christ's reference to Balaam looks back to the incident in the wilderness concerning Israel (Numbers 22-24). Balaam's "way" 2Peter **2:15** and Balaam's "error" **Jude 1:11** were personal miscalculations that doomed this false prophet to divine judgment. Balaam's way was to sell the prophetic gift for money; Balaam's error was to imagine that God would change His mind and curse Israel. Here Christ draws attention to Balaam's "teaching" that brought such terrible disaster upon Israel. Prevented by divine action from cursing the people of God Balaam had set his covetous heart on the reward offered by Balak king of Moab. Secretly he whispered into the ear of Balak a method of accomplishing what cursing could not do: destroy this testimony for God. While Numbers 25 makes no specific mention of Balaam in the breakdown of separation between Israel and the people of Moab, and places the responsibility totally on Israel, nevertheless Numbers **31:16** shows whose whisper had

directed the whole attack. Whether Balaam had used his influence as a prophet (albeit false), to whisper also to Israelites that there would be no harm in such an association with Moabite women, may be implied in the story. Baal-Peor was a lesson Israel would never forget. The counsel of Balaam cast a “stumbling block” in the way of the people of God. The word “stumbling block” *(skandalon)* presents a dramatic picture! It originally meant a “trap” or a “snare” laid with a tempting bait to entice an unwary animal. Once the bait was taken the trap was sprung and the animal was caught. Clearly Balaam had advised Barak that a direct curse being impossible, the only way to destroy this people was to offer the Israelites a “bait” in the lovely women of Moab. Numbers **25:1,2** shows how immorality and idolatry were closely intertwined as divine separation was broken down. Balaam knew enough of the character of the God of Israel to reason that once their separation was compromised then God would be compelled to judge His own people. Scripture records with terrifying simplicity the success of the trap set for Israel. 24,000 graves testify to its success. Numbers **25:1-9** Only the javelin of Phineas stayed the plague that would have wiped out the nation. The subtlety of this teaching was that Balaam used what he knew of the character of God to lay a trap for His own people. The false teachers at Pergamum were apt students in the Balaam school. They would teach that separation to Christ in such strict social terms was not necessary. Loyalty to Christ personally, a feature of Pergamum, could be relaxed. Their arguments seemed plausible. Such rigid separation in social and religious matters would alienate the pagan population! Compromise on social lines would enable a wider audience to be reached, this is Baalamite teaching! The effect of Balaam’s teaching in Israel is summarized in two aorist infinitives: to eat things sacrificed to idols; to commit fornication. The idolatry and immorality of the children of Israel were, of course, literal. Loyalty to Jehovah was betrayed in this literal way. Here the context demands an equally-literal understanding of the teaching. What Balaam did of old, these false teachers were doing again within the very same heathen context. The social and commercial life of Pergamum centered on social gatherings where food offered to idols was eaten. These feasts frequently ended in immoral orgies when libations were poured out to the gods of paganism. Loyalty to Christ demanded total abstention from such gatherings whatever the cost. These teachers were obviously offering reasons why believers could still retain their loyalty to Christ and be a part of this social life. Christ is alerting every responsive saint to the hiss of the serpent in such teaching. A generation before, the apostles and elders had given plain instruction about such matters. Acts **15:29** Now Christ has to rebuke the assembly for the toleration of those who taught such things.

2. “Them that hold the doctrine of the Nicolaitans.” Many able expositors would make this group of false teachers the same as the previous group under a different name. They do this by:

    a) stressing the “so” *(houtos)* which introduces the verse and the inclusion in the Revised Version of “likewise” *(homoios*);
    b) Linking the Greek etymology of the word “Nicolaitan” as “conqueror of the people” with the Hebrew derivation of “Balaam” as “devourer of the people.” It should be noted that John does, on occasion, link the Greek and Hebrew for the same object, (see Revelation **9:11** for Apollyon and Abaddon)
    c) Taking the view that the Nicolaitan teaching was the libertine doctrine of some poorly identified Nicolas (see comments on Revelation **2:6**). This would be the same “anti-separation” teaching of Balaam under a New Testament name. In this way Christ would be illustrating this dangerous teaching from the past (in Balaam) and identifying it in the present (in the Nicolaitans).

> It must be said, however, that this case for one group of false teachers is very weak: the "so" is balanced by an "also" with the "likewise" coming at the end of the sentence. On the simplest reading grammatically this sentence structure demands a distinct group, the effect of whose teaching would "likewise" bring disaster on the assembly. It is more in keeping with the context and, in accord with the former identification of the Nicolaitans in verse 6, to see these two groups of false teachers as totally distinct.

This second group has already been identified at Ephesus by their "deeds." It has been shown that Nicolaitanism is the emergence of a strong ecclesiastical hierarchy usurping rule over the laity. In Ephesus it was their deeds which were repudiated by that church. Here the doctrine has emerged to justify the deeds and is being propagated by a group within the church. This group has an identifiable "teaching" *(didache*), which doubtless included scripture wrested out of context, 2Peter **3:16** to justify their practices. The tragedy was that the assembly, instead of rejecting both teaching and teachers, was tolerating the teachers. While the Balaamite teaching turned the spiritual liberty of believers into licence, the Nicolaitan teaching turned the scriptural leadership of believers into clericalism. While the first group of teachers would demand relaxation of loyalty to Christ, this second group would demand restriction in the leadership to those whom they judged qualified. Disdaining the scriptural principles and pattern of New Testament teaching with respect to the plurality of elders, overseers or shepherds within the local church, seeds were being sown that would develop into the hierarchical system of ecclesiasticism. **Christ has already expressed His absolute detestation of their deeds in verse 6 and He repeats that abhorrence in the words "which thing I hate."**

Revelation 5:14

(KJV)
And the four beasts said, Amen. And the **four and twenty** elders fell down and worshipped **him that liveth for ever and ever**.

Jubilee Bible 2000	Third Millennium Bible	Young's Literal Translation
King James Version	Tyndale	Modern King James Version
New King James Version	The Webster Bible	Wycliffe
Douay-Rheims Catholic Bible	**Green's Interlinear Bible (Textus Receptus)**	

(ESV)
And the four living creatures said, "Amen!" and the **omitted** elders fell down and worshiped. **omitted**

Revised Version	Holman Christian Standard	New International Version
American Standard Version	English Standard Version	New Living Translation
Basic English Bible	Good News Translation	Hebrew Names Version
Common English Bible	God's Word Translation	New Revised Standard
Complete Jewish Bible	Lexham English Bible	Revised Standard Version
Darby Translation	The Message Bible	Weymouth New Testament
Nestle's Interlinear Bible (Critical Text)	New American Standard Version	World English Bible
Westcott & Hort Greek NT Critical Text	New English Translation	

All of the translations in the table above omits **him that liveth for ever and ever**.

Comments:

What The Bible Teaches: Author J. Allen
Verses 13-14: This dramatic scene closes with another circle joining in the symphony of praise from all creation. Anticipative as it is, this scene is most moving as "every creature" from all regions of the cosmos joins in the accolade of praise to "him that sitteth upon the throne and unto the Lamb." Both creation and redemption are the manifestation of the greatness of God and the Lamb. The fourfold ascription of praise is the voice of all creation redeemed and restored responding to the acclamation of heaven. The repetition of the article with each note of praise points back to the former chants; **Revelation 4:11 5:12** the blessing, the honor, the glory, and the might are ascribed to both God and the Lamb. In this universal chant of praise every creature joins anticipating the moment when every dissenting voice will have been silenced forever in this redeemed universe. Creation's groan is hushed forever; its travail forever gone. **Romans 8:22,23** In anticipation every creature that has breath joins the heavenly anthem. That the cosmos is united is clear from the sweeping statement "every creature which is in the heaven and on the earth and under the earth and in the sea." This scene echoes ascriptions of praise rising from all creation in **Psalms 148:1-14**, the middle psalm of the last five in the psalter, all describing a worshipping universe. When the last seal of this book is opened and the last judgment poured out on earth these psalms will express the worship to God and the Lamb.

The mighty anthem closes and the "amen" of the four living creatures is the response of a creation where God is now honored through the Lamb. This is not only a prayer wish, "may it be so"; faith knows that when God acts the cry is "it is so." The final note is fittingly the act of worship of the twenty-four elders. The majestic creatorial anthem, the ringing "amen" and the

prostrate elders form a fitting background to the opening of the seals of the book and the unleashing of the apocalyptic judgments upon a rebel earth.

Revelation 6:1

(KJV)
And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come **and see.**

Basic English Bible	New King James Version	World English Bible
Darby Translation	Douay-Rheims Catholic Bible	Young's Literal Translation
Hebrew Names Version	Third Millennium Bible	Modern King James Version
Jubilee Bible 2000	Tyndale	Wycliffe
King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
Revised Version		

(ESV)
Now I watched when the Lamb opened one of the seven seals, and I heard one of the four living creatures say with a voice like thunder, "Come!" **omitted**

American Standard Version	English Standard Version	New International Version
Common English Bible	Good News Translation	New Living Translation
Complete Jewish Bible	God's Word Translation	New Revised Standard
Holman Christian Standard	Lexham English Bible	Revised Standard Version
Nestle's Interlinear Bible (Critical Text)	The Message Bible	Weymouth New Testament
New English Translation	New American Standard Version	Westcott & Hort Greek NT Critical Text

All of the translations in the table above omits **and see.**

Comments:

What The Bible Teaches: Author J. Allen
REVELATION 6

The taking of the book by the Lamb and the opening of the first seal is the heavenly prelude to the commencement of the divine programme for the seven years of earth's history climaxing in the moment of Christ's return to earth. **Revelation 19:11** As shown in the introduction to this section this period is variously spoken of as "Daniel's seventieth week" (from **Daniel 9:24-26**) or, more generally, as "the tribulation" with the expression "the great tribulation" reserved for the final three and a half years of the period. **Revelation 7:14 Matthew 24:21** When this latter period refers to the nation of Israel specifically it is called "the time of Jacob's trouble." **Jeremiah 30:7** The judgments resulting from the opening of the seals, will be shown:

1. to occur in the first half of the seven-year period,
2. to have a providential character, meaning that while war and famine and various pestilences have occurred in history, on this occasion they are distinguished by their scale and intensity, and
3. to be preliminary to the more dreadful judgments to follow in the trumpets and bowls. Only after the seventh seal is opened can the scroll be read **Revelation 8:1** so that the trumpets and the bowls have a different character from the seals and are to be seen as direct judgments from the throne of God.

The first four seals reveal the well-known “four horsemen of the apocalypse.” John offers no explanation of them and it is clear that the vision must be interpreted in keeping the scriptural use of the symbol. Horses in Scripture speak of the forces in nature available for the benefit of mankind. However, a horse always requires the firm hand of the rider for the harnessing of that power, which can be used for good or evil. These four horses therefore become the picture of natural forces which become channels of judgment. The variety in the color of the horses is reminiscent of those in Zechariah’s vision, **Zechariah 1:8-17 6:1-8** but while the Old Testament horses patrolled the earth these horsemen are used in the punishment of earth. The different colors indicate the different agencies God will use. Worldwide deceptive philosophies (like communism) have ruined nations, terrible wars have ravaged continents throughout history, devastating famines have swept many lands and pestilences of various kinds have decimated populations. These things are not new. Yet at this point in history, they are to be repeated on a scale history has never known. Men may call it providence but John is shown that it is the Lamb who, in the working out of the purpose of the throne, precipitates these happenings on earth.

It is possible to interpret the first horseman, on the white horse, as a person and many have done this. However, it is manifestly impossible to interpret the next three horsemen in this way. The fourth horseman on the pale horse is interpreted within the passage as death, this suggests that the horsemen are not to be interpreted as individual persons but rather as personifications-human figures symbolizing either principles or powers. The symbol of the horseman (horse and rider) thus presents in symbol form the power of deception (the white horse), the power of war (the red horse), the power of famine (the black horse) and the power of death (the pale horse). These are successively released to wreak havoc as they sweep through the earth.

The First Six Seals Opened

The First Seal — The White Horse Revelation 6:1,2

Verses 1-2: The drama of the scene is striking. John says “I saw” and, as the Lamb opens the first seal he adds “and I heard,” as if the seeing and the hearing were virtually simultaneous. The word order in Greek demands that the thunder describes the voice of the living creature as in the Revised Version “saying as with a voice of thunder.” This thunderous voice of the living creature cries, “Come.” While a few older manuscripts add the words “and see,” the weight of textual evidence suggests they are a scribal interpolation; New Translation writes, “The words ‘and see’ here and in verses 3, 5 and 7 are very doubtful.” This summons is not to John but to the horseman, as if he had been standing in the wings awaiting the signal to enter the stage. The first century analogy of the stage manager of the amphitheatre summoning the charioteers may not be irrelevant. While the living creature is not identified and is not of significance the order in which the living creatures are identified in **Revelation 4:7** might suggest that this first is the one “like a lion.” The repetition of the verb “I saw” followed by the exclamation of surprise “behold” shows how startled John was at the sight of the white horse with its bow-carrying rider.

Some commentators insist that this rider must be interpreted as Christ (W. Hendriksen gives seven reasons why this must be so) drawing attention to the white horse at the return of Christ in **Revelation 19:11**. Others see in the rider the progress of the gospel throughout the tribulation period and the references to gospel preaching in the Olivet discourse. **Matthew 24:14** A little consideration will show that neither of these interpretations is valid. The only point of correspondence between this rider and Christ in **Revelation 19:11** is the white horse. The white horse is simply a symbol of a victorious warrior but says nothing about the rider. In this passage the rider wears a victor’s wreath *(stephanos)* and carries a bow while in the later chapter Christ

is crowned “with many crowns” *(diadema)* and has a sharp sword proceeding from His mouth. These two warriors are not to be compared but contrasted. Since Christ as the Lamb opens the seals, to understand Him as riding forth at the command of the living creature is neither logical nor sensible. F. C. Jennings puts the matteroncisely, “The whole context and character of these seals absolutely forbid one thinking of this rider as the Lord Jesus, as so many affirm. His reign will not bring war and strife in its train.” Since the four horsemen are clearly meant to be of the same general character this first one cannot represent the victory of the gospel since war, famine and death follow him. Other commentators identify this horseman with the “prince that shall come,” **Daniel 9:26** the mighty western prince whose covenant with Israel’s leader, the false prophet, commences the seventieth week. F. A. Tatford writes p.86, “It is far more probable, however, that the reference is to the rise and career of a mighty imperial ruler after the rapture of the church who brings under his sway a vast territory in an endeavor to maintain peace, order and prosperity.” This is a possible interpretation and has much to commend it. Two matters, however, give cause for reconsideration. One is the time factor. If the argument is correct that has linked the opening of the seals with the commencement of Daniel’s seventieth week, then the “prince that shall come” is already a world figure able to guarantee a peace covenant with Israel. In this sense his major victories are behind him. This hardly fits with the dramatic appearance here as a result of the action of the Lamb in opening the seal. Further, the description shows that while he has victories behind him (the crown given) greater conquests lie ahead. Since Scripture must be interpreted with consistency a problem arises if this horseman is to be seen as a literal person. It would be consistent, in this case, to interpret the horsemen to follow in the same way and this would be very difficult if not impossible. The answer, as suggested in the introduction, is that the four horsemen be interpreted as personifications of powers or forces released by the Lamb as preparatory judgments on earth.

In light of the above discussion, this horseman should be seen as the personification of the spiritual deception that will engulf mankind as the great peace treaty is signed between the “prince that shall come” **Daniel 9:26** and the “many” of the nation of Israel led by the false prophet. The very signing of the peace treaty may well be the satanic stimulus for the deception that sweeps the earth. This mighty leader will be hailed as “the man,” “the conqueror,” “the victor” for whom mankind has waited; he alone has been able to solve the Middle East problem where so many have failed in the past. The seven-year covenant is his great triumph in the field of diplomacy. This promotes the greatest deception ever presented to men, this is “the man” for whom the world has waited for centuries. Doubtless this is the basis of the “lie” or “what is false” (**2Thessalonians 2:11** New Translation) which is a divine judgment upon those who have rejected Christ. Throughout the centuries the multitude of “isms” that have darkened men’s minds, such as liberalism, communism and humanism, are all the result of the word of God rejected. This final dark philosophy, personified in the rider on the white horse, is the darkest and deadliest of all satanic philosophies. This understanding of this first horseman is in keeping with the Lord’s warning in **Matthew 24:4,5**, “Take heed that no man deceive you. For many shall come in my name, saying, **I am** Christ; and shall deceive many.” The peace treaty, cleverly engineered, gives this deceiver a prominence that opens the way for the worldwide propagation of this satanic deception.

The other details of this horseman fill out the picture of the great deceiver and the worldwide deception centered on his person. In the Old Testament the bow symbolizes military power **Hosea 1:5 Jeremiah 51:56 Ezekiel 39:3** and generally power in the hand of an enemy of God. In contrast to the sword the emphasis is on conquest at a distance. Walter Scott writes p.147, “Hand to hand conflict demands the use of the sword, a little distance off the spear would be required; while more distant warfare is expressed by the bow. This latter weapon would not do much execution; hence its employment as a symbol of war afar off, and that not of a very deadly

character.” This agrees with the picture of a philosophy or a belief, which through the news media spreads over and largely conquers the earth. Attention has often been drawn to the absence of any mention of arrows which, some suggest, indicates a bloodless victory. The crown *(stephanos)* is generally a victor’s garland but was frequently used in Roman times to depict imperial rule (see R. C. Trench on stephanos) and points back to the previous conquests of this deceiver when, step by step, he has subdued nation after nation. Both military conquests and bloodless coups are likely envisaged in **Daniel 7:8** as this man reaches the upper echelons of world rule. In military might, diplomatic skill and financial wizardry he outranks the greatest figures from world history; here however it is his propaganda machine that brings nations under his sway believing that he is “the man.” The fact that a crown “was given” (aorist tense) suggests that this was subsequent to his arrival, with the aorist tense referring to the spectacular signing of the much-heralded peace treaty. This promotes his person and his emperor-cult on the world stage. “White” is traditionally associated with peace in every culture and this man is presented as the greatest peacemaker the world has ever seen. The passive voice leaves open the question of who gives the rider the crown. Men will have their explanations but the simple truth is that God permits it for His own purposes. The final statement summarizes the further progress of the deception. The confidence placed in this mighty man is seemingly irresistible. New Translation translates, “he went forth conquering and that he might conquer.” While not excluding military conquest it is more in keeping with the symbol and context to see in the statement the conquest of the minds of men. In the later stages of the tribulation this deception crystallizes into full orbed worship of a man as portrayed in **2Thessalonians 2:3,4**.

Revelation 11:17

(KJV)
Saying, We give thee thanks, O Lord God Almighty, which art, and wast, **and art to come**; because thou hast taken to thee thy great power, and **hast reigned**.

Jubilee Bible 2000	Third Millennium Bible	Modern King James Version
King James Version	Tyndale	Wycliffe
New King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
Douay-Rheims Catholic Bible	Young's Literal Translation	

(ESV)
saying, "We give thanks to you, Lord God Almighty, who is and who was, **omitted** for you have taken your great power and **begun to reign**.

Revised Version	English Standard Version	New Living Translation
American Standard Version	Good News Translation	New Revised Standard
Basic English Bible	God's Word Translation	Hebrew Names Version
Darby Translation	Lexham English Bible	Revised Standard Version
Common English Bible	The Message Bible	World English Bible
Complete Jewish Bible	New American Standard Version	Weymouth New Testament
Holman Christian Standard	New International Version	**Nestle's Interlinear Bible (Critical Text)**
Westcott & Hort Greek NT Critical Text	New English Translation	

All of the translations in the table above omits **and art to come**

Comments:

What The Bible Teaches: Author J. Allen

Verses 16-17: The announcement of the kingdom by the heavenly symphony of voices is answered by the act of adoring worship of the twenty-four elders mentioned for the eighth time in the book. Here the Throne Sitter is identified as God and before Him the twenty-four elders prostrate themselves "upon their faces." These representatives of the raptured church in priestly ministry bend in adoring worship as they recognize that the purpose of God on earth is moving to completion in the establishment of this long-promised kingdom. The worship *(proskuno)* may involve physical prostration, the outward sign of a bowed heart in the presence of God, but it involves also thanksgiving. The thanksgiving is addressed to the Lord God Almighty. Jehovah and His purpose in the covenant, Elohim who displayed mighty power in creation and the El-Shaddai who provided for the creature are names that have revealed deity through centuries past. The "Almighty" *(pantokrator)* used of deity nine times in the book, stresses the absolute power of God to affect His divine purposes on earth. The title is only used once elsewhere in the New Testament **2Corinthians 6:18** where it occurs in an Old Testament quotation. The establishment of the kingdom will not be brought about by social changes on earth but as an act of divine power of the almighty One. This almighty One is the eternal One who transcends time; the One to whom belongs eternity in the present-"who art," the One to whom belongs history in the past-"and was," for there never was time when He was not. The clause "and art to come" in manuscripts of later date seems to have been an interpolation by a scribal hand from the title in **Revelation 4:8**. Its omission suits the context of a kingdom which, in fulfilment of the longings of the past, has now arrived.

The reason for this outburst of praise is now explained. The perfect tense of the verb “hast taken” describes the permanent result of the action of Christ in taking the kingdom. The great power *(dunamis)* that Christ has taken and will never relinquish, is the power of divine intervention in the affairs of men. He has always had the authority *(exousia)* but now he displays the power. The word has Old Testament echoes of the power that Jehovah showed in Egypt **Exodus 15:6 Deuteronomy 3:24** and showed to His people in their need **Nehemiah 1:10 Isaiah 10:33** but will now be demonstrated for all to see and know. The word “power” *(dunamis)* means the ability to carry into effect all the purposes of God in the establishment of the kingdom. The aorist tense of the verb “didst reign” marks the commencement of the reign as the translation offered by Robertson makes plain, “Thou hast assumed the power and didst begin to reign.” This is another prophetic statement; the event itself is yet future, but since it is in the counsel of God, it can be spoken of as if it had already happened.

Revelation 12:12

(KJV)
Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the **inhabiters of the** earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Jubilee Bible 2000	Third Millennium Bible	World English Bible
King James Version	Tyndale	Modern King James Version
New King James Version	The Webster Bible	
Green's Interlinear Bible (Textus Receptus)	Young's Literal Translation	

(ESV)
Therefore, rejoice, O heavens and you who dwell in them! But woe to you, **omitted** O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!"

American Standard Version	Good News Translation	**Darby Translation**
Basic English Bible	Holman Christian Standard	New Revised Standard
Common English Bible	God's Word Translation	New Living Translation
English Standard Version	Lexham English Bible	Revised Standard Version
Complete Jewish Bible	New Century Version	Weymouth New Testament
The Message Bible	New International Version	**Nestle's Interlinear Bible (Critical Text)**
Orthodox Jewish Bible	Douay-Rheims Catholic Bible	Westcott & Hort Greek NT Critical Text
Revised Version	New American Standard Version	New English Translation

All of the translations in the table above omits **inhabiters of the**

Comments:

What The Bible Teaches: Author J. Allen

Verse 12: The introductory "therefore" *(dia touto)* refers back to the "now" of verse 10. In the expulsion of Satan and his angels from heaven these martyred saints glimpse both the establishment of the kingdom and the vindication of those who have died for their faith. Is it any wonder that the "heavens" are addressed and called upon to rejoice (New Translation translates "be full of delight")? This is the only time in the book that the word "heavens" occurs in the plural, as if to show that this first note of praise includes realms now cleared of Satan and his angels. At this same time there is a party going on upon earth, men are rejoicing (the same verb *euphraino)* at the victory of the Beast over the two witnesses. **Revelation 11:10** They do not know that the heavens are called to rejoice as Satan is expelled from the courts above. Heaven will be called to rejoice for the third and final time in the book at the close of the tribulation over the fall of Babylon. **Revelation 18:20** This summons to rejoice begins a paean of praise that swells into the "hallelujah chorus" of **Revelation 19:1-6**. The challenge to worship embraces not only angels who belong to the heavens, but it embraces other companies described as "ye that dwell in them." The verb "to dwell or tabernacle" *(skenoo*), has the root idea of a "tent" as a temporary dwelling but includes the idea of "presence." Both ideas are embraced in **John 1:14** when the word is used of Christ "and dwelt (tabernacled) amongst us." These heaven dwellers are in the very presence of God and await their permanent home after the resurrection and establishment of the kingdom. This word is repeated in **Revelation 13:6**, where the same company or companies are in view. Since the word is never used of angels it is men from earth

who await their permanent residence. Rejoicing in heaven is answered by a “woe,” a word of unutterable anguish that fittingly describes what is about to fall upon earth. The voice is still that of the martyred saints expressing fearful anticipation for all who dwell on earth. This is not the third woe of **Revelation 8:13** which awaits the seven bowls of chapter 16 (see **Revelation 11:14**) but simply a sympathetic interjection from heaven. While the Revised Version reads “woe for the earth and for the sea” and New Translation “woe to the earth and to the sea,” the Authorized Version gives the correct sense: “woe to the inhabitors of the earth and of the sea.” The inhabitants of earth who draw out the sympathy of heaven are not those who have been formerly called “earth dwellers” (see **Revelation 3:10** for the moral identification) but simply those who live on earth. The statements that follow will show that the special objects of satanic rage are Israel and the saints.

Expelled from heaven the devil has no option but to make his last stand on planet earth. Two present participles describe his state. “Having great wrath” describes his emotional state: intense rage *(thumos)* burning in the heart of the devil. “Knowing that his time is short” describes the consciousness that stirs him into such a rage. He knows full well that the plan of God in redemption is moving to completion and that the time available to him now is very short. The “season” *(kairos!)* in which he can wield power is limited to three and a half years; it is only a little period compared to the centuries of the past and it corresponds to the “short space” of the eighth head of the beast in **Revelation 17:10**. Intuitively enlightened by the prophetic scriptures he knows *(oida)* that Christ is about to receive His kingdom. Within this short space will be seen the final outburst of satanic rage against all that represents God on earth.

Revelation 12:17

(KJV)
And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus **Christ**.

Jubilee Bible 2000	Douay-Rheims Catholic Bible	Wycliffe
King James Version	Third Millennium Bible	Young's Literal Translation
New King James Version	Tyndale	World English Bible
Modern King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**

Revelation 12:17 (ASV) And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, that keep the commandments of God, and hold the testimony of Jesus: **omitted**

Revelation 12:17 (ESV) Then the dragon became furious with the woman and went off to make war on the rest of her offspring, on those who keep the commandments of God and hold to the testimony of Jesus. **omitted** **And he stood on the sand of the sea.** **Added**

Revelation 12:17 (NAS) So the dragon was enraged with the woman, and went off to make war with the rest of her children, who keep the commandments of God and hold to the testimony of Jesus. **omitted**

Revelation 12:17 (NIV) Then the dragon was enraged at the woman and went off to wage war against the rest of her offspring—those who keep God's commands and hold fast their testimony about Jesus. **omitted**

Revelation 12:17 (NLT) And the dragon was angry at the woman and declared war against the rest of her children—all who keep God's commandments and maintain their testimony for Jesus. **omitted**

Revelation 12:17 (RSV) Then the dragon was angry with the woman, and went off to make war on the rest of her offspring, on those who keep the commandments of God and bear testimony to Jesus. **omitted** **And he stood on the sand of the sea.** **Added**

American Standard Version	Good News Translation	New American Standard Version
Basic English Bible	Holman Christian Standard	**Darby Translation**
Common English Bible	God's Word Translation	New Revised Standard
English Standard Version	Lexham English Bible	New Living Translation
Complete Jewish Bible	New Century Version	Revised Standard Version
The Message Bible	New International Version	Weymouth New Testament
Orthodox Jewish Bible	Revised Version	**Nestle's Interlinear Bible (Critical Text)**
Westcott & Hort Greek NT Critical Text	New English Translation	

All of the translations in the table above omits **Christ** and adds **And he stood on the sand of the sea.**

Comments:

What The Bible Teaches: Author J. Allen

Verse 17: The clearly providential, yet manifestly supernatural, intervention to frustrate the "final settlement" of the national Jewish question sends the dragon into a fit of wrath. The verb "was wroth" *(orgizo)* could be translated "flew into a rage" (Rienecker). This goes beyond the emotional response of **Revelation 12:12** (where the word is *thumos*), to describe the blazing

temper tantrum arising from implacable hatred in Satan. The cause of such fury is simply the continued existence of the woman despite all his efforts. The preposition “with” *(epi)* in the context would be better translated “over.” The dragon’s rage drives him to one final assault but, frustrated in his pursuit of the nation, he turns his fury upon “the remnant of her seed.” The use of the verb “went” *(aperchomai)* is somewhat strange as normally it would be translated “went away” or “departed.” It can be understood in almost a colloquial sense as showing the dragon abandoning every other interest and concentrating on this one matter only, the destroying of the woman. It is better to see the dragon abandoning his pursuit of the woman, and turning his wrath upon this other remnant whom he links with national Israel. From the identification clauses given these are obviously true believers. The remnant is hoi loipoi which simply defines “the remaining ones”; the nation itself is protected by the providential intervention of the previous verse, but he can reach these saints and turns upon them in fury. The expression “remnant of her seed” at least suggests that this is the line of faith though Christ-the true seed. **Galatians 3:16** The expression “make war” will be repeated in **Revelation 13:7** where the object of attack is “the saints.” In this chapter the dragon himself is the attacker while in the next chapter it is his agent the Beast but it is the same war of extermination. In addition to the hint about the seed there are two further identification marks of this remnant which put their identity beyond doubt:

1. “which keep the commandments of God” stresses their relationship to divine revelation in the Scriptures
2. “have the testimony of **Jesus Christ**” stresses their relationship with the Saviour.

These are not two groups within a remnant but two parallel and supplementary descriptions of true believers from the nation of Israel.

From this chapter it is clear that the animosity of the Beast against the nation of Israel is a special aspect of his more general war with:

1. the Lamb. (see **Revelation 17:14**) Since the Lamb is beyond the reach of the dragon it is the followers of the Lamb who are persecuted;
2. the saints. (see **Revelation 13:7**) As will be shown in chapter 13 the term “the saints” includes all believers irrespective of whether they are Jews or Gentiles.

The persecution of the woman shows that Israel as a nation becomes the target for an extermination campaign, a new holocaust. The reason is that, though they have not trusted Christ, they know enough not to go along with the rest of the nation in the worship of the Beast. As a consequence, his fury blazes against them. It will be this remnant of the nation who, when Christ is revealed in glory, will use the language of Isaiah 53 in heartbroken confession, and Isaiah’s reference to a “a nation born at once” **Isaiah 66:8** will be fact. In the language of Paul the great conversion miracle will have taken place: “And so all Israel shall be saved.” **Romans 11:26**

However the added expression “the remnant of her seed” **Revelation 12:17** describes those who have been already born again from the nation of Israel. Satan frustrated by divine intervention in his evil purpose to destroy the nation turns against these more accessible believers with redoubled fury. These are the ones identified by Christ as “my brethren” **Matthew 25:40** and who become the touchstone of faith to distinguish between the “sheep” and “goats” at the judgment before the throne as the kingdom is established. **Matthew 25:31-46**

Revelation 14:5

(KJV)
And in their mouth was found no guile: for they are without fault **before the throne of God.**

Jubilee Bible 2000	Douay-Rheims Catholic Bible	Wycliffe
King James Version	Third Millennium Bible	Young's Literal Translation
New King James Version	Tyndale	World English Bible
Modern King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**

(ESV)
and in their mouth no lie was found, for they are blameless. and in their mouth no lie was found, for they are blameless. **omitted**

American Standard Version	Good News Translation	New American Standard Version
Basic English Bible	Holman Christian Standard	**Darby Translation**
Common English Bible	God's Word Translation	New Revised Standard
English Standard Version	Lexham English Bible	New Living Translation
Complete Jewish Bible	New Century Version	Revised Standard Version
The Message Bible	New International Version	Weymouth New Testament
Orthodox Jewish Bible	**Nestle's Interlinear Bible (Critical Text)**	Revised Version
Westcott & Hort Greek NT Critical Text	New English Translation	

All of the translations in the table above omits **before the throne of God.**

Comments:

What The Bible Teaches: Author J. Allen

Verse 5: In the statement "in their mouth was found no lie" (Revised Version) is shown their association with Christ who is "the truth" **John 14:6** and their total dissociation from "the lie" **2Thessalonians 2:11** and the liar **1John 2:21-23** identified in Israel as the false prophet. **Revelation 13:11-16** "Without fault" (amomoi) is better translated "without blemish." It is a word that describes the perfection of the internal organs of a sacrificial victim; used of Christ and New Testament believers it means ethically blameless. (see Ephesians 1:4 5:27 Colossians 1:22 Hebrews 9:14 1Peter 1:24 Jude 1:19) This company has earned the very highest commendation.

Based on the weight of textual evidence both New Translation and the Revised Version omit the concluding words "before the throne of God" as not having sufficient authority. Other textual scholars disagree but the inclusion of the phrase is no argument against this scene being on earth. Exactly the same expression "before the throne" is used twice in chapter 7 with reference to the great multitude **Revelation 7:9-17** who are also on earth. Heaven has been opened **Revelation 19:11** and heaven and earth are in communication at the installation of the King.

Revelation 16:17

(KJV)
And the seventh angel poured out his vial into the air; and there came a great voice out of the temple **of heaven**, from the throne, saying, It is done.

Darby Translation	Third Millennium Bible	Young's Literal Translation
Jubilee Bible 2000	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
King James Version	The Webster Bible	Modern King James Version
New King James Version	Wycliffe	

(ESV)
The seventh angel poured out his bowl into the air, and a loud voice came out of the temple **omitted**, from the throne, saying, "It is done!"

American Standard Version	Good News Translation	New Living Translation
Common English Bible	Hebrew Names Version	Douay-Rheims Catholic Bible
The Complete Jewish Bible	The Massage Bible	Revised Standard Version
Holman Christian Standard	New Century Version	World English Version
English Standard Version	New International Version	New English Translation
Revised Version	**Nestle's Interlinear Bible (Critical Text)**	New American Standard Version
Westcott & Hort Greek NT Critical Text		

All of the translations in the table above they **omitted: heaven**

Comments:

What The Bible Teaches: Author J. Allen

Bowl Seven: The Capital of the Beast Destroyed

Verses 17-21: The seventh bowl is poured by the angel into *(epi)* the air. This is to be taken just as literally as the air, sea, rivers and sun of the previous plagues and suggests the atmosphere surrounding the earth. It thus indicates the final apocalyptic storm that is the background for this seventh and final judgment. The touching of this atmospheric envelope means that the storm is worldwide. Alternative interpretations have been many. Some commentators have felt that since Satan is called "the prince of the power of the air" Ephesians **2:2** it is his realm that is affected, but since Satan has already been confined to earth Revelation **12:9** this can hardly be a valid interpretation. Those who follow the symbolic approach suggest the judgment falls upon "the moral life breath of the world" (W. Scott). In a realm where the heights of immorality and idolatry have already been scaled by impious men controlled by Satan this is clearly far too weak to explain the climactic nature of this plague. More modern interpreters have suggested that "the air" is the symbol of military might now available to men in military air power seen in rockets and missiles and star-war techniques, but this can hardly have been how John's readers would understand it. They would have recognized that the symbolic action was depicting a terrible storm that would affect all of earth; to touch the atmospheric aerial canopy around the globe means to allow the judgment to sweep over the earth.

The out-pouring of the bowl is heralded by "a great voice" out of *(ek)* the temple **of the heaven** from *(apo)* the throne (see New Translation). The temple of Revelation **11:19** and the throne of Revelation **4:2** are now linked by this great voice which can be no other than the voice of God.

Both the holiness of God (the temple) and the righteousness of God (the throne) have been vindicated by divine judgments on earth. Now God announces that “It is done.” The singular “it” points to the completion of divine purpose through the whole series of judgments. The statement is anticipatory in that it covers all action within the seventh trumpet until Christ comes in Revelation **19:11** with which event the tribulation is closed; a truth anticipated by the angelic messenger in Revelation **10:7**. The perfect tense shows that the effects of the judgment will remain with respect to Israel and the nations; there is nothing more to be done to accomplish God’s purpose with regard to judgment upon earth (compare the voice of Revelation **21:6**).

Revelation 20:9

(KJV)
And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from **God out of** heaven, and devoured them.

Darby Translation	Modern King James Version	Wycliffe
Jubilee Bible 2000	Third Millennium Bible	Young's Literal Translation
King James Version	Tyndale	World English Bible
New King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
Revised Version		

(ESV)
And they marched up over the broad plain of the earth and surrounded the camp of the saints and the beloved city, but fire came down from **omitted** heaven and consumed them,

American Standard Version	Good News Translation	New Revised Standard
Basic English Bible	Holman Christian Standard	New Living Translation
Common English Bible	God's Word Translation	Revised Standard Version
English Standard Version	Lexham English Bible	Weymouth New Testament
Complete Jewish Bible	New Century Version	**Nestle's Interlinear Bible (Critical Text)**
The Message Bible	New International Version	New English Translation
Orthodox Jewish Bible	Douay-Rheims Catholic Bible	Westcott & Hort Greek NT Critical Text
New American Standard Version		

All of the translations in the table above omits **God out of**

Comments:

What The Bible Teaches: Author J. Allen

Verse 9: It should be noted that the prophetic future tense of the verbs in **Revelation 20:7,8** is now changed in this verse to the historic aorist and events are described as having already taken place. The use of the term "went up" echoes the term used to describe the pilgrimage of Israelites who made their thrice annual visit to Jerusalem as in **Psalms 122:3,4** Septuagint: "Jerusalem … whither the tribes go up." The physical elevation of Jerusalem lies in the origin of the expression as in the New Testament usage "to go up to Jerusalem" (used over 20 times). During millennial times the nations will all be expected to go up, or perhaps send delegations to Jerusalem especially to the Feast of Tabernacles. **Zechariah 14:16** It has been suggested (see Govett) that this going up could well be the time here in view. The fact that all nations would thus be doing the same would offer some cover for the gathering in the early stages of the rebellion and would be fully in line with the satanic duplicity behind the movement.

The expression "the four quarters of the earth" has shown the wide area from which this army has been drawn; the expression in the Revised Version reading, "over the breadth of the earth" shows the surging tide of the enemy as they converge on the camp and the city. Their strategy has been determined previously and, as an encircling tide, they sweep round the "camp of the saints and the beloved city." The word "compassed" evokes a memory of Israel encircling Jericho **Hebrews 11:30** and of Christ's prophetic warning to Jerusalem. **Luke 21:20** The word "camp" *(parembole)* is translated "castle" six times in the Acts, **Acts 21:34,37 22:24 23:10,16,32**

but the general idea is more “citadel” or “fortress” and with an army in the field it was generally taken to mean “headquarters.” This is the idea behind its use in **Hebrews 11:34** in the expression the “armies *(parembole)* of the aliens” or its use in **Hebrews 13:11,13** with reference to “the camp” of Israel. Christ as ruler has His headquarters amongst his saints and the location is explained as “the beloved city.” This takes the “and” (kai) as meaning “even” (Alford). The headquarters of divine rule is located in the beloved city which must be Jerusalem. It is an interesting fact that Jerusalem, the earthly capital of Israel, is not named in this book until the name is found in the New Jerusalem **Revelation 3:12 21:2** and the Holy Jerusalem; **Revelation 21:10** nevertheless it is referred to in unmistakable terms as the “holy city” **Revelation 11:2** and the “great city” **Revelation 11:8 16:19** and now the “beloved city.” It is the only city of which it could be spoken, “the mount Zion which he loved” **Psalms 78:68** or “The Lord loveth the gates of Zion.” **Psalms 87:2** In divine wisdom God permits this vast satanically-mustered army to encircle the headquarters of the millennial administration in the city of Jerusalem. To a watching universe it must appear as if Satan is about to triumph and Christ must sue for terms.

Appearances are deceiving. This confrontation again (as at Armageddon, over a thousand years before) issues in no battle. Writing in a past age an author might have said, “ere a sword was drawn”; today it would be said, “before a shot was fired,” God intervened dramatically. The very simplicity of the language lends weight to the awesome judgment, “And fire came down from **God out of heaven,** and devoured them.” God had acted in this way in the matter of Sodom and Gomorrah **Genesis 19:24** and in the judgment on the emissaries of Ahaziah sent to take Elijah; **2Kings 1:10** the disciples would have liked to invoke a similar judgment on the Samaritan village. **Luke 9:54** All these pale into insignificance as fire “from God” and “out of heaven” engulfs this rebel army. The besiegers of the beloved city are destroyed and with them the last attempt of Satan to usurp the place of God is defeated. Those who have been deceived by Satan and followed him now share his doom.

Revelation 21:24

(KJV)
"And the nations **of them which are saved** shall walk in the light of it..."

Green's Interlinear Bible (Textus Receptus)	The Webster Bible	Third Millennium Bible
King James Version	New King James Version	Young's Literal Translation
Modern King James Version	**Darby Translation**	New English Translation

(ESV)
"By its light will the nations **omitted** walk,..."

English Standard Version	Revised Standard Version	**Nestle's Interlinear Bible (Critical Text)**
Westcott & Hort Greek NT Critical Text		

All of the translations in the table above they **omitted:** "**of them which are saved**"

Comments:

What The Bible Teaches: Author J. Allen
Verse 24: The light of this city will illuminate earth; nations will walk in the light of it and kings of the earth will bring their glory and honor into it. Many commentators argue that since nations and kings are mentioned the scene must be millennial. This is to assume what has to be proved; there is no scriptural evidence to show that kings and nations will not exist after the millennium. In fact, the stress in many Scriptures on the everlasting nature of Israel's status as head of the nations would argue otherwise. Why national identities should be obliterated at the close of the millennium is not clear. It is certainly possible that in the transference from the old creation to the new creation, of which transference Noah and family in the ark may be a picture, national identities are retained; this would explain the reference here to the nations and the kings. The phrase "**of them that are saved**" used to describe the nations is omitted by New Translation, Revised Version as a late scribal emendation on very clear manuscript evidence. The phrase was included by Erasmus in the text of his Greek New Testament (1516 edition) on very weak manuscript evidence and thus became incorporated into the Textus Receptus and hence came into the Authorized Version. If it was meant to make clear the nature of these nations this is unnecessary as all on the new earth will be saved.

This great city is the light center for earth and nations can conduct their business and order their daily living "by means of" *(dia)* the light streaming from this radiant city. "Walk" is the normal scriptural metaphor for the whole business of living. That this city is also the administrative capital of earth is seen in "the kings of the earth do bring their glory and honor into *(eis)* it." The mandate for all rule comes from this city and the kings acknowledge this as they pay homage to God and the Lamb. The present tense of the verb "bring" stresses that the action is habitual, that this is the normal procedure. The glory they bring into the city is the glory of their association with it. Many of the most reliable manuscripts omit the words "**and honor**" (see Revised Version, New Translation). Some commentators (W. Scott, W. Kelly with others) would like to change the preposition from "into" to "unto" or "to" and suggest that the kings brought their glory up to the city and left it outside. This breaks a normal grammatical rule that where eis follows a verb of motion (as it does here) that it must be translated "into" and conveys the idea of penetration inside. There is no problem when this city is seen in the context of the eternal state when all those on earth, while they have no citizenship in the city, yet have perfect access to it.

Revelation 22:14

(KJV)

Blessed are they that **do his commandments**, that they may have right to the tree of life, and may enter in through the gates into the city.

King James Version	Third Millennium Bible	World English Bible
Jubilee Bible 2000	Tyndale	**Green's Interlinear Bible (Textus Receptus)**
New King James Version	The Webster Bible	
Modern King James Version	Young's Literal Translation	

(ESV)

Blessed are those **who wash their robes**, so that they may have the right to the tree of life and that they may enter the city by the gates.

American Standard Version	Good News Translation	**Darby Translation**
Basic English Bible	Holman Christian Standard	New Revised Standard
Common English Bible	God's Word Translation	New Living Translation
English Standard Version	Lexham English Bible	Revised Standard Version
Complete Jewish Bible	New Century Version	Weymouth New Testament
The Message Bible	New International Version	**Nestle's Interlinear Bible (Critical Text)**
Orthodox Jewish Bible	Douay-Rheims Catholic Bible	Westcott & Hort Greek NT Critical Text
Revised Version	New American Standard Version	New English Translation

All of the translations in the table above replaced **do his commandments** with **who wash their robes**

Comments:

What The Bible Teaches: Author J. Allen

Verse 14: It is possible that this is still the voice of Christ speaking to John. However, on the general grounds that John is frequently used of the Holy Spirit to apply truth to the conscience of the readers it is better to see John himself as the speaker here. The fact that this is the seventh and last beatitude in the book gives no guidance as to the speaker since there has been a beatitude pronounced by the voice from heaven, (Revelation **14:13**) one by the angel, (Revelation **19:9**) two by John (Revelation **1:3 20:6**) and two by Christ Himself. (Revelation **16:15 22:7**)

There is a textual problem in this verse. The Authorized Version describes those blessed as "they that do his commandments" while the Revised Version and New Translation have "they that wash their robes" *(hoi plunontes tas stolas auton*). While most textual authorities agree that the Revised Version has the correct reading, New Translation comments that the scribal change must have occurred very early for many of the earliest manuscripts have the Authorized Version reading. In light of New Testament teaching in general as to the basis of salvation (**Titus 3:5**) the Revised Version reading "wash their robes" is to be preferred. **It might, however, be reasonably argued that since doing the commandments is the result of washing the robes no doctrinal implication need be drawn from the disputed reading.** Obedience to the Word is the reality of which washing the robes is the metaphor. The fact that this metaphor has already occurred in (Revelation **1:5 7:14**) suggests very strongly that the Revised Version has the original reading and that it is used in this closing benediction to show that all the redeemed

may enter the city and have a right to the tree of life. To have “the right *(exousia)* over *(epi)* the tree of life” means simply that they are entitled to partake of this tree as those who share in the life of God. This tree contributes to their eternal wellbeing. Having this right, they have automatic entry into the city. The marvel is that cleansed sinners (the metaphor is in the washing of their robes) enjoy life eternal (the symbol is the tree of Life) and have the freedom of the eternal city.

Revelation 22:19

(KJV)
And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the **book of life**, and out of the holy city, and from the things which are written in this book.

King James Version	Tyndale	Modern King James Version
New King James Version	The Webster Bible	**Green's Interlinear Bible (Textus Receptus)**
Douay-Rheims Catholic Bible	Wycliffe	Westcott & Hort Greek NT Critical Text
Third Millennium Bible	Young's Literal Translation	

(ESV)
and if anyone takes away from the words of the book of this prophecy, God will take away his share in the **tree of life** and in the holy city, which are described in this book.

American Standard Version	God's Word Translation	New Revised Standard
Basic English Bible	Hebrew Names Version	Revised Standard Version
Common English Bible	Jubilee Bible 2000	World English Bible
Complete Jewish Bible	Lexham English Bible	New Living Translation
Holman Christian Standard	The Message Bible	Weymouth New Testament
Darby Translation	New American Standard Version	Revised Version
English Standard Version	New Century Version	**Nestle's Interlinear Bible (Critical Text)**
Good News Translation	New International Version	New English Translation

All of the translations in the table above replaced **book of life** with **tree of life**

Comments:

Westcott & Hort GNT – Literal Translation

Revelation 22:19 **καὶ** "**And**" ἐάν "if-ever" τις "a-one" **ἀφέλῃ** "**it-might-have-had-sectioned-off**" **ἀπὸ** "**off**" τῶν "of-the-ones" λόγων "of-forthees" τοῦ "of-the-one" βιβλίου "of-a-paperlet" τῆς "of-the-one" προφητείας "of-a-declaring-before-of" ταύτης, "of-the-one-this," ἀφελεῖ "it-shall-have-sectioned-off," ὁ "the-one" θεὸς "a-Deity," τὸ "to-the-one" μέρος "to-a-portion" αὐτοῦ "of-it" ἀπὸ "off" **τοῦ** "**of-the-one**" **ξύλου** "**of-a-wood**" **τῆς** "**of-the-one**" **ζωῆς** "**of-a-lifing**" καὶ and" ἐκ "out" τῆς "of-the-one" πόλεως "of-a-city" τῆς "of-the-one" ἁγίας, "of-hallow-elonged," τῶν "of-the-ones" γεγραμμένων "of-having-had-come-to-be-scribed" ἐν "in" τῷ "unto-the-one" βιβλίῳ "unto-a-paperlet" τούτῳ. "unto-the-one-this."

Nestle-Aland 28 Literal Translation

18Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιθῇ ἐπ' αὐτά, ἐπιθήσει ὁ θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ,
19καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφελεῖ ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἁγίας τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.

- ***Both Westcott & Hort and*** **Nestle-Aland 28 Literal Translation's say <u>Tree of Life.</u>**

The Annotated Bible: by Arno C. Gaebelein
The Final Warning: Revelation 22:18-19.

And what a solemn warning is given! In a larger sense the warning applies to the entire Word of God. **Higher criticism, which takes away, and false teachers, who add unto it, find written here their deserved judgment.** But the Revelation is specially in view. Whosoever meddles with His Revelation must fall under the severest divine displeasure. Beware! oh ye critics! Beware! ye who call this Book uninspired and warn against the study of it!

"Book of life" or "Tree of life" in Revelation 22:19?

March 24, 2022 by Lana Vrz

The Textus Receptus is Accurate at Revelation 22

Erasmus Used Other Sources

Please read the article at the following link for a prerequisite to understanding how to approach the reconstruction of the Book of Revelation from extant witnesses: Book of Revelation in the Textus Receptus. As for Revelation 22:20, critics raise an issue with the reading "book of life" which appeared to enter the Textus Receptus when Erasmus back-translated the last six verses from the Vulgate. However, Erasmus followed the Byzantine Greek for Revelation 22:20 by inserting "αμην ναι ερχου (Amen. Even so, come)" instead of "amen veni (Amen. Come)" of the Vulgate, so it is not true that Erasmus blindly back-translated the Vulgate. At the very least, Erasmus consulted notes such as the annotations of Laurentius Valla [LINK to scanned image]. Comparisons of the Textus Receptus with other Greek texts at Revelation 22:16-21 demonstrate that the Textus Receptus is sufficiently accurate.

Did you know?

Despite the charge that Revelation 22:16-21 in the Textus Receptus is based on the Vulgate reading, the only translatable differences between the Textus Receptus and extant Greek manuscripts are 2 small words: γὰρ and καὶ.

Erasmus vs. Majority Text

Please consider the following comparison between Erasmus's 1516 edition of the Textus Receptus and the Byzantine/Majority Text (2000) with respect to the portion missing in Erasmus' Revelation manuscript, minuscule 2814. Words shared by both texts and in the same word order are indicated by underlines. Discrepant words are indicated by gray shading:

Erasmus 1516

16 … ὁ ἀστὴρ λαμπρός, καὶ ὀρθρινός 17 καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, ἐλθέ. καὶ ὁ ἀκούων εἰπάτω, ἐλθέ. καὶ ὁ διψῶν, ἐλθέτω. καὶ ὁ θέλων, λαμβανέτω τὸ ὕδωρ ζωῆς δωρεάν 18

συμμαρτυροῦμαι γὰρ παντὶ ἀκούοντι τοὺς λόγους προφητείας βιβλίου τούτου. εἴτις ἐπιτιθῇ πρὸς ταῦτα ἐπιθήσει ὁ θεὸς ἐπ᾽ αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν βιβλίῳ τούτῳ 19 καὶ εἴτις ἀφαιρῇ ἀπὸ τῶν λόγων βίβλου τῆς προφητείας ταύτης. ἀφαιρήσει ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ βίβλου ζωῆς, καὶ πόλεως ἁγίας, καὶ τῶν γεγραμμένων ἐν βιβλίῳ τούτῳ 20 λέγει ὁ μαρτυρῶν ταῦτα. ναὶ ἔρχομαι ταχύ, ἀμήν. ναί, ἔρχου κύριε ΙΗΣΟΥ 21 ἡ χάρις τοῦ κυρίου ἡμῶν ΙΗΣΟΥ ΧΡΙΣΤΟΥ μετὰ πάντων ὑμῶν. Ἀμήν.

Byzantine/Majority Text (2000)

16 … ο αστηρ ο λαμπρος ο πρωινος 17 και το πνευμα και η νυμφη λεγουσιν ερχου και ο ακουων ειπατω ερχου και ο διψων ερχεσθω ο θελων λαβετω υδωρ ζωης δωρεαν 18 μαρτυρω εγω παντι τω ακουοντι τους λογους της προφητειας του βιβλιου τουτου εαν τις επιθη επ αυτα επιθησαι ο θεος επ αυτον τας [επτα] πληγας τας γεγραμμενας εν τω βιβλιω τουτω 19 και εαν τις αφελη απο των λογων του βιβλιου της προφητειας ταυτης αφελοι ο θεος το μερος αυτου απο του ξυλου της ζωης και εκ της πολεως της αγιας των γεγραμμενων εν τω βιβλιω τουτω 20 λεγει ο μαρτυρων ταυτα ναι ερχομαι ταχυ αμην ναι ερχου κυριε ιησου 21 η χαρις του κυριου ιησου χριστου μετα παντων των αγιων αμην

Stephanus 1550 vs. Majority Text

The King James Version was most likely translated from Beza's 1598 edition of the Textus Receptus. Beza's 1598 edition is identical to Stephanus' 1550 edition in the passage in question except for a printing error in Beza's text at verse 18 (θεὸς is accidentally omitted. This is an obvious printing error since the article of θεὸς still remains. This printing error has not affected the King James Version). Hence the text underlying the King James Version from Revelation 16-21 is essentially Stephanus' 1550 edition. Please consider the following comparison between Stephanus' 1550 edition and the Byzantine/Majority Text (2000):

Stephanus 1550

16 … ὁ ἀστὴρ ὁ λαμπρὸς καὶ ὀρθρινός 17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, Ἔλθε, καὶ ὁ ἀκούων εἰπάτω, Ἔλθε, καὶ ὁ διψῶν ἐλθέτω· καὶ ὁ θέλων λαμβανέτω τὸ ὕδωρ ζωῆς δωρεάν 18 Συμμαρτυροῦμαι γὰρ παντὶ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου, ἐάν τις ἐπιτιθῇ πρὸς ταῦτα, ἐπιθήσει ὁ θεὸς ἐπ᾽ αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν βιβλίῳ τούτῳ 19 καὶ ἐάν τις ἀφαιρῇ ἀπὸ τῶν λόγων βίβλου τῆς προφητείας ταύτης ἀφαιρήσει ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ βίβλου τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἁγίας καὶ τῶν γεγραμμένων ἐν βιβλίῳ τούτῳ 20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναί ἔρχομαι ταχύ. Ἀμήν, ναί, ἔρχου, κύριε Ἰησοῦ 21 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν

Byzantine/Majority Text (2000)

16 … ο αστηρ ο λαμπρος ο πρωινος 17 και το πνευμα και η νυμφη λεγουσιν ερχου και ο ακουων ειπατω ερχου και ο διψων ερχεσθω ο θελων λαβετω υδωρ ζωης δωρεαν 18 μαρτυρω εγω παντι τω ακουοντι τους λογους της προφητειας του βιβλιου τουτου εαν τις επιθη επ αυτα επιθησαι ο θεος επ αυτον τας [επτα] πληγας τας γεγραμμενας εν τω βιβλιω τουτω 19 και εαν τις αφελη απο των λογων του βιβλιου της προφητειας ταυτης αφελοι ο θεος το μερος αυτου απο του ξυλου της ζωης και εκ της πολεως της αγιας των γεγραμμενων εν τω βιβλιω τουτω 20 λεγει

ο μαρτυρων ταυτα ναι ερχομαι ταχυ αμην ναι ερχου κυριε ιησου 21 η χαρις του κυριου ιησου χριστου μετα παντων των αγιων αμην

Sinaiticus vs. Majority Text

Please consider the following comparison between Codex Sinaiticus, the earliest extant Greek witness of these verses, and the Byzantine/Majority Text (2000). Although some of the differences merely concern abbreviations of nomina sacra according to the uncial tradition, these differences are treated as differences because even inconsequential differences in the Textus Receptus are treated as differences:

Codex Sinaiticus

16 … ο αστηρ ο λαμπρος ο πρωινος 17 και π πν̄α και νυμφη λεγουσιν ερχου και ο ακουων ειπατω ερχου και ο διψων ερχεσθω ο θελων λαβετω υδωρ ζωης δωρεαν· 18 η μαρτυρω εγω παντι τω ακουοντι τους λογους της προφητειας του βιβλιου τουτου εαν τις επιθησει επ αυτον ο θ̄ς̄ τας πληγας τας γεγραμμενας εν τω βιβλιω τουτω· 19 και αν τις αφελη απο των λογων τουτων του βιβλιου της προφητιας ταυτης αφελι ο θ̄ς̄ το μερος αυτου απο του ξυλου της ζωης και εκ της πολεως της αγιας των γεγραμμενων εν τω βιβλιω τουτω 20 λεγι ο μαρτυρων ταυτα ειναι ναι ερχομαι ταχυ ερχου κ̄ε̄ ῑη̄υ 21 η χαρις του κ̄ῡ ῑῡ μετα των αγιων αμην·

Byzantine/Majority Text (2000)

16 … ο αστηρ ο λαμπρος ο πρωινος 17 και το πνευμα και η νυμφη λεγουσιν ερχου και ο ακουων ειπατω ερχου και ο διψων ερχεσθω ο θελων λαβετω υδωρ ζωης δωρεαν 18 μαρτυρω εγω παντι τω ακουοντι τους λογους της προφητειας του βιβλιου τουτου εαν τις επιθη επ αυτα επιθησαι ο θεος επ αυτον τας [επτα] πληγας τας γεγραμμενας εν τω βιβλιω τουτω 19 και εαν τις αφελη απο των λογων του βιβλιου της προφητειας ταυτης αφελοι ο θεος το μερος αυτου απο του ξυλου της ζωης και εκ της πολεως της αγιας των γεγραμμενων εν τω βιβλιω τουτω 20 λεγει ο μαρτυρων ταυτα ναι ερχομαι ταχυ αμην ναι ερχου κυριε ιησου 21 η χαρις του κυριου ιησου χριστου μετα παντων των αγιων αμην

Analysis of the Differences in the Textus Receptus

As seen, the differences between the later edition of the Textus Receptus and the Byzantine readings are not that much greater than the differences between Codex Sinaiticus and the Byzantine. The amount of differences is what is to be expected between two texts of Revelation, a book with the highest variant per manuscript number ratio. It is amazing to see how close the Textus Receptus is to the text of Greek manuscripts if Erasmus relied solely on the Vulgate. The closeness would cause one to think that Erasmus did consult other sources besides the Vulgate, as he did with Revelation 22:20 (inserting “αμην ναι ερχου”).

Furthermore, Textus Receptus editions published after Erasmus’ 1516 edition appear to be based on Greek manuscripts since the revisions bring the Textus Receptus closer to the Byzantine Majority Text. This is a crucial point which demolishes the accusation that the last 6 verses of Revelation in the King James Version were not based on any Greek manuscript. How could the Textus Receptus have gone through the following revisions if the editors did not have access to any Greek manuscript of the passage?

Verse 18: Erasmus may have back-translated the Vulgate's "si quis" as "εἴ τις". However, the Textus Receptus is later revised to reflect the Byzantine/Majority Text (2000):

- "προφητείας βιβλίου τούτου. εἴτις" (Erasmus 1516)
- "προφητείας τοῦ βιβλίου τούτου, ἐάν τις" (Stephanus 1550)
- "προφητείας τοῦ βιβλίου τούτου, ἐάν τις" (Byzantine/Majority Text (2000))

Verse 19: Erasmus again may have back-translated the Vulgate's "si quis" as "εἴ τις". However, the Textus Receptus is later revised to reflect the Byzantine/Majority Text (2000):

- "καὶ εἴτις" (Erasmus 1516)
- "καὶ ἐάν τις" (Stephanus 1550)
- "καὶ ἐάν τις" (Byzantine/Majority Text (2000))

Verse 19: Erasmus may have back-translated the Vulgate's "et de civitate sancta" as "καὶ πόλεως ἁγίας". There is no preposition "out" in the Latin so Erasmus' text does not have "ἐκ". The Textus Receptus is later revised to reflect the Byzantine/Majority Text (2000):

- "καὶ πόλεως ἁγίας," (Eramus 1516)
- "καὶ ἐκ τῆς πόλεως τῆς ἁγίας" (Stephanus 1550)
- "καὶ ἐκ τῆς πόλεως τῆς ἁγίας" (Byzantine/Majority Text (2000))

The Textus Receptus has been revised to reflect the Byzantine Majority Text where the editors so wished. Therefore, the more recent Textus Receptus editions as we have now are not blindly back-translated texts. Where the editors kept Erasmus' readings, the editors may have had Greek manuscripts with those readings. This possibility is demonstrated below.

Manuscript support

The Textus Receptus editors may have refused to conform the following Erasmian readings to the Byzantine Majority Text because the Greek manuscript support for these readings were known to the editors. The following Erasmian readings have Greek manuscript support:

- Verse 16: καὶ (Alexandrinus, 5th century)
- Verse 17: καὶ (218, 13th century)
- Verse 17: λαμβανέτω (2324 and 1894)
- Verse 18: omission of τω (110, 12th century)
- Verse 18: ἐπιθήσει (Alexandrinus, 5th century)
- Verse 19: βίβλου (1957, 15th century)
- Verse 21: ἡμῶν (2067, 15th century)
- Verse 21: ὑμῶν (2050 has "() μῶν", 12th century)

Taking the above into consideration, the following is the Stephanus 1550 Textus Receptus with readings with Greek manuscript support indicated by underlines. We see that only a handful of readings are not supported by any extant Greek manuscript.

Stephanus 1550

16 … ὁ ἀστὴρ ὁ λαμπρὸς καὶ ὀρθρινός 17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, Ἔλθε, καὶ ὁ ἀκούων εἰπάτω, Ἔλθε, καὶ ὁ διψῶν ἐλθέτω· καὶ ὁ θέλων λαμβανέτω τὸ ὕδωρ ζωῆς δωρεάν 18 Συμμαρτυροῦμαι γὰρ παντὶ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου, ἐάν τις ἐπιτιθῇ πρὸς ταῦτα, ἐπιθήσει ὁ θεὸς ἐπ᾽ αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν βιβλίῳ τούτῳ 19 καὶ ἐάν τις ἀφαιρῇ ἀπὸ τῶν λόγων βίβλου τῆς προφητείας ταύτης ἀφαιρήσει ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ βίβλου τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἁγίας καὶ τῶν γεγραμμένων ἐν βιβλίῳ τούτῳ 20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναί ἔρχομαι ταχύ. Ἀμήν, ναί, ἔρχου, κύριε Ἰησοῦ 21 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν

Inconsequential words

Since the Textus Receptus editors appeared to have access to Greek manuscripts, they may have had Greek manuscripts to support all the readings that appear in the last 6 verses of the Textus Receptus. Perhaps these manuscripts with these readings have become lost. However, despite the remaining Erasmian readings not having any extant Greek manuscript support, the differences between these Erasmian readings and the Nestle-Aland readings do not affect the sense in an English translation (except for two words). For these words of inconsequential differences, other variants identified by Herman Hoskier in *Concerning The Text Of The Apocalypse*, vol. 2 (1929) are listed in order to show that the witnesses against the Textus Receptus readings are not in unison (though some are obvious misspellings):

Verse 16

- TR: ὀρθρινός
- NA: πρωινος
    - Both KJV and ESV have “morning”

Verse 17

- TR: ἐλθέ
- NA: ερχου
    - Both KJV and ESV have “come”
- TR: ἐλθέτω
- NA: ερχεσθω
    - Both KJV and ESV have “come”
- TR: λαμβανέτω
- NA: λαβετω
    - Both KJV and ESV have “take”
    - Hoskier lists the following variants:
        - λαμβανέτω is supported by 2324 and 1894, though their dates are uncertain.

        - λαμβειν: 12 manuscripts.
- TR: τὸ ὕδωρ
- NA: ὕδωρ
    - Both KJV and ESV have “the water”

Verse 18

- TR: συμμαρτυροῦμαι
- NA: μαρτυρω εγω
    - Both KJV and NASB have “I testify”
    - Hoskier lists the following variants:
        - μαρτυρομαι εγω: 17 manuscripts.
- TR: πρὸς ταῦτα
- NA: επ αυτα
    - Both KJV and ESV have “to them”
- TR: ἐπιτιθῇ
- NA: επιθη
    - Both KJV and ASV have “shall add”
    - Hoskier lists the following variants:
        - επιθησει: 6 manuscripts.
        - επιθησι: 1 manuscript.
        - επιθηση: 12 manuscripts.
        - επιθει: 8 manuscripts.

Verse 19

- TR: ἀφαιρῇ
- NA: αφελη
    - Both KJV and ASV have “shall take away”
    - Hoskier lists the following variants:
        - αφελειται: 1 manuscript.
        - αφεληται: 9 manuscripts.
        - αφελοι: 1 manuscript.
        - εφελη: 1 manuscript.
        - εφειλη: 1 manuscript.
        - αφελει: 10 manuscripts.
- TR: ἀφαιρήσει
- NA: αφελει
    - Both KJV and ASV have “shall take away”
    - Hoskier lists the following variants:
        - αφελι: 1 manuscript.
        - αφελη: 7 manuscripts.
        - αφελοι: 80 manuscripts.
        - αφελαι: 15 manuscripts.

The following is the Stephanus 1550 Textus Receptus with readings with Greek manuscript support indicated again by underlines. Blue shading indicates words of inconsequential differences in an English translation:

Stephanus 1550

16 … ὁ ἀστὴρ ὁ λαμπρὸς καὶ ὀρθρινός 17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, Ἔλθε, καὶ ὁ ἀκούων εἰπάτω, Ἔλθε, καὶ ὁ διψῶν ἐλθέτω· καὶ ὁ θέλων λαμβανέτω τὸ ὕδωρ ζωῆς δωρεάν 18 Συμμαρτυροῦμαι γὰρ παντὶ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου, ἐάν τις ἐπιτιθῇ πρὸς ταῦτα, ἐπιθήσει ὁ θεὸς ἐπ᾽ αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν βιβλίῳ τούτῳ 19 καὶ ἐάν τις ἀφαιρῇ ἀπὸ τῶν λόγων βίβλου τῆς προφητείας ταύτης ἀφαιρήσει ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ βίβλου τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἁγίας καὶ τῶν γεγραμμένων ἐν βιβλίῳ τούτῳ 20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναί ἔρχομαι ταχύ. Ἀμήν, ναί, ἔρχου, κύριε Ἰησοῦ 21 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν

The only remaining words not supported by extant Greek manuscripts which affect the sense in an English translation are the following 2 words indicated above by gray shading:

- Verse 18: γὰρ (for)
- Verse 19: καὶ (and)

Even if Erasmus back-translated these verses from the Vulgate for the 1516 edition, subsequent Textus Receptus editions made revisions based on Greek manuscripts and most of the remaining unique Erasmian readings have Greek manuscript support or carry the same sense as Nestle-Aland readings when translated into English. The remaining 2 unsupported words are a conjunction and a particle. These are minor words that are often supplied anyway in an idiomatic translation regardless of manuscript support. The only significant Vulgate-based variants in the last 6 verses of Revelation are “book of life” at verse 19 and “you all” at verse 21. Nonetheless, “you all” is arguably supported by the 12th century minuscule 2050 which has “( )μῶν” (a one letter difference from ὑμῶν). Even considering these two differences, the fact that Erasmus used the Vulgate for these verses for his 1516 edition is used by critics to grossly exaggerate the unreliability of the King James Version. This is even assuming that the Vulgate readings are spurious. It may well be, however, that the Vulgate has preserved these verses better than the extant Greek manuscripts.

Book of Life at Revelation 22:19

Greek Witnesses

Samuel P. Tregelles noted that 91 (V. & C.) (1957 in Gregory number) has the Textus Receptus reading of **“book of life”** (Tregelles, Samuel P., *The Greek New Testament,* (1857), p. 1017). This is a 15th century supplement to the Codex Vaticanus, which originally did not include Revelation. Herman Hoskier listed 3 minuscules with **“book of life”**: 57 (296) 16th century; 119 (1075) 14th century; and 141 (2049) 16th century (*Concerning the Text of the Apocalypse*. 2 vols. (London: Bernard Quaritch, Ltd., 1929)). Although 2 of the 4 known Greek witnesses could have been back translated from a printed Textus Receptus, at least 2 of them pre-date the Textus Receptus.

Latin Witnesses

Did you know?

Even the NIV, ESV and NASB occasionally follow the Vulgate over the inspired original language text.

"Book of life" is found in the Vulgate as early as in Codex Fuldensis of the 6th century. The value of Vulgate readings cannot be dismissed. The Vulgate preserves several passages that are found in the Sinaiticus but were later lost in the majority of Byzantine copies: e.g. "raise the dead" (Matthew 10:8), "the Jews" (John 3:25), "Church of God" (Acts 20:28), Doxology (Romans 16:25-27). Moreover, even the NIV, ESV and NASB prefer several Latin Vulgate readings over readings that are preserved in the originally inspired language. The Old Testament was written in Hebrew. However, the NIV in Genesis 4:8 adds the line, "Let us go out to the field" from the Vulgate even though the line does not exist in the Hebrew. The NIV, ESV and NASB in 1 Chronicles 4:13 add "and Meonothai" from the Vulgate despite its nonexistence in the Hebrew. The NIV, ESV and NASB in 2 Chronicles 15:8 add "Azariah the son of" from the Vulgate despite its nonexistence in the Hebrew. The NIV, ESV and NASB acknowledge that the Vulgate can at times preserve readings that are lost in the originally inspired language text. Please go to the page, Aren't some Textus Receptus readings based on little or no Greek manuscript evidence? for more on this issue.

The reading **"book of life"** appears to have been common in the Latin stream from early times. The text of Ambrose (4th century) in *De Paradiso, Book One*, c. 12 reads as the Textus Receptus:

"Nam si Joannes hoc judicavit de suis scriptis: Si quis apposuerit, inquit, ad hoc, adjiciet in illum Deus plagas, quae scriptae sunt in libro isto: et qui dempserit de verbis his prophetiae hujus, delebit Deus partem illius de libro vitae" (Migne, Patrologia Latina, vol. 14, p. 320)

Ambrose also appears to allude to the reading of **"book of life"** in *On the Holy Spirit*. In expressing concern about a passage removed by Arians, Ambrose says that the act of removing the words from Scripture has caused those Arians themselves to be "blotted out" from the "book of life". He writes in Book III, chapter 10 of *On the Holy Spirit*:

"Nor does the Scripture in this place alone bear witness to the qeoths, that is, the Godhead of the Holy Spirit; but also the Lord Himself said in the Gospel: "The Spirit is God." Which passage you, Arians, so expressly testify to be said concerning the Spirit, that you remove it from your copies, and would that it were from yours and not also from those of the Church! For at the time when Auxentius had seized the Church of Milan with the arms and forces of impious unbelief, the Church of Sirmium was attacked by Valens and Ursatius, when their priests [i.e. bishops] failed in faith; this falsehood and sacrilege of yours was found in the ecclesiastical books. And it may chance that you did the same in the past.

And you have indeed been able to blot out the letters, but could not remove the faith. That erasure betrayed you more, that erasure condemned you more; and you were not able to obliterate the truth, but that erasure blotted out your names from the book of life." (English translation at www.newadvent.org)

Only Revelation 22:19 explicitly establishes the causality between removing God's word and the remover himself being removed from the book of life.

The text of Primasius of Hadrumetum (6th century) also has **"book of life".** *Commentariorum super Apocalypsim*, which drew from the Revelation commentary by Tyconius (4th century), reads:

"Si quis addiderit ad haec, adjiciet Deus super cum plagas scriptas in libro hoc. Et si quis dempserit, adimt Dominus partem ejus de libro vitae, et de civitate sancta, et de his quae scripta in libro hoc." (Migne, Patrologia Latina, vol. 68, p. 934)

The text of Haymo of Halberstadt (9th century) also has **"book of life".**

"Et si quis diminuerit de verbis hujus libri prophetiae vel sensum, vel etiam verba contra suam conscientiam, sicut Arius fecit ex Evangelio, ut praedictum est, auferet Deus partem ejus de libro vitae, id est in memoria prescientie Dei non scribetur." (Migne, Patrologia Latina, vol. 117, p. 1220)

The Greek Script is Also Subject to Confusion

It has been argued that **"tree of life"** became **"book of life"** due to an intra-Latin accidental alteration. The basis of this argument is that "tree" in Latin, "ligno", and "book" in Latin, "libro" are different by just two letters. The words in Greek, however, are also very similar. The similarities may be less apparent in computer font Greek. Hence the words below are constructed from the Greek script of Codex Sinaiticus:

βιβλου (book)
ξυλου (tree)

The two words in Greek share three of the same consecutive letters. The Beta of βιβλου and the Xi of ξυλου could look very similar with the angled diagonal strokes. If the Iota became assimilated into the second Beta of βιβλου due to poor writing, the amalgamated script could appear to be one letter. The words in Latin share three same letters whereas the words in Greek share three consecutive letters. The chances for confusion appear to be even for Latin and Greek.

The Reading **"Book of Life"** is More Logical and Consistent

The Textus Receptus reading is arguably more logical than the other reading. The Textus Receptus reading essentially says that if you take words out of God's book of his prophecy, then God will take you out of his book of life. The passage makes a connection between two "books". The parallelism is weaker when we instead deal with a "tree" and a book. The reason an early Greek scribe may have changed "book" to "tree" may be because the "tree of life" is referred to just a few verses back in verse 14. Verse 14 mentions the "tree of life" and immediately mentions the "city". Verse 19 would appear to be more consistent with verse 14 if it too mentioned "tree of life" and immediately mentioned the "holy city". However, in the previous chapter at Revelation 21:27 a connection is already made between being written in the book of life and having access to the holy city. Revelation 21:27 says, "And there shall in no wise enter

into [that great city *(see v. 10)*] anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." (Revelation 21:27). Thus Revelation 21:27 establishes the connection between the book of life and the holy city, and Revelation 22:19 once again makes this connection by saying, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Lastly, though some might be wary of biblical numerology, the book of Revelation does seem to give significance to the number seven. In this context, it might be worth noting that "book of life" appears in Revelation exactly seven times (3:5, 13:8, 17:8, 20:12, 20:15, 21:27, 22:19) if the phrase in Revelation 22:19 is "book of life" rather than "tree of life".

Latin Witnesses of Revelation May Be More Accurate

Did you know?

The Greek Church did not accept the canonicity of the book of Revelation until 397AD whereas the Latin Church already accepted the canonicity as early as in 150AD.

There are reasons to believe that Latin witnesses of Revelation could be more accurate than Greek witnesses. The first reason being that the book of Revelation was canonized first by the Latin Church whereas the Greek Church took until 397AD at the Council of Carthage. While influential Greek fathers in the 4th century such as Chrysostom and Gregory of Nazianzus were still hesitant to canonize Revelation, Christians ministering in the Latin West in the 2nd century – Justin Martyr, Irenaeus, and Tertullian – recognized its canonicity early on. The Muratorian Canon, the oldest known canon that includes Revelation, is a Latin canon. Codex Vaticanus, a Greek codex, does not even have Revelation. Latin commentaries on Revelation by Victorinus and Tyconius existed by the fourth century, but the earliest known Greek commentary on Revelation is by Andreas of Caesarea in the seventh century. Thus the reading "book of life" is the reading of Christians who considered Revelation to be inspired from early times. The reading "tree of life" is the reading of Christians who initially did not consider those words to be inspired. Moreover, the Greek text of Revelation was corrupted early and extensively. Proof of this is given on this KJV Today article on Revelation 16:5 [CLICK HERE]. Revelation 22:19 may well be one of these early corruptions that were never corrected in the Greek speaking Church.

No Doctrinal Error

Lastly, some claim that the statement, "God shall take away his part out of the book of life" teaches that an elect whose name is written in the book of life can lose his salvation. However, the passage does not teach that. What is taken out is the offender's "part" (or "portion") in the book of life. Thus, such a person's name was never written in the book. The offender begins having a "portion" (an opportunity to be chosen and be written in the book), but upon committing the offence this "portion" is taken out.

Read more articles from: The King James Version is Demonstrably Inerrant

Also read: The Greek Text (Textus Receptus) of the King James Version is Reliable

Sources:

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What The Bible Teaches: Author J. Allen

3. *Spiritual Responsibility* (Revelation 22:18-21)

There are only two speakers in this paragraph: Christ speaks; (**Revelation 22:18-20**) John speaks. (**Revelation 22:20-21**)

Verses 18-20a: For the third time Christ uses the emphatic "I" (**Revelation 22:16** twice) in this passage which underlines the sacred nature of this revelation given to John; a revelation again summed up in "the words (logoi) of the prophecy of this book". These "words" have already been mentioned four times (**Revelation 22:6-7 Revelation 22:9-10**) but now they are identified again as:
"the words of the prophecy of this book", (**Revelation e 22:18**)
"the words of the book of this prophecy". (**Revelation 22:19**)

The changed word order means that in the first statement attention is directed to the content of the book while in the second statement the emphasis falls on the completeness of the book lying before John. With regard to both the content and the completeness Christ solemnly warns that to tamper with either aspect of this divine revelation is to invite personal judgment.

What Christ warns against is not the inadvertent mistakes of scribal copyists as they labored to produce accurate copies of the Word. Irenaeus as quoted by Eusubius mistakenly understood the passage in this way; it is far more than a threat to a copyist. In an amazing way, God has preserved the text down the ages in miraculous fashion through the labors of dedicated men who have given their lives in the accurate transmission of the text. Neither is Christ warning against straightforward disobedience to the truth of the book; that warning has been heard repeatedly throughout the book; as ever, disobedience carries its own inherent penalty. Christ recognized that this book so unfolds the purposes of God in Christ and the triumph of Christ over every foe, including Satan himself, that the enemy would make a special attempt to keep men from it. (**Revelation 1:3**) When this failed, Satan would want to alter the contents either by addition to it or subtraction from it so that its truth would be invalidated. As believers near the end of the age, we are indebted to God for the preservation of the content of this book.

Tampering with the content of this book could be done in either of the two ways identified by Christ as follows:

1. Addition to the book- "If any man shall add to these things". This kind of prohibition runs through Scripture from (**Deuteronomy 4:2**) where the instruction is plain, "Ye shall not add unto the word which I command you". It is echoed again in (**Deuteronomy 12:32 Proverbs 30:6**). The arrogance that would add to the sacred word of God invites God to do His "adding" (the same verb is used) but of "the plagues that are written in this book". This

refers back to the judgments in the tribulation period on men, the seals, the trumpets and the bowls, but very particularly the bowls, which are called the seven last plagues, (**Revelation 15:1**) an incidental confirmation of the fact that the plagues are to be interpreted literally and not symbolically. This threat is not difficult to understand when it is remembered that this book was given in the church age, that the coming of Christ is seen as imminent, and that the tribulation follows the coming of Christ at the rapture. A person who treated the Word in this fashion would demonstrate his unbelief; it is certain that he would be left for the tribulation plagues. These judgments would become personal retribution from God upon such a person. God guards the revelation He has given of Christ.

2. Subtraction from the book- "If any man shall take away from the words of this book". Again, this is a quotation from (**Deuteronomy 4:2**) with its echo in (**Deuteronomy 12:32**). To "take away" means to remove those parts that the proud intellect of man judges unsuitable, or inexplicable, or unpalatable, an action which displays the arrogance of unbelief in the opposite way. In this case God would do His own subtraction and two things would be lost by such an arrogant unbeliever. God would in fact:
   a. "take away" (the same verb) his part "from *(apo)* the tree of life" (New Translation, Revised Version)
   b. ["take away his part] out of *(ek)* the holy city".

The final phrase is more accurately rendered in the Revised Version margin "[even] from the things which are written in this book" and should be understood as an explanatory phrase to define the tree of life and the holy city as matters already revealed in this prophecy. The blatant declaration of unbelief in taking away from this Word would show that such had no "part" or "portion" in the two things that believers will enjoy. As sinners, through grace, they had a potential right to a part in the tree of life and a place in the holy city but their arrogant pride cost them these blessings. This Scripture must not be read as if God would take away personal salvation once enjoyed; such a thought would be contrary to the whole teaching of the New Testament. The Authorized Version, based on the Textus Receptus, reads "the book of life" while virtually all manuscript support is for "the tree of life". One textual authority says "the manuscript support for the Authorized Version reading is virtually nonexistent". The right to the tree of life and entry to the city are the inalienable right of those who have "washed their robes" (**Revelation 22:14**) the metaphorical description of believers. Those who have no part in this blessing are unbelievers and their treatment of the Word shows into which class men fall. The final expression "the things written in this book", indicating the blessing of saints, stands in contrast to the "plagues that are written in this book", (**Revelation 22:18**) indicating the judgments upon sinners.

Christ bears final testimony to the fact that the book comes directly from Himself and John is only the human channel. The participle of the verb "to testify" with which He began His final testimony in (**Revelation 22:18**) sets forth Christ as the final witness ("he that testifieth") to the reliability of the things revealed. To that testimony Christ gives a final authentic word that has rung down the ages and stirred the hearts of generations of saints: "Surely I come quickly". This is Christ's response to the cry of the Spirit and the bride and the saint in (**Revelation 22:17**). The word "surely" is a particle of affirmation used when the truth stated will not admit any shadow of doubt. The present tense of the verb *erchomai* dramatically pictures Christ on the way- "I am coming". The addition of the familiar word "quickly" *(tachu)* that in its usage throughout this book has ever stressed the imminence of the coming shows how the Lord Himself views that moment. With no Scripture to be fulfilled until He comes for His own blood bought bride, He awaits that moment with all the longing of His heart and will allow no delay.